


Expressive Speech Acts in Dr. Haifaa Younis's Preaching: A Pragmatic Study in Islamic Communication Ethics

 <https://doi.org/10.31004/jele.v11i3.2636>

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ABSTRACT

This study investigates expressive speech acts in Dr. Haifaa Younis's digital preaching and analyzes how this speech acts reflect Islamic communication ethics. Drawing on Searle's (1979) speech act theory and Mawlana's (2007) ethical communication framework, the study examines the linguistic strategies used to convey moral values and ethical messages in contemporary digital Islamic discourse. A qualitative descriptive approach was employed to analyze 36 expressive utterances collected from two YouTube lectures published by the Jannah Institute. The data were identified, classified, and interpreted based on the categories of expressive speech acts and the principles of Islamic communication ethics. The findings reveal six types of expressive speech acts: praising (9 occurrences), expressing hope (8), encouraging (7), thanking (6), empathy (5), and blaming (1). Among these categories, praising emerged as the most dominant form, indicating that moral guidance is frequently conveyed through appreciation and admiration rather than direct obligation or criticism. Furthermore, each expressive speech act reflects key ethical principles proposed by Mawlana, including the unity of God (*tawhid*), enjoining good and forbidding evil, global community, piety, and trustworthiness. The study concludes that expressive speech acts play a significant role in constructing compassionate, ethically grounded, and emotionally engaging digital Islamic preaching discourse.

Keywords: *Expressive Speech Acts, Islamic Preaching, Mawlana's Ethical Communication, Searle's Speech Act Theory, Digital Religious Discourse*

Article History:

Received 24th May 2026

Accepted 09th June 2026

Published 14th June 2026



INTRODUCTION

The rapid growth of digital technology has fundamentally reshaped Islamic preaching, requiring preachers to adapt to new communication patterns (Hasibuan et al., 2025). Digital platforms, particularly YouTube, have transformed preaching through the use of online learning systems, accompanied by inclusive and participatory approaches (Agung et al., 2025). This transformation not only broadens the accessibility of religious messages but also introduces new challenges: preachers must deliver Islamic messages that remain impactful, ethically grounded, and responsive to the needs of diverse audiences, harmonizing enduring wisdom with dynamic technological opportunities (Bakhrudin, 2025). The digital literacy gap and the shift of preaching value orientation by capitalistic logic present significant concerns that potentially hinder authentic religious communication (Fadilla et al., 2025). Among contemporary Muslim scholars who exemplify this approach is Dr. Haifaa Younis, a prominent Islamic lecturer whose sermons demonstrate articulate, persuasive, and compassionate communication (Nur Iyilia, 2024). Her lectures combine strong Islamic content with emotional depth and linguistic awareness, making her style exemplary for linguistic and ethical study.

The researcher intentionally selected lectures discussing women because the topic strongly reflects Dr. Haifaa Younis's professional and religious background. Dr. Haifaa Tawfiq Younis is an Iraqi-American Muslim preacher and a specialist in obstetrics and gynecology

based in Orange Country, California. She also serves as a woman preacher at the Islamic Center of Irvine (ICOI) and founded The Jannah Institute, an Islamic educational organization focusing on women's spiritual and intellectual development. Through this background, her preaching frequently addresses women's emotional, spiritual, and social experiences using compassionate and ethically grounded communication. Therefore, lectures concerning women were intentionally selected because they provide rich examples of expressive speech acts used to construct empathic and positive preaching discourse in digital Islamic communication.

Language serves as a medium through which preaching manifests moral values and emotional sincerity. In communication, speakers do not merely convey information but also perform actions through their utterances. In pragmatics, this phenomenon is known as speech acts, where language functions as a form of action within a specific communicative context (Ruminda, 2018). In religious discourse such as khutbah or sermons, speech acts rely an essential role in guiding audiences toward moral reflection and action. Research on Friday sermons shows that preachers frequently employ speech acts to encourage obedience to religious teachings and promote ethical behaviour among listeners (Wardoyo, 2017). According to Searle, (1979), expressive speech acts are used to convey the speaker's psychological state or sincerity toward a particular situation, such as expressing gratitude, admiration, or regret. In the context of religious preaching, expressive speech acts are often used to convey sincerity, empathy, and moral concern toward the audience, which helps strengthen the persuasive and spiritual dimension of the sermon (Wardoyo, 2017).

In preaching, these acts are crucial for demonstrating sincerity, compassion, and moral responsibility, which form the ethical foundation of communication in Islam. Complementing this linguistic perspective, Hamid Mawlana's Islamic communication theory (2007) posits that the communication in Islam is fundamentally rooted in the concept of propagation, which functions not merely as message transmission but as an ethical and transformative act. These principles include the unity of God, enjoining good and forbidding evil, global community, piety, and trustworthiness. These principles direct believers to communicate with sincerity, compassion, and moral responsibility, making preaching both a linguistic and spiritual act.

Several previous studies have discussed related themes from both linguistic and ethical perspectives. Nur Iylia, (2024) analyzed directive speech acts in Dr. Haifaa's sermons using a qualitative descriptive-interpretative method. Her study identified how Dr. Haifaa Younis employed indirect and polite directive utterances to encourage positive actions and reinforce contemporary Islamic values. The findings revealed that Dr. Haifaa Younis's communication style integrates persuasive linguistic strategies with ethical considerations, reflecting the gentle yet firm tone of modern Islamic preaching.

From an ethical communication standpoint, Mokodenseho & Yarbo, (2024) conducted a literature-based study on communication-based preaching ethics inspired by the Prophet's Sunnah in the Qur'an. Their research emphasized that preaching must be grounded in moral integrity, humility, and sincerity, aligning verbal communication with the Prophet's example. However, their study did not examine linguistic mechanisms, leaving room for further exploration of how ethical principles manifest through language use in preaching.

A related work by Osman et al., (2023) entitled *Preaching bi al-Lisan by Using Politeness Language* examined politeness in *preaching* using Leech's Politeness Theory combined with Islamic teachings. The researchers found that polite language serves as a crucial medium to ensure that *preaching* remains persuasive without being confrontational. Their findings highlight that politeness in speech functions as a moral act, but the study remained conceptual, focusing on politeness rather than the emotional or expressive aspects of speech.

Helga et al., (2023) analyzed the principles of preaching communication in Ustadzah Halimah Alaydrus's YouTube sermons through qualitative descriptive methods. Their findings emphasized how Islamic preaching on digital platforms can be effectively conveyed through gentle speech, empathy, and respect toward the audience. The study provided important insights into female preaching communication but did not analyze the specific types of speech acts that contribute to ethical interaction.

From a linguistic perspective, Hidayati, (2024) examined expressive and directive speech acts in high school textbook materials. Their study found 33 speech acts, 17 directive, and 16 expressive that served an educational function in promoting moral and emotional awareness. However, the context was limited to classroom learning, not religious discourse, suggesting the need for similar research in digital preaching contexts.

Meanwhile, Mutoharoh, (2022) investigated expressive speech acts in Deddy Corbuzier's *Close The Door* podcast, identifying utterances such as apologies, praise, and gratitude that reflect the speaker's emotional stance. Although her study contributes to understanding expressive communication in digital media, it lacked exploration of moral and ethical frameworks like those present in religious discourse.

Overall, these previous studies contribute significantly to both linguistic and ethical communication research. However, most of them either focus solely on pragmatic classification or general Islamic communication ethics without integrating both perspectives. Few have analyzed how expressive speech acts reflect Islamic ethical values particularly in digital preaching contexts where emotional sincerity and empathy play vital roles.

This research bridges that gap by examining how Dr. Haifaa Younis constructs positive and empathic preaching through expressive speech acts that reflect (Mawlana, 2007) five fundamental principles: unity of God, enjoining good and forbidding evil, global community, piety, and trustworthiness. These principles guide communicators to embody values such as sincerity, compassion, and moral responsibility. Using Searle's (1979) speech act theory integrated with Mawlana, (2007) Islamic ethical communication framework, this study provides an interdisciplinary approach that links linguistic pragmatics with Islamic moral values a perspective rarely explored in previous works.

Accordingly, this study aims to identify the types of expressive speech acts in Dr. Haifaa Younis's digital preaching and to examine how these acts reflect Islamic communication ethics as outlined by (Mawlana, 2007). By integrating (Searle, 1979) speech act theory with Mawlana's ethical framework, this research offers an interdisciplinary perspective that links linguistic pragmatics with Islamic moral values, a contribution rarely explored in prior studies on religious discourse.

METHOD

This study employs a qualitative descriptive approach to analyze expressive speech acts in Dr. Haifaa Younis's digital preaching. The research focuses on identifying, classifying, and interpreting expressive speech acts based on (Searle, 1979) speech act theory, and examining how these acts reflect Islamic communication ethics as proposed by (Mawlana, 2007).

Data Source

The data source of this research is two YouTube lectures delivered by Dr. Haifaa Younis on the official Jannah Institute YouTube channel, entitled *The Four Best Women of Paradise in Islam* and *The Four Best Women of Paradise in Islam (Part 2)*. These videos were purposely selected based on the following criteria: (1) the lectures discuss women as the central topic, which strongly reflects Dr. Haifaa Younis's professional and religious background as a Muslim preacher and specialist in obstetrics and gynecology; (2) the lectures contain rich expressive utterances related to Islamic ethical communication; and (3) the videos are publicly accessible, ensuring transparency and verifiability of the data. The selected lectures were transcribed into written text to facilitate systematic identification and analysis of expressive speech acts.

Research Subject

The unit of analysis in this research is utterances produced by Dr. Haifaa Younis that function as expressive speech acts based on (Searle, 1979) classification. Through systematic transcription and preliminary observation of the selected lectures, the researcher identified 36 utterances categorized as expressive speech acts, consisting of thanking (6), praising (9), expressing hope (8), encouraging (7), empathy (5), and blaming (1). These utterances serve as

the primary data for analyzing how expressive speech acts are used and how they reflect Islamic communication ethics.

Instruments

In qualitative research, the researcher serves as the primary instrument for collecting and interpreting data (Creswell, 2014). In this study, the researcher observes the selected preaching videos, transcribes the utterances, and identifies expressive speech acts based on (Searle, 1979) speech act theory. Supporting instrument include transcription notes, classification tables for expressive speech acts, and analytical guidelines derived from (Mawlana, 2007) Islamic communication ethics framework.

Procedures

The data collection procedures in this research follow systematic qualitative research steps. First, the researcher accessed the selected preaching videos from the official Jannah Institute YouTube channel. Second, the researcher carefully observed each video to identify relevant segments containing expressive and ethical communication. Third, the selected lectures were transcribed into written text to preserve linguistic details. Fourth, the researcher highlighted utterances indicating expressive speech acts such as gratitude, praise, encouragement, or sympathy. Finally, the identified utterances were organized into a classification table for further analysis.

Data analysis

The data analysis in this study applies descriptive qualitative analysis through the following steps. First, the researcher read and rechecked the transcribed data to ensure accuracy. Second, utterances as expressive speech acts were identified according to (Searle, 1979) classification. Third, each expressive utterance was categorized into specific types of expressive speech acts.

After the classification process, the researcher interprets how these expressive speech acts reflect the principles of Islamic communication ethics proposed by (Mawlana, 2007), namely unity of God, enjoining good and forbidding evil, global community, piety, and trustworthiness. Through this analytical process, the relationship between linguistic expression and ethical meaning in preaching discourse is explained, showing how expressive speech acts contribute to the construction of positive and empathic communication in Dr. Haifaa Younis's digital preaching.

FINDINGS AND DISCUSSION

Findings

This section presents the findings of expressive speech acts identified in Dr. Haifaa Younis's preaching. The analysis reveals six types of expressive speech acts, namely thanking, praising, expressing hope, encouraging, empathy, and blaming. These expressive utterances function not only to express the speaker's psychological state but also to reflect Islamic ethical communication values based on Mawlana, (2007) framework. To facilitate systematic presentation, the findings are organized into the following table.

Table 1. Types of Expressive Speech Acts in Dr. Haifaa Younis's Preaching

No	Types of Expressive Speech Acts	Frequency
1	Thanking	6
2	Praising	9
3	Expressing Hope	8
4	Encouraging	7
5	Empathy	5
6	Blaming	1
	Total	36

Table 1 shows that praising is the most dominant expressive speech act found in the preaching, occurring 9 times out of total 36 utterances. This indicates that Dr. Haifaa Younis

frequently employs positive evaluation and admiration to reinforce Islamic values and moral awareness in her audience. Expressing hope (8) and encouraging (7) also appear frequently, showing that emotional support and spiritual motivation are central aspects of her preaching style. Thanking appears 6 times, while empathy is present in 5 utterances. Meanwhile, blaming appears only minimally with 1 occurrence, indicating that moral correction is delivered carefully and sparingly in contrast to her predominantly supportive and compassionate expressions.

Table 2. Representative Utterances and Islamic Ethical Values

Types	Representative Utterances	Islamic Ethical Values
Thanking	"Jazakumullah khair for being an amazing audience," "Alhamdulillah, Rabbil Alameen"	Unity of God, piety
Praising	"She was the first Muslim, not Muslim woman. She was the first one who believed"; "SubhanaAllah, SubhanAllah"	Piety, enjoining good and forbidding evil
Expressing Hope	"May Allah make it easy for you. Ya Rabbi, ameen"; "May Allah give us all one character of Sayyidina Khadija"	Global community, piety
Encouraging	"Don't let anyone make you look down at yourself"; "Be a person who carries the torch of light"	Piety, trustworthiness
Empathy	"It's very difficult, right? That's not possible for many, many women,"; "She was a single parent, you know how people feel"	Global community, trustworthiness
Blaming	"You want to tell people I know... This is all not for Allah"	Enjoining good and forbidding evil

Table 2 demonstrates that expressive speech acts in Dr. Haifaa Younis's preaching consistently reflect Mawlana, (2007) five fundamental principles of Islamic ethical communication. Gratitude expressions reinforce spiritual awareness and dependence on Allah, praising strengthens appreciation of Islamic teachings and encourages good, expressions of hope and encouraging foster collective solidarity and piety, empathy builds emotional closeness rooted in trustworthiness, and blaming functions as moral correction grounded in the principle of enjoining good and forbidding evil.

Based on (Searle, 1979) classification, thanking functions to express gratitude toward Allah; praising conveys admiration toward Islamic values and moral actions; expressing hope communicates the speaker's sincere desire for collective well-being; encouraging expresses emotional support and spiritual motivation; empathy conveys acknowledgement of listeners' emotional experiences; and blaming expresses disapproval toward irresponsible behaviour. Each type reflects not only a psychological state of the speaker but also an ethical orientation consistent with Islamic communication principles as outlined by (Mawlana, 2007). Rather than presenting all identified utterances exhaustively, the following discussion focuses on representative examples from each category to allow for deeper qualitative interpretation of how expressive speech acts construct positive and empathic preaching discourse in Dr. Haifaa Younis's digital preaching.

Discussions

This section discusses the findings of expressive speech acts in Dr. Haifaa Younis's preaching in relation to (Searle, 1979) speech act theory and (Mawlana, 2007) Islamic ethical communication framework. The discussion examines how each type of expressive speech act constructs positive and empathic preaching discourse.

Thanking as Spiritual Gratitude and Positive Discourse

Expressions of gratitude frequently appear in Dr. Haifaa Younis's preaching as a form of emotional and spiritual affirmation. In the opening of the first video, she directly addresses her audience with:

Data V1Q1 (00:00:04)

"Jazakumullah khair for being an amazing audience actually. It's one of the best audiences I've been talking to."

The utterance above goes beyond polite acknowledgement it positions the audience's attentiveness as an act worthy of divine reward, reflecting the Islamic concept that sincere appreciation is itself a form of worship. This illustrates (Searle, 1979) classification of thanking as an expressive act that conveys the speaker's genuine appreciation toward the hearer.

Similarly, at a later point in her lecture, she says:

Data V1Q2 (00:06:30)

"Alhamdulillah Rabbil Alameen."

This expression demonstrates that gratitude is not merely a response to favourable conditions but as a continuous spiritual orientation. By frequently embedding such expressions of thankfulness throughout her preaching, Dr. Haifaa Younis constructs a positive discourse that normalizes spiritual awareness as an ethical and communicative value. According to Mawlana, (2007) principle of unity of God, all gratitude is directed toward Allah rather than human achievement alone. The principle of piety is also reinforced, as the remembrance of Allah remains central even in transitional moments of the lecture.

Based on these results, it can be stated that thanking in Dr. Haifaa Younis's preaching functions as more than social courtesy. It becomes a linguistic representation of sincerity, patience, and dependence on Allah, which are essential qualities of Islamic ethical communication. The consistent use of gratitude expressions constructs preaching discourse that is emotionally warm, spiritually grounded, and ethically positive.

Praising as Moral Appreciation and Spiritual Admiration

Praising emerges as the most dominant expressive speech act in the preaching, indicating that positive evaluation and admiration play a central role in Dr. Haifaa Younis's communication style. When describing Sayyida Khadijah, she states:

Data V1Q3 (00:18:45)

"She was the first Muslim, not Muslim woman. She was the first one who believed in Rasulullah alayhi salatu wassalam."

This admiring characterization frames Sayyida Khadijah's faith as the most extraordinary quality, above her wealth, social status, or beauty. The praise is directed not toward physical attributes but toward moral and spiritual excellence, functioning as what Searle (1979) identifies as expressive praise that conveys the speaker's deep admiration toward a person's conduct.

Another example of praising is directed toward the audience itself:

Data V1Q4 (00:00:17)

"You're very tentative, you're engaging your questions."

Here, the speaker openly validates the audience's intellectual engagement. This utterance functions as affirmation of positive conduct, reflecting (Mawlana, 2007) principle of enjoining good and forbidding evil through positive reinforcement rather than confrontation. By praising the audience's behaviour, the speaker encourages the audience to continue it.

Based on these findings, it can be determined that the dominance of praising in Dr. Haifaa Younis's preaching reflects a communication strategy that consistently elevates moral and spiritual qualities over worldly ones. Rather than relying on obligation or fear, she builds ethical awareness through admiration and appreciation, making religious values emotionally compelling and personally meaningful for her audience.

Expressing Hope as Spiritual Support and Collective Compassion

Expression of hope frequently appear throughout the preaching as forms of emotional reassurance and collective spiritual support. A particularly rich example occurs when Dr. Haifaa Younis personally acknowledges single parents in her audience:

Data V1Q5 (00:21:28)

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"How many of you in this room is single parent? Alhamdulillah. May Allah make it easy for you. Ya Rabbi, ameen."

The personal acknowledgement of a specific group before offering a prayerful hope demonstrates that expressing hope in this context is not formulaic but emotionally responsive. The use of 'may Allah make it easy for you' directly invokes, divines support, positioning the speaker as a compassionate intermediary who carries her audience's burdens to Allah. This reflects (Mawlana, 2007) principle of global community, where communication functions to embrace diverse experiences and strengthen collective solidarity.

Another expression of hope appears at the close of her discussion of Sayyida Khadijah:

Data V2Q6 (00:10:35)

"May Allah, subhanahu wata'ala, give us all one character of Sayyida Khadija. One. If everything is good, but let's be realistic, inshaallah"

The use of 'us all' constructs shared spiritual aspiration, while the qualification 'let's be realistic' grounds the hope in empathic understanding of human limitation. This dual quality, both spiritually ambitious and humanly realistic, reflects Mawlana (2007) principle of piety through the sincerity of desire directed toward Allah.

Based on these results, it can be determined that expressing hope is an effective strategy for constructing emotionally nurturing and spiritually reassuring preaching discourse. The use of collective pronouns and direct prayerful expressions reduces distance between the preacher and the audience, making digital preaching feel personally meaningful rather than institutionally distant.

Encouraging as Motivation and Spiritual Resilience

Encouraging utterances function as motivational support that strengthens perseverance, faith, and emotional endurance. One notable example directly challenges the audience's socially conditioned self-deprecation:

Data V1Q7 (00:23:01)

"Don't let anyone make you look down at yourself. I see this in my office, where the woman, 'oh I'm stay-home mom.' Now she's feeling pity for herself. Why? You're a mother. You know what mother is? You know what Islam, how Islam looks at mothers?"

This encouraging utterance directly challenges as socially induced sense of inadequacy. By reframing motherhood as a role deeply honoured in Islam, Dr. Haifaa Younis validates the audience's experiences while motivating them to reclaim a positive self-perception. according to (Searle, 1979), encouraging expresses the speaker's emotional investment in the hearer's wellbeing, going beyond mere information transfer.

Another strong example appears when she motivates women toward Islamic knowledge:

Data V1Q8 (00:12:47)

"Be a person who carries the torch of light."

This metaphorical encouragement frames religious knowledge as both individual responsibility and collective service. The image of 'carrying a torch' evokes leadership, continuity, and purpose, transforming the pursuit of knowledge into an act of ethical commitment. Mawlana (2007) principle of trustworthiness is reflected through the consistent alignment between her words and her own identity as a Muslim educator, lending moral credibility to the encouragement she delivers

Based on these results, it can be stated that encouraging utterances in Dr. Haifaa Younis's preaching are deeply rooted in Islamic ethical values. Rather than offering generic motivation, she encourages her audience through spiritual reframing, making resilience feel both personally relevant and divinely meaningful.

Empathy as Emotional Understanding and Human Connection

Empathy appears throughout the preaching as a central element in constructing emotional closeness between preacher and audience. Dr. Haifaa Younis demonstrates this

most vividly when she addresses the difficulties faced by Muslim women in accessing Islamic education:

Data V1Q9 (00:03:00)

"How many women live in the West, can do what I am doing right now? It's very difficult, right? You leave everything, and then just pack, and then go. That's not possible for many, many women, for many reasons."

Rather than presenting herself as an exceptional figure, Dr. Haifaa Younis acknowledges the structural barriers faced by her audience. This empathic framing reduces hierarchical distance between preacher and listener, creating a sense of shared human experience. (Mawlana, 2007) principle of global community is evident in how the speaker positions herself as part of the same struggle, rather than as an authority figure removed from it.

Empathy is also expressed through recognition of shared human experience beyond gender.

Data V1Q10 (00:08:23)

"There are lot of obstacles, meaning, and I always say, married woman, five children, and she works. And she's a wife, and she's a daughter. Where the time is gonna come form, right?"

By enumerating the specific roles that make learning difficult for women, the speaker demonstrates that she genuinely understands the hearer's daily reality. This specificity is what distinguishes empathy from generalised sympathy, as the speaker names the exact conditions of her audience's lives. This reflects Mawlana (2007) principle of trustworthiness, as sincerity and attentiveness to the hearer's real conditions form the ethical basis of authentic communication.

Based on these findings, it can be stated that empathy in Dr. Haifaa Younis's preaching is not simply a rhetorical technique but a genuine communicative commitment to understanding and validating the audience's emotional and practical experiences. Through empathic expressions, she constructs preaching discourse that prioritizes compassion as an essential dimension of Islamic communication ethics.

Blaming as Moral Correction in Islamic Communication

Compared to other expressive speech acts, blaming appears only once throughout the preaching. The single identified utterance occurs in Dr. Haifaa Younis's opening discussion about the proper intention behind asking questions:

Data V1Q11 (00:00:50)

"Don't you ever ask because you want to be heard, you want to show yourself, you want to tell people I know. Or even worse, sometimes I see this, when you ask to basically embarrass the speaker, or to show that you know more than the speaker, or to prove the speaker is wrong. This is all not for Allah."

This utterance functions as moral correction directed at intellectually dishonest behaviour. Rather than targeting any individual, the blaming is framed as a general ethical reminder that preserves the dignity of all parties. According to (Searle, 1979), blaming conveys the speaker's disapproval toward conduct that violates moral expectations, which in this case is the corruption of sincere intention in seeking knowledge.

Within the context of Islamic communication ethics, this utterance reflects Mawlana's (2007) principle of enjoining good and forbidding evil. The rhetorical construction, listing three negative intentions before delivering the moral conclusion 'this is all not for Allah' demonstrates that moral correction is delivered through structured ethical reasoning rather than aggressive confrontation. The conditional framing 'don't you ever ask because,' positions the audience as capable of better conduct, preserving their dignity even while disapproving of certain behaviours.

The minimal presence of blaming compared to the dominance of praising, empathy, encouragement, and hope indicates that Dr. Haifaa Younis prioritizes compassionate communication, with moral criticism present only when necessary and always grounded within a broader discourse of sincerity and care. This communicative balance contributes to

the construction of positive and empathic digital preaching discourse grounded in Islamic ethical values.

Taken together, the findings of this study indicate that expressive speech acts play a significant role in constructing ethical and emotionally engaging Islamic preaching in digital contexts. The dominance of praising and expressing hope, together with frequent use of encouraging and empathy, reflects Dr. Haifaa Younis's characteristic preaching style that is constructive, compassionate, and spiritually oriented rather than corrective or confrontational. The integration of Searle (1979) linguistic pragmatics and Mawlana (2007) Islamic communication ethics demonstrates that religious discourse does not merely transmit theological messages but also builds emotional connection, empathy, and moral awareness among audiences. This study therefore contributes to the development of pragmatic studies in religious communication, particularly within contemporary digital preaching discourse.

CONCLUSIONS

This study concludes that Dr. Haifaa Younis employs six types of expressive speech acts in her digital preaching: thanking, praising, expressing hope, encouraging, empathy, and blaming. Among these, praising is the most dominant, followed by expressing hope and encouraging, indicating that her preaching style is primarily constructive, compassionate, and spiritually motivating rather than corrective. Each type of expressive speech act reflects (Mawlana, 2007) five principles of Islamic ethical communication, namely unity of God, enjoining good and forbidding evil, global community, piety, and trustworthiness, demonstrating that language in preaching functions not only as information delivery but also as an ethical and emotional act. These findings suggest that expressive speech acts play a significant role in constructing positive and empathic discourse in contemporary digital Islamic preaching.

ACKNOWLEDGEMENTS

The author wishes to extend her deepest appreciation to the academic supervisors, Mrs. Tenny Sudjatnika, M.Ag., and Mrs. Dr. Hj. Ruminda, M.Hum., whose expert guidance, insightful feedback, and thoughtful direction have been instrumental throughout the process of completing this research. The acknowledge and mentorship they have generously provided have played a pivotal role in shaping and enhancing the quality of this study. Furthermore, the author is also deeply grateful to her parents, Mr. Muhamad Soleh Almurkum, M.Pd., and Mrs. Roni, S.Pd., whose endless support, prayers, and encouragement have served as the primary source of motivation in completing this research, as a meaningful step toward pursuing the next academic stage and honouring their sacrifices. The author also extends her heartfelt appreciation to her sisters, Vera Maulida Rahmah, S.Sos., and Arifa Dhiyaul Auliya, for their constant support and encouragement throughout this journey.

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