

LINGUISTIC POLITENESS IN DIGITAL *DA'WAH*: AN ISLAMIC PERSPECTIVE

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Abstract

This study examines linguistic politeness in digital da'wah from an Islamic perspective by integrating contemporary politeness theory with Islamic ethical principles. While dominant frameworks such as Brown and Levinson's Politeness Theory emphasize pragmatic strategies, they often overlook the moral and spiritual dimensions of communication. This paper develops a conceptual framework termed the Digital Adab Model, which positions linguistic politeness as a mediating construct linking modern linguistic theory and Islamic ethics to communication outcomes in digital environments. Drawing on qualitative document analysis of Qur'anic and Hadith sources alongside contemporary literature, the study identifies three core principles: al-hikmah (wisdom), al-mau'izah al-hasanah (good counsel) and al-mujadalah (ethical dialogue). The framework further incorporates digital communication context as a moderating factor influencing the effectiveness of polite discourse. The study also addresses emerging contemporary challenges within digital communication environments, including digital harshness, religious misinformation, algorithmic amplification and the erosion of adab in social media discourse. These issues demonstrate the urgent need for a more ethically grounded framework capable of integrating Islamic communication ethics with modern linguistic theories. The study contributes theoretically by reconceptualising linguistic politeness not merely as a pragmatic communication strategy, but as a morally grounded practice rooted in divine guidance, ethical accountability and spiritual consciousness. The proposed Digital Adab Model offers a value-driven framework that strengthens ethical communication, enhances the effectiveness of digital da'wah and mitigates communicative conflict within contemporary social media environments.

Keywords: Linguistic politeness, digital *da'wah*, Islamic communication ethics, adab, social media.

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INTRODUCTION

Linguistic politeness serves as a fundamental barometer of communication, reflecting an individual's decorum, moral conduct and character within social interaction. In modern linguistics, this construct

has been predominantly theorized through Brown and Levinson's (1987) Politeness Theory, which emphasizes the maintenance of face and Leech's (1983) Politeness Principle, which focuses on minimizing conflict and maximizing interpersonal harmony. These theories have significantly shaped the study of pragmatics and interpersonal communication by conceptualizing politeness as a strategic mechanism for maintaining social relationships. However, despite their substantial contributions, these frameworks are often criticized for operating within predominantly secular and individualistic paradigms that prioritize pragmatic effectiveness while providing limited engagement with the moral and spiritual dimensions of communication.

In contrast, linguistic politeness from an Islamic perspective transcends mere interactional strategy and should instead be understood as a manifestation of *adab al-kalam* (ethics of speech) rooted in divine revelation and moral accountability. Within the Islamic tradition, communication is not solely evaluated based on social effectiveness but is also measured according to ethical intention, sincerity and spiritual responsibility before God. Qur'anic injunctions advocating *hikmah* (wisdom), *qaulan layyin* (gentle speech) and compassionate dialogue demonstrate that communication in Islam functions simultaneously as a social practice and an act of worship. Consequently, linguistic politeness within Islamic communication ethics encompasses not only pragmatic considerations but also moral discipline, spiritual consciousness and ethical responsibility. The rapid proliferation of digital technology and social media has fundamentally transformed the landscape of *da'wah* in contemporary Muslim societies. Digital platforms such as TikTok, Facebook, Instagram and YouTube have mediatized religious communication by decentralizing religious authority and enabling unprecedented accessibility to Islamic knowledge. Religious messages are now produced, circulated and consumed within highly networked and algorithm-driven environments that transcend geographical and institutional boundaries. This transformation has enabled wider participation in religious discourse and expanded opportunities for digital *da'wah* engagement.

Nevertheless, the mediatization of religion within digital environments has simultaneously exposed contemporary *da'wah* practices to serious ethical and communicative challenges. One of the most significant contemporary concerns is the phenomenon of digital harshness, referring to the widespread use of aggressive, sarcastic, hostile and emotionally charged language in online interactions. Religious discussions on social media are increasingly shaped by polemical exchanges, personal attacks, dismissive rhetoric and culture-war narratives that undermine the Islamic values of wisdom, compassion and respectful dialogue. The anonymity and immediacy of digital communication further intensify these problems, as users frequently engage in online discourse without adequate ethical restraint or accountability. Consequently, digital *da'wah* spaces are increasingly characterized by communicative conflict, hostility and polarization, all of which negatively affect the reception and credibility of religious messages.

Another pressing issue concerns the rapid dissemination of religious misinformation within digital ecosystems. Contemporary social media platforms enable individuals without proper religious authority or scholarly training to disseminate Islamic content instantly to large audiences. As a result, misleading interpretations of Qur'anic verses, unauthenticated hadiths, extremist rhetoric and

emotionally manipulative religious narratives can spread rapidly through algorithm-driven communication networks. This issue is exacerbated by low levels of digital religious literacy among online users, many of whom prioritize viral and emotionally persuasive content over verified scholarly knowledge. Such conditions threaten the integrity of digital *da'wah* and create confusion regarding authentic Islamic teachings. From the perspective of Islamic communication ethics, the dissemination of unverified information directly contradicts the principles of *amanah* (trustworthiness), *sidq* (truthfulness) and moral accountability in speech.

In addition, the structure of contemporary social media algorithms contributes significantly to the amplification of sensationalist and polarizing religious discourse. Algorithmic amplification refers to the tendency of digital platforms to prioritize content capable of generating high levels of engagement, including controversy, outrage and emotional reactions. In many cases, provocative religious content receives greater visibility and interaction compared to calm, scholarly and ethically grounded *da'wah* messages. This algorithmic logic indirectly incentivizes some digital preachers and content creators to adopt confrontational communication styles in pursuit of virality, followers and audience engagement. Consequently, the ethical depth of *da'wah* communication risks being overshadowed by performative and attention-driven discourse. These developments demonstrate that linguistic politeness in digital *da'wah* cannot be understood solely through interpersonal interaction but must also be analyzed within broader technological and algorithmic structures that shape online communication environments.

The growing ethical crisis within online *da'wah* practices further reflects the erosion of *adab* in social media discourse. Although digital platforms have democratized religious communication and expanded access to Islamic knowledge, they have simultaneously weakened traditional boundaries of scholarly decorum and ethical communication. Online religious debates increasingly involve ridicule, public humiliation, *takfiri* tendencies and hostile argumentative styles that contradict the Islamic principle of *al-mujadalah bi al-lati hiya ahsan*, namely ethical dialogue conducted in the best possible manner. In many instances, differences in religious interpretation are framed through antagonism rather than constructive intellectual engagement. This situation reflects a broader deterioration of ethical communication norms within digital religious spaces, where communicative success is frequently measured according to virality rather than sincerity, wisdom or moral integrity.

The loss of *adab* in contemporary social media discourse therefore represents a fundamental challenge for digital *da'wah*. In Islamic intellectual tradition, *adab* is not merely social etiquette but a manifestation of spiritual consciousness, moral discipline and accountability before Allah SWT. However, the fast-paced and highly mediated nature of social media communication often encourages impulsive reactions, superficial engagement and emotionally driven responses. The absence of non-verbal cues, combined with algorithmic pressures and online anonymity, further weakens empathetic communication and respectful interaction. As a result, many forms of online religious discourse fail to embody the ethical characteristics of *rahmah* (compassion), *hikmah* (wisdom) and *ikhlas* (sincerity) that constitute the foundation of Islamic communication ethics.

Despite the urgent need for ethical communication in contemporary digital environments, a significant research gap remains in systematically integrating modern linguistic politeness theories with Islamic ethical principles within mediatized communication contexts. Existing scholarship on politeness in digital communication continues to be dominated by secular pragmatic paradigms that emphasize interpersonal strategy while offering limited engagement with moral and spiritual dimensions. Similarly, studies on Islamic communication ethics often remain normative and descriptive without providing a systematic conceptual framework applicable to contemporary digital discourse analysis. Consequently, there remains limited theoretical integration between modern pragmatics and Islamic ethical communication within the context of digital *da'wah*.

Therefore, this study seeks to bridge this theoretical and epistemological divide by proposing a robust and ethically grounded conceptual framework termed the Digital Adab Model. The framework conceptualizes linguistic politeness as a mediating ethical mechanism linking modern politeness theories with Islamic ethical principles to achieve effective and harmonious communication outcomes within digital *da'wah* environments. In addition, the framework incorporates digital communication context as a moderating factor influencing the effectiveness of polite discourse within social media environments. By synthesizing classical Islamic scholarship with contemporary communication theory, this study aims to provide a comprehensive and contextually grounded framework capable of mitigating communicative conflict, strengthening ethical engagement and enhancing the moral authority and effectiveness of digital *da'wah* in the contemporary era.

LITERATURE REVIEW

Da'wah as Ethical Communication

The concept of *da'wah* has long been understood within Islamic intellectual tradition as a communicative act rooted in the notion of دعوت (invitation or calling). Classical Islamic scholarship conceptualizes *da'wah* not merely as religious propagation, but as a holistic ethical process aimed at guiding individuals toward truth, morality and spiritual consciousness. Ibn Manzur (1990), through *Lisan al-'Arab*, emphasizes the linguistic and semantic dimensions of *da'wah* as an act of calling, inviting and directing individuals toward goodness. Similarly, Haryanto (2015) highlights the social and communicative functions of *da'wah* within contemporary Muslim societies, particularly in shaping ethical engagement and communal interaction.

However, while classical conceptualizations successfully position *da'wah* as an ethically grounded communicative practice, contemporary scholarship often remains predominantly normative and descriptive in nature. Existing studies tend to emphasize moral exhortation and religious ideals without sufficiently examining how ethical communication operates within technologically mediated and algorithmically driven communication environments. As a result, there remains limited theoretical engagement between traditional Islamic communication ethics and contemporary communication theories, particularly within the context of digital discourse and social media interaction.

Within Islamic communication ethics, the effectiveness of *da'wah* is inseparable from the ethical qualities of the communicator. Qur'anic principles such as *hikmah* (wisdom), *mau'izah hasanah* (good counsel) and *mujadalah billati hiya ahsan* (ethical dialogue) collectively demonstrate that successful *da'wah* is determined not only by message content, but also by communicative manner, tone and ethical intentionality. Unlike secular communication paradigms that frequently prioritize persuasion and audience management, Islamic communication ethics conceptualize language as a morally accountable practice rooted in *adab*, sincerity and spiritual responsibility before God. This distinction reveals a significant epistemological divergence between secular pragmatic communication models and Islamic ethical frameworks, particularly regarding the moral purpose and ethical consequences of communication itself.

Modern Politeness Theory and Pragmatic Communication

Discussions of linguistic politeness within modern linguistics have been predominantly shaped by Western pragmatic approaches, particularly Brown and Levinson's (1987) Politeness Theory. Their framework conceptualizes politeness through the notion of 'face', referring to an individual's socially constructed self-image that requires protection during interaction. Brown and Levinson identify multiple politeness strategies, including bald on-record, positive politeness, negative politeness and off-record communication, all of which function to mitigate face-threatening acts and preserve interpersonal harmony.

Although the framework remains foundational within pragmatics, contemporary scholars increasingly question its universality and cross-cultural applicability. Kádár and Haugh (2013) argue that politeness is deeply shaped by contextual, relational and sociocultural factors, while Culpeper et al. (2017) emphasize the dynamic and socially negotiated nature of politeness evaluation. These critiques challenge the assumption that politeness can be universally explained through individual face-management strategies alone.

More importantly, the dominant paradigms of modern politeness theory remain largely grounded within secular and individualistic epistemologies that conceptualize politeness primarily as a pragmatic mechanism for maintaining interpersonal equilibrium. Such approaches often privilege communicative efficiency and social negotiation while providing limited engagement with moral intentionality, spiritual accountability and ethical transcendence. Consequently, existing politeness theories demonstrate significant limitations when applied to religious communication systems grounded in divine ethics and moral responsibility, such as Islamic communication traditions.

Leech's (1983) Politeness Principle partially extends pragmatic theory by introducing normative dimensions of communication through maxims such as tact, generosity, approbation and agreement. While these principles contribute toward reducing communicative conflict and fostering social harmony, they nevertheless continue to conceptualize politeness primarily within utilitarian and interactional frameworks. In contrast, Islamic ethical communication conceptualizes politeness not merely as strategic behaviour, but as an ethical manifestation of moral consciousness and spiritual discipline. This distinction suggests that contemporary politeness theories, although analytically

valuable, remain theoretically insufficient for fully explaining ethical communication within religiously grounded digital environments.

Islamic Ethical Communication and Adab

In contrast to secular pragmatic theories, Islamic communication ethics conceptualize politeness as an ethical manifestation of *adab* and *akhlak* rooted in divine guidance and spiritual accountability. Communication in Islam is not evaluated solely according to interpersonal effectiveness or audience reception, but is fundamentally connected to moral intentionality, ethical self-discipline and accountability before Allah SWT. Qur'anic concepts such as *qaulan layyin* (gentle speech), *qaulan sadid* (truthful speech) and *qaulan ma'ruf* (appropriate speech) collectively demonstrate that ethical communication constitutes a central dimension of Islamic moral conduct (Jaafar & Md Sham, 2022).

Unlike conventional face-management theories that emphasize strategic mitigation of interpersonal threats, Islamic ethical communication extends politeness into the realm of moral and spiritual responsibility. From this perspective, linguistic politeness reflects internal ethical dispositions such as sincerity, humility, wisdom and compassion rather than merely externally regulated communicative strategies. Al-Qaradawi (1995) further emphasizes that effective Islamic movements and *da'wah* practices must prioritize wisdom, moderation and ethical engagement instead of hostility and confrontation.

Nevertheless, despite the richness of Islamic ethical communication principles, contemporary scholarship frequently treats these concepts as purely normative ideals without systematically integrating them into contemporary communication theory. Much of the existing literature remains fragmented between theological discourse and modern communication studies, thereby limiting the development of analytically grounded frameworks capable of addressing emerging digital communication challenges. Consequently, there remains an urgent need for a more integrative conceptual framework capable of synthesizing Islamic ethical principles with contemporary linguistic and communication theories.

Contemporary Ethical Challenges in Digital *Da'wah*

The rapid development of digital technology has fundamentally transformed contemporary communication practices, with social media emerging as the dominant platform for religious interaction, identity formation and public engagement. While digital environments have democratized access to Islamic knowledge and expanded opportunities for *da'wah* participation, they have simultaneously generated complex ethical challenges that significantly affect the quality and integrity of religious communication.

One of the most pressing contemporary concerns is the phenomenon of digital harshness, referring to the increasing prevalence of aggressive, sarcastic and emotionally hostile discourse within online religious interaction. Social media communication is increasingly characterized by polemical

exchanges, ideological polarization and performative outrage that weaken ethical communication norms and intensify communicative conflict. Unlike traditional religious learning environments that are often regulated through scholarly authority and institutional discipline, digital communication environments frequently encourage impulsive interaction driven by anonymity, immediacy and algorithmic visibility.

Another major challenge concerns the widespread dissemination of religious misinformation through algorithm-driven communication systems. Digital media platforms enable individuals without sufficient religious authority or scholarly training to disseminate Islamic content rapidly to mass audiences. Consequently, misleading interpretations of Qur'anic verses, unauthenticated hadiths and extremist narratives can circulate widely across digital networks. Existing scholarship on digital religion has acknowledged the democratization of religious authority; however, many studies insufficiently address the ethical implications of algorithmically amplified misinformation and its impact on religious credibility, communal trust and moral discourse.

Furthermore, contemporary social media algorithms significantly amplify sensationalist and polarizing religious content by privileging emotionally provocative communication capable of generating high audience engagement. This attention-driven communication culture incentivizes confrontational discourse, performative religiosity and virality-oriented communication practices rather than reflective ethical engagement. As a result, *da'wah* risks being transformed into digital spectacle and symbolic performance rather than spiritually grounded ethical communication. The erosion of *adab* within online religious discourse further demonstrates the limitations of existing communication paradigms in addressing ethical degradation within digital environments. Religious debates increasingly involve ridicule, takfiri tendencies, public humiliation and dismissive argumentative styles that contradict Islamic principles of compassionate dialogue and ethical disagreement. In many digital environments, communicative success is measured according to virality, visibility and audience engagement rather than sincerity, moral integrity or wisdom.

Collectively, these developments reveal significant theoretical limitations within both contemporary politeness theory and existing Islamic communication scholarship. While modern pragmatics provides useful analytical tools for understanding interactional strategy, it remains insufficient for addressing the moral and spiritual dimensions of communication within religious contexts. Conversely, Islamic ethical communication literature often lacks systematic engagement with contemporary digital communication structures and algorithmically mediated interaction. Therefore, there remains an urgent need for an integrative conceptual framework capable of synthesizing modern linguistic theories with Islamic ethical principles in order to strengthen ethical communication, mitigate communicative conflict and preserve *adab* within contemporary digital *da'wah* environments.

CONCEPTUAL FRAMEWORK

This study proposes an integrative conceptual framework termed the Digital *Adab* Model, which combines modern politeness theories with Islamic ethical principles in order to explain communication outcomes within digital *da'wah* environments. The framework conceptualizes linguistic politeness as

a mediating ethical construct connecting theoretical knowledge, moral values and communicative outcomes.

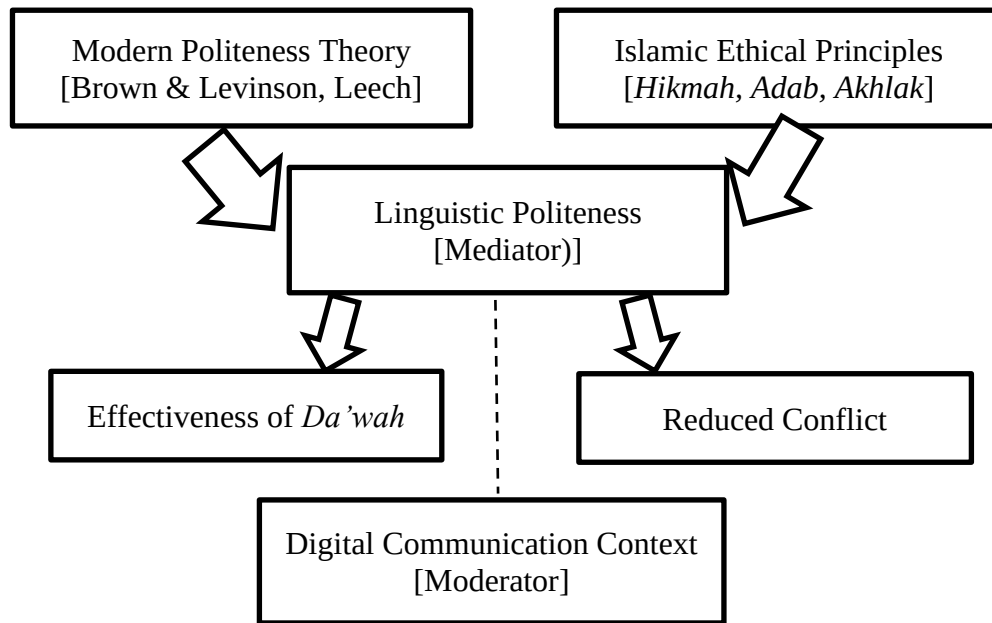


Figure 1: Conceptual framework of linguistic politeness in digital *da'wah*.

The framework is built upon two distinct yet complementary pillars that provide the foundation for communication. The first pillar of the framework consists of Modern Politeness Theory, particularly Brown and Levinson's Politeness Theory and Leech's Politeness Principle. These frameworks provide pragmatic insights into face-saving strategies, conflict mitigation and interpersonal harmony. The second pillar consists of Islamic Ethical Principles, including *hikmah*, *adab* and *akhlak*, which ensure that communication remains morally and spiritually grounded.

Within this framework, linguistic politeness functions as a mediating construct translating theoretical principles and ethical values into actual communicative practices such as respectful language, tone moderation, empathy and constructive dialogue. The framework further recognizes Digital Communication Context as a moderating factor influencing the effectiveness of polite discourse. Elements such as anonymity, algorithmic amplification, virality and rapid information circulation shape how ethical communication is practiced and interpreted within digital environments.

The framework proposes that the integration of modern politeness theory and Islamic ethical principles through linguistic politeness contributes to two primary communication outcomes: enhancing the effectiveness of digital *da'wah* and reducing communicative conflict within social media environments. Ultimately, the Digital *Adab* Model demonstrates that successful digital *da'wah* requires not only strategic communication skills but also ethical sensitivity, spiritual consciousness and

contextual awareness.

METHODOLOGY

This study employs a qualitative research design utilizing document analysis to investigate linguistic politeness within digital *da'wah* from an Islamic perspective. The methodological approach is specifically designed to examine how Islamic ethical communication principles, particularly *adab al-kalam*, operate within contemporary digitally mediated communication environments. Given the conceptual and interpretive nature of the study, qualitative document analysis was considered the most appropriate method for exploring the epistemological relationship between modern politeness theory and Islamic ethical communication. The study further adopts an interdisciplinary analytical orientation by integrating insights from pragmatics, sociolinguistics, digital communication and Islamic communication ethics in order to develop a theoretically grounded conceptual framework capable of addressing emerging ethical challenges within social media discourse.

The data for this study were purposively selected based on thematic relevance, theoretical significance and conceptual contribution to the study of ethical communication. Primary sources consisted of Qur'anic verses and Hadith literature directly related to communication ethics, wisdom, respectful dialogue and moral conduct in speech. These sources were selected because they constitute the foundational epistemological framework of Islamic communication ethics. Secondary sources included contemporary academic journals, scholarly books and conceptual studies related to linguistic politeness, pragmatics, digital communication, social media discourse and digital religion. Particular emphasis was placed on literature discussing ethical communication, online hostility, algorithmic communication environments and the mediatization of religion in order to ensure contextual relevance to contemporary digital *da'wah* practices. This purposive and theoretically informed sampling strategy enabled the study to construct a comprehensive analytical understanding of ethical communication within digitally mediated religious environments.

Data analysis was conducted using thematic analysis following Braun and Clarke's (2006) reflexive interpretive framework for identifying, categorizing and interpreting recurring patterns of meaning within qualitative data. The analytical process involved several iterative stages, including open coding, thematic categorization, axial comparison and conceptual refinement. Initial coding focused on identifying recurring ethical and communicative concepts related to wisdom, compassion, respectful dialogue, persuasion, conflict management and digital communication challenges. These codes were subsequently grouped into broader thematic categories through constant comparative analysis in order to identify conceptual relationships between Islamic ethical principles and modern politeness theories. The analysis further examined how digital communication contexts such as anonymity, algorithmic amplification, virality and emotionally driven interaction influence the manifestation and effectiveness of linguistic politeness within social media environments. Consistent with Braun and Clarke's reflexive thematic analysis, the study moved beyond descriptive categorization toward interpretive and theoretically informed analysis aimed at uncovering latent ethical meanings embedded within communication practices.

To enhance analytical rigor and trustworthiness, the study employed theoretical triangulation through the integration of multiple disciplinary perspectives, including Islamic studies, pragmatics and digital communication scholarship. Constant comparison was applied throughout the analytical process to ensure conceptual consistency and interpretive coherence across primary and secondary data sources. Rather than merely identifying recurring themes, the analysis critically examined the epistemological limitations of existing secular politeness paradigms and explored how Islamic ethical communication extends contemporary understandings of linguistic politeness beyond pragmatic face-management toward morally grounded and spiritually informed communicative practices. This analytical logic enabled the development of the Digital *Adab* Model as an integrative conceptual framework capable of explaining ethical communication dynamics within contemporary digital *da'wah* environments while simultaneously contributing to broader theoretical discussions within pragmatics, digital religion and communication ethics.

RESULTS AND DISCUSSION

The findings of this study conceptualize linguistic politeness within digital *da'wah* as a multidimensional ethical framework that transcends conventional pragmatic approaches centered on face-management and interactional efficiency. By integrating contemporary politeness theory with Islamic ethical principles, the study identifies three interrelated dimensions - *al-hikmah*, *al-mau'izah al-hasanah* and *al-mujadalah* - which collectively reposition digital communication from a utilitarian interpersonal strategy toward a morally and spiritually grounded responsibility rooted in *adab*, ethical intentionality and divine accountability.

1. *Al-Hikmah*: Communicative Wisdom and Moral Restraint

The principle of *al-hikmah* emphasizes the strategic use of wise, compassionate and contextually sensitive language designed to foster respectful engagement and mitigate hostility within polarized digital environments. Unlike dominant secular communication paradigms that evaluate effectiveness through visibility, engagement metrics and algorithmic virality, *al-hikmah* redefines effective communication through moral restraint, dignity preservation, and ethical self-regulation. This finding challenges the epistemological assumptions of contemporary pragmatics, which often reduce ethical communication to mere strategic self-presentation.

2. *Al-Mau'izah al-Hasanah*: Empathy-Driven Persuasion

Al-mau'izah al-hasanah prioritizes empathy, emotional sensitivity and non-judgmental communication as central mechanisms of ethical persuasion. In direct contrast to the aggressive discourse, public shaming and cancel culture frequently normalized on social media, this principle frames persuasion as a morally regulated process constrained by sincerity and compassion. The findings demonstrate that Islamic ethical communication emphasizes the significance of the communicative process itself, alongside its eventual outcomes, thereby extending beyond instrumental or coercive persuasion models.

3. *Al-Mujadalah*: Ethical Disagreement and Intellectual Integrity

The principle of *al-mujadalah* conceptualizes disagreement as a constructive and ethically regulated process grounded in humility, rational engagement and truth-seeking. Rather than privileging rhetorical dominance or ideological confrontation, *al-mujadalah* prioritizes respectful dialogue as a mechanism for preserving social harmony. This principle specifically problematizes the adversarial and algorithmically incentivized communication practices that increasingly dominate contemporary social media environments, offering instead a model based on intellectual integrity.

To provide a clearer overview of the thematic findings, Table 1 summarises the Ethical Dimension, their Core Principles and their Impact on Digital Interaction.

Ethical Dimension	Core Principles	Communicative Goals	Contrast with Secular/Social Media Norms	Ethical Restraints	Impact on Digital Interaction
<i>al-hikmah</i>	Wise, gentle and contextually sensitive language-moral restraint and ethical self-regulation.	Fostering respectful engagement and mitigating hostility in polarized environments.	Contrasts with secular paradigms focused on visibility, engagement metrics, algorithmic virality and strategic self-presentation.	Moral restraint, dignity preservation and divine accountability.	Redefines effective communication through ethical responsibility rather than utilitarian strategy.
<i>al-mau'izah</i> <i>al-hasanah</i>	Empathy, emotional sensitivity, non-judgmental communication and sincerity.	Ethical persuasion rooted in compassion and spiritual accountability.	Contrasts with aggressive discourse, public shaming and cancel culture normalized on social media.	Constraints of sincerity, compassion and spiritual accountability-prioritizes process over outcomes.	Frames persuasion as a morally regulated process that emphasizes the significance of the communicative process.
<i>al-mujadalah</i>	Humility, rational engagement, truth-seeking and intellectual integrity.	Constructive disagreement and preserving social harmony through respectful dialogue.	Contrasts with rhetorical dominance, ideological confrontation and algorithmically incentivized adversarial practices.	Grounded in humility-avoids privileging rhetorical dominance or confrontation.	Conceptualizes disagreement as an ethically regulated process for intellectual integrity.

Table 1. Summary of Ethical Dimension, their Core Principles and their Impact on Digital Interaction.

As shown in Table 1, the three core ethical dimensions in the Digital *Adab* Model and their roles in promoting ethical communication within digital *da'wah*. Overall, the findings show that linguistic politeness in digital *da'wah* reflects not only pragmatic communication, but also ethical responsibility grounded in *adab* and spiritual accountability. Collectively, the resulting Digital *Adab* Model positions linguistic politeness as a mediating ethical mechanism linking modern communication theory with

Islamic moral principles, while recognizing that digital affordances - including anonymity, virality and algorithmic amplification - function as moderating factors shaping communicative outcomes. Theoretically, the framework advances contemporary scholarship by introducing a spiritually grounded dimension of communicative ethics capable of addressing the moral limitations of secular politeness paradigms and the ethical challenges of digitally mediated religious discourse.

CONCLUSIONS

This study demonstrates that linguistic politeness within digital *da'wah* from an Islamic perspective functions not merely as a communicative strategy but as a manifestation of *adab*, moral accountability and ethical consciousness rooted in divine revelation. Through thematic analysis, the study identifies three principal dimensions of ethical communication within digital *da'wah*: *al-hikmah*, *al-mau'izah al-hasanah* and *al-mujadalah*. The findings further reveal that contemporary digital communication environments expose religious discourse to serious ethical challenges including digital harshness, religious misinformation, algorithmic amplification and the erosion of *adab* in social media interaction. These developments demonstrate that the effectiveness of digital *da'wah* is influenced not only by message content but also by the ethical and contextually appropriate use of language within technologically mediated communication environments.

Therefore, this study argues that the sustainability and moral credibility of digital *da'wah* in the contemporary era depend upon the integration of linguistic politeness, Islamic ethical principles and contextual sensitivity within social media communication practices. The proposed Digital *Adab* Model contributes theoretically by providing a comprehensive framework capable of bridging modern politeness theory with Islamic communication ethics in order to strengthen ethical engagement and reduce communicative conflict within contemporary digital environments.

Contribution Of The Study

This study contributes theoretically by extending contemporary discussions of linguistic politeness beyond secular pragmatic paradigms through the integration of Islamic ethical principles. The study reconceptualizes linguistic politeness as a value-laden construct encompassing moral accountability, spiritual consciousness and ethical responsibility. Conceptually, the study proposes the Digital *Adab* Model as a multi-level analytical framework explaining the relationship between ethical values, linguistic behaviour and technologically mediated communication environments. The framework contributes to contemporary scholarship on digital religion, pragmatics and Islamic communication ethics by offering a more comprehensive and contextually grounded understanding of ethical communication within digital *da'wah*.

Implications Of The Study

The findings of this study carry important implications for digital *da'wah* practitioners, religious educators and policy makers. Practically, the study emphasizes the importance of adopting respectful,

compassionate and ethically grounded communication strategies capable of reducing hostility and improving audience engagement within social media environments.

From an educational perspective, the study highlights the need to integrate linguistic sensitivity, digital literacy and communication ethics within *da'wah* training programs in order to cultivate digitally competent and ethically grounded religious communicators. At the policy level, the study provides a normative basis for social media platforms and regulatory bodies to consider ethical communication principles within algorithmic governance and content moderation systems. Such efforts may contribute toward healthier digital religious engagement and stronger social cohesion. Finally, this study opens avenues for future empirical research investigating how linguistic politeness influences audience reception, communicative conflict and ethical engagement within real-world digital communication environments.

CONFLICT OF INTEREST

The authors declare no conflicts of interest.

AVAILABILITY OF DATA AND MATERIALS

Not applicable.

ETHICS STATEMENT

Not applicable.

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