

The Role of English Language and its' Degree of Politeness in Spreading Islamic Da'wah Using Instagram

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Abstract

This paper is prepared to conduct a study on identifying the role of English and its' level of language politeness in spreading da'wah using social media specifically Instagram. The phenomenon of the current state of globalisation makes everything even faster to spread out internationally including Da'wah activities when English is used as the main language. However, the spread of da'wah and the message delivered might not be easily accepted by the society; Muslims and non-Muslims alike, if one uses sarcasm or mockery in his speech. This particular deed requires a remarkable communication process in ensuring the message matches the condition of the listener. Consequently, this paper explains the concept of English language politeness and principles by the newest means of social media towards expanding Da'wah and spreading the knowledge of Islam. This writing method is in the form of qualitative based on the studies and investigations of five new prominent contemporary Islamic preachers which are Mizz Nina, Ismail ibn Musa Menk, Yasmin Mogahed, Nouman Ali Khan, and Omar Suleiman and their usage of English language and the level of politeness in reaching out to the troubled society via social media. This paper highlights a literature review relating to communication and language in the context of da'wah for obtaining data and declarations. Therefore, this study is crucial in finding that polite language plays a role in ensuring that messages received by the community are easily accepted and understood in addition of giving position impact to the society when preachers observe the degree of politeness in spreading their da'wah.

Keywords: English Language, Politeness, Da'wah, Instagram

Introduction

Research Background and Significance of the Study

This paper analyses the usage of English language and its' degree of politeness in spreading the Islamic da'wah using social media by examining popular with the masses Muslim preachers namely Mizz Nina, Ismail ibn Musa Menk, Yasmin Mogahed, Nouman Ali Khan, and Omar Suleiman.

Language has always been vital in human society. Without language, it is very difficult for human beings to communicate and to convey messages with one another. In this era of globalisation, English language has been deemed as the universal language of the world and it is fast becoming the language of choice in order for Islamic scholars and preachers to spread their da'wah. The role of English as a lingua franca is indisputable as almost everyone all over the world speaks and comprehends it. Furthermore, a language achieves a genuinely global status when it develops a special role that is recognised in every country (Crystal, 2003).

In this troubled times where a lot of things are uncertain and difficult, many people seek Divine knowledge in order to fill the emptiness in their hearts. One of the ways that these people feed their souls is by listening to Da'wah given by prominent contemporary Islamic preachers. According to Sohirin (2008), the work of da'wah is focused on calling others into the religion, worship, and offering love to God. Furthermore, da'wah is an effort that requires energy, intellect and material in order to achieve a particular objective. It calls for determination on the part of the preachers to engage the target audience using a particular method or approach.

In addition, da'wah is a process of delivering messages or information to others by using language as a means of delivery. Today, teaching Islamic content to the world becomes the main aim of most Islamic scholars. This is a part of the wider concept of integrating Islam into human knowledge which functions across a broad range of subject areas (Hasan, 2015). Da'wah from these preachers does not limit People, Muslims and non-Muslims alike, seek answers to questions that weigh heavily on their minds.

However, da'wah is not an easy task as approved by Abdurrahman (2008) because it deals with the matter of altering the belief and understanding of a human being regarding the Divine knowledge and Islam. In today's world, where people have more delicate senses, they seek scholars who understand their predicaments rather than judge. Some scholars are quick to condemn and they use dry and tasteless sarcasm when preaching their messages. Thus, due to the failure of the use of appropriate language and its' level of politeness by the preachers in conveying Islamic teachings and messages, some people are not able to find the answers or the peace of mind they are seeking for.

It is important to note that this research will help future preachers to wisely choose how they can utilise English language and the degree of its' politeness in order for Muslims and non-Muslims alike to embrace Islamic messages. It is also vital to note that, when Muslim preachers or scholars use English as a medium to communicate, they are able to reach wider audience because the topic can be global, diverse and easily understood by most of everyone around the world. It will help change the negative perspective of non-Muslims towards Islam and the believers of the religion.

Therefore, this study will focus on the effective use of English language and its' level of politeness in spreading the Islamic da'wah via social media by analysing prominent contemporary Muslim preachers such as Mizz Nina, Ismail ibn Musa Menk, Yasmin Mogahed, Nouman Ali Khan and Omar Suleiman.

Statement of Problem

In Islam, it is compulsory for Muslims to speak using good words; to never slander and mock so as not to offend anyone. However, this is not the case for two preachers from Indonesia and Saudi Arabia.

Gulfnews (2017) reported that, a Saudi preacher, Abu Zaqm in his speech about women's right to have driving license in 2008, said that, "If allowed to drive, a woman will

come home late while her husbands will be up, just waiting for her. She will be most probably drunk." He continued saying, "If the husband asks her to prepare something to eat, she will argue with him and when she eventually does it, she will end up hosting him in their neighbours' home."

Zaqm's remarks on women's right have angered netizens especially women. One user left a comment saying, "Such ridiculous remarks cannot be uttered in the privacy of a home, let alone in public and in front of a crowd." Another user expressed their anger by saying, "His claims are a deep insult and what is terrifying is that he is making them in the name of Islam."

Another example how not all preachers exercise a degree of politeness in language can be found in Indonesia. Asianews (2019) reported that Abdul Somad in his sermon in Riau, described the cross as "an element of the devil." His remark sparked outrage not only from the Christian communities in Indonesia, but even Indonesia's oldest Islamic organisation made a comment about it. In the article, Muhammadiyah said, "such words could be seen as fostering anti-Christian sentiments."

This shows that not all Muslim preachers exercise degree of politeness in delivering their sermons. Thus, this is the reason why this research is important so as to be a module on how Muslim preachers should use polite language, rather than direct language so as not to offend anyone.

Research Questions

The research questions are as follows:

- i. Is English language important as a tool to spread the Islamic da'wah?
- ii. How does the degree of English language politeness contribute to the openness of someone to embrace the message?

Research Objectives

The research objectives are as follows

- i. To prove the importance of English language to spread Islamic da'wah by using Instagram in spreading the da'wah.
- ii. To measure the politeness strategies adopted by the chosen Islamic figures by using Leech's Politeness Maxims strategy.

Literature Review

Speech Politeness Strategy

Language plays an imperative role in the practice of Islamic da'wah (Sjuhada, 1965: 91; Suhandang, 2013: 182). Delivering the da'wah in a polite and proper language and in accordance with the context is a requirement and a major factor for a successful da'wah presentation (Tajiri, 2014: 206). Speech politeness has always been associated with the use of speech acts. This notion is supported by Siregar (2011) where he claims that in using a speech act, in addition to expressing intention and desire, a speaker naturally aims to create and maintain certain social relationships between the speaker's self and his interlocutor. This statement implies that politeness in communication can be represented through the use of speech acts (Baryadi, 2012; Leech, 2014).

There are several reasons why da'wah should be delivered in a polite manner. Firstly, speech politeness in da'wah has been regulated in the Qur'an in Surat An-Nahlu (bee) verse 125. In the Qur'an, there is an explanation of how should a Muslim speak. In brief, the six principles of speech are elaborated in the Qur'an Saefullah (2007: 68); Aliyudin & Enjang

(2009:147) [12]. These principles include (1) qaulansadidan (QS An-Nisa: 9; Al-Ahzab: 70) that is speaking truthfully and honestly ; (2), qaulanbalighan (Q.S An-Nisa: 63), that is speaking effectively; (3), qaulanma'rufan (QS An-Nisa: 5, 8, Al-Baqarah: 235, Al-Ahzab: 32) that is speaking kind words, which are pleasing to the soul and instilling sense of peace in the heart; (4), qaulankariman (Q.S Al-Isra ': 23) that is speaking noble words that encourages and brings joy; (5), qaulanlayyinah (Q.S Thaha: 44) that is speaking gentle words; and (6), qaulanmaysuran (Q.S Al-Isra ': 28), that is speaking pleasant, appropriate and understandable words.

The second reason is based on a reality and a social phenomenon that, at times, when it comes to delivering da'wah, a da'i uses words with the intention of prohibiting, commanding, counselling, praising, thanking, praying, affirming, warning, asking questions, explaining, and even threatening. Based on this phenomenon, a da'i should mind his language in delivering da'wah. The use of inappropriate, impolite "harsh" language inconsistent with the context will negatively impact the image of Islam and the da'i himself (Tajiri, 2015).

The third reason is the inevitability of cultural pluralism in Malaysia and the Qur'anic argument which states that Islam is a mercy for all the creatures (rahmatanlil 'alamin) promote the need to build a friendlier and more peaceful strategy of da'wah (Shihab, 1998)]. A more polite and peaceful da'wah delivery may form an integrative reflection amongst the heart, thoughts, deeds and appreciation of a culture that is evolving.

The fourth reason is that the use of polite language has not received much attention, particularly, in Islamic da'wah. This is due to the fact that language user is not aware of the fact that there is a politeness structure in a language structure (Pranowo, 2009). Pranowo (2009) further adds that a polite language structure is a language structure prepared by speakers for the purpose of not offending interlocutor. Based on these reasons, this paper seeks to apply Leech's politeness model (2014) in the practice of Islamic da'wah. This is done under assumption that the phenomenon of language use in Islamic da'wah may be referred to as the use of different kinds of speech act that have specific aims, functions and objectives, and are designed to produce some effect, impact, or results on the listeners (Brasdefer, 2014).

Social Media for Da'wah Communication

The term "media" comes from the Latin (medius) word for "between" or "intermediaries" connect information between the source and its recipient. Baran and Davis (2011) define the media as a means of communication. According to McQuail (2010), the media are information and communication channels that have a great influence on society. Indeed, interpersonal, group, public, and organisational communication are special clusters in the theory of mass communication. Theories that discuss the media themselves are inseparable from the historical differences between the specifying the time frames for these ages. The nature of interactivity typical of the second media age, for example, tends to be bi-directional in communication whereas the first media age had only one-sided communication (Bryant and Miron, 2004).

Accessing social media for communication is a new theory and practice used by the wider community as a way to obtain information and gain new knowledge; for example, pedagogical activities or assignments outside the classroom (Haftor and Mirijamdotter, 2011). However, this study is limited to the da'wah presentment in Islam. The phenomenon of da'wah on the Internet today has provided a new paradigm for its success i.e.,strategies to incorporate social networking sites such as Instagram, hence giving light to new area of

studies relating to hashtags in social media to increase engagement of the audience (Doktoralina et al., 2020). The author or the preacher in this case is no longer the main factor influencing the reader. In the context of the networked society, the reader does not only passively accept the messages preached by the author. Instead, they actively process and interpret the messages they receive but are often not affected by the identity of the messenger. There is no longer author-reader role but the two roles have merged in the same status of the user. Users are not only able to consume and employ information, but also can produce and distribute it.

The existence of the Internet as a medium for da'wah has become a necessity. Scholars, preachers, and Islamic leaders must immediately take strategic steps to guard and nurture the young generation to be ready and mature in the face of negative attacks from Internet media. One way to deal with negative Internet attacks is by creating networks about Islam, including cyber-Muslim (or cyber-da'wah) sites and blogs. Social networks like Facebook, Instagram and Twitter may also be used. Each of these cyber sites presents Islamic information using various methods (Fakhruroji, 2017). Thus, when the user (the netizens in this context) search for religious materials through the Internet, they can easily get that information through Islamic da'wah sites. However, they need to be wary of sites in the name of "Islam" that contains material far from actual Islamic teaching provisions. Nevertheless, da'wah through the Internet is considered very effective to penetrate the boundaries of space and time at a relatively affordable cost (Fakhruroji, 2017). These factors make preaching messages through the Internet the people's choice. They are free to choose the da'wah material they like and avoid coercion. Diversification of da'wah delivery has allowed it to reach broader segments (e.g., using a website mailing list feature to invite religious discussion or send moral messages). Da'wah through the Internet is considered very effective because users are interactive and critical netizens.

Research Methodology

This research paper involves critical analysis of Mizz Nina, Ismail ibn Musa Menk, Yasmin Mogahed, Nouman Ali Khan, and Omar Suleiman's style of da'wah by using English and the degree of politeness in order to answer the questions and queries about Islam on social media. This research paper uses qualitative approach in exploring issues relevant to the topic discussed. The data were collected by using controlled observation method wherein the researchers had observed the preachers' language during their preaching through social media such as Instagram. All the data on the degree of politeness were measured using Leech's Politeness Maxims. Whilst, interview method such as structured and semi-structured interviews with them were carried out in order to find out more why the preachers have chosen English as a medium for them to spread the Islamic da'wah.

Findings and Discussions

The principle of politeness was first coined by Leech to complement the principle of cooperation, because of the difficulties that arise as a result of applying the principle. The principle of politeness consists of six maxims, namely maxim of wisdom, maxim of generosity, maxim of appreciation, maxim of simplicity, maxim of consensus and maxim of sympathy. The following is the explanation of the principle of Leech's politeness found in the sermons by Hajjah Shazrina (Mizz Nina), Imam Omar Suleiman, Nouman Ali Khan, Mufti Ismail Menk and Yasmin Mogahed delivered in various social media platforms. In these transcriptions

delivered by these five public figures, it was found that the Leech politeness principle has been utilised in which will be described as follows:

Maxim of Wisdom

Table 1.0

Utterances in Maxim of Wisdom

Speaker	Utterances	Sermons
Hajjah Shazrina	I can't see you but I can hear your voice. Yeah, I know there's something going on with my tech right now and I don't have a team with me so please bear with me, I'm sorry .	Just A Drop: The Power Of Allah – How To Stay Istiqamah And Deal With Envy
Hajjah Shazrina	So MasyaAllah, you all have been so awesome, it's just good to see everyone here, um, being so engaging and everything on my live sessions. I'm so, so grateful, Alhamdulillah, Ya Rabb for everyone who's here tonight.	Mizz Nina's IG Session - Just A Drop: The Power Of Allah – Q&A – How To Stay Istiqamah And Deal With Envy
Mufti Ismail Menk	May Allah make it easy for every one of us. This is just a sincere, sound advice from your brother, it starts with myself and then for every one of us. Thank you so much for listening and I pray to be back again tomorrow with a few more words.	Mufti Menk's IG Lecture – Simple Way Of Earning Allah's Love
Mufti Ismail Menk	I appreciate those who give me positive criticism, or should I say constructive criticism, that which will help me grow when I feel that this is a genuine piece of advice, I will change almost instantly by the word of Allah S.wt.	Mufti Menk's IG Lecture - Be Mindful Of How You Correct Others
Imam Omar Suleiman	The gates of Hellfire shuts and the Shayateen chained away. Make those resolutions dear brothers and sisters and make them concrete. Don't leave them abstract. Concrete resolutions for yourself Biiznillahi Ta'ala, to make changes in Ramadan. May Allah s.w.t. allow us to go from what is bad to what is better from what is good to what is great.	Imam Omar Suleiman's IG Khutbah - From Bad To Better & Good To Great

Maxim of wisdom is one of the principles of Leech's politeness, where speakers should reduce speech that causes harm to other parties and maximize the benefits of other parties in speaking. The speech above shows the wisdom maxim of the utterance delivered by Hajjah Shazrina because the speech contains the word apologise. According to Zamzani (2011), the maxim of wisdom in a speech can avoid jealousy, envy or any less polite attitudes towards speech partners or targeted audience. Usually in the maxim of wisdom contains the words, apologize, thank you, please, reprimand, invite and order, so as to create a polite impression on speakers and speech partners.

Maxim of Generosity

Table 2.0

Utterances in Maxim of Generosity

Speaker	Utterances	Sermons
Hajjah Shazrina	<p>And Nazzatul Mokhtar saying I would like to share, um, verse from Surah Al- Baqarah, number 32 regarding search 'Ilmu and staying humble. They said may you be glorified we have knowledge only on what you have taught us, you are the all Knowing and All Wise, SubhanAllah, Zakallahu Khayr for sharing this.</p>	<p>Mizz Nina's IG Session - Just A Drop: The Power Of Allah – Q&A – How To Stay Istiqamah And Deal With Envy</p>
Imam Omar Suleiman	<p>And that's why Umar Bin Abdul Aziz Rahimullah said if you're praying, and you're making Sujood, you're prostrating and someone walks in and sees you prostrating and the Shaytan tells you get up because you know, you're only doing that for other people, stay in your Sujood and fight off those thoughts. Don't leave off the good deed and work on the intention. Never leave off the good deed, because of the fear of the intention, but never stop working on your intention even if you are a Wali from Allah you've reached sainthood. Of course, not in the sense that it's traditionally spoken up, right, but you've reached a point where you're a close servant of Allah sw.t.</p>	<p>Imam Omar Suleiman's IG Khutbah: Am I Really Sincere?</p>
Nouman Ali Khan	<p>Aim for the high. Young people are supposed to aim high. They are supposed to be motivated people. You want to accomplish great things. And Allah s.w.t is saying "go for it, accomplish great things, accomplish Jannah." And when you develop that attitude, I tell you, things in this world just fall into place. You won't have to run after Dunya, it will run after you. You won't have to seek it and pursue it, it will pursue you because you are pursuing Allah and you are pursuing the Akhirah.</p>	<p>Nouman Ali Khan's Youtube Lecture - Stop Chasing Dunya!</p>
Mufti Ismail Menk	<p>Make sure you have used the best and most respectful words. I thought I'd spend a moment because too many children are complaining of problems that mothers are losing their cool, the fathers are actually</p>	<p>Mufti Ismail Menk's IG Lecture - The Effects Of Using Bad Words And Names To Refer To Your Children</p>

	<p>using derogatory terms, they're being abused verbally, and even otherwise. This type of abuse is unacceptable and remembers it is your duty. You're going to be asked about it, so let's be more responsible and let's be true Muslims. May Allah bless us all and make us more conscious of this. May we seek forgiveness from our own children and make amends before it is too late. And also, may we use beautiful, loving, kind, respectful words when addressing our children. We will empower them in the right direction.</p>	
Mufti Ismail Menk	<p>So, we tend to paint people with a brush that makes them feel really you know lousy, to say the least, really bad. They feel low; they feel far away from the Almighty. I think what's important is to try and look at the effort that people are making to get closer to the Almighty and not exactly where they're standing right now. That's something I've learned over the years...Don't ever look down upon someone else who may not be upon what you believe is your standard because you actually don't know how much they have improved or how they are improving or what struggle they are going through in their lives, what type of an environment they come from, how they change, how they are trying to change or what situations they're facing that have stopped them from doing certain things or have made it almost impossible to achieve certain things.</p>	Mufti Menk's IG Lecture - Be Mindful Of How You Correct Others

The generosity maxim states to minimizing benefit to self and maximizing cost to self. It balances the losses and benefits of oneself as a speaker, and maximizes the benefits of others. It occurs in directives manner in most cases as this maxim is centered to self. In this research, many advice utterances that are involved in directive illocutionary act were found. In this case the speaker implies that cost of the utterance is to his self. Meanwhile, the utterance implies that benefit is for the hearer. For instance, the speakers both invited to always be generous and grateful for all kinds of opportunities that have been given by Allah SWT. It can occur if the speaker reduces or is able to balance speech that can benefit themselves and maximize the benefits of other parties. Speech delivered by speakers can be in the form of offering actions, behaviour, refusing and accepting an offer from someone. It can be seen from the utterances above, the speakers both invited to always be generous and grateful for all kinds of opportunities that have been given by Allah SWT, offering advices and correcting the misdeeds done by certain group of people and giving solution or ways to overcome it.

Maxim of Appreciation or Praise

Table 3.0

Utterances in Maxim of Appreciation or Praise

Speaker	Utterances	Sermons
Hajjah Shazrina	<p>And finally, be grateful, be positive and make lots of Du'a. Say Alhamdulillah for every situation and ask Allah s.w.t. to help you say that which is pleasing think good of Allah for the best outcome. Remember, he is the best Waqil, he is the best Disposer of Affairs, for all of us, for the entire creation between the heavens and the earth and continue to always make Du'as for relief and to always seek the rewards, InsyaAllah.</p>	<p>Mizz Nina's IG – How To Deal With Hardship #MIZZNINALIVE Sessions Snippet</p>
Nouman Ali Khan	<p>We begin by praising Allah s.w.t. and bearing witness that none has the right to be worshipped or unconditionally obeyed except for Him. We bear witness that Muhammad s.a.w. is his final messenger. We ask Allah to send His peace and blessings upon him the prophets and messengers that came before him, his family and companions that served alongside him and those that follow in his blessed path until the day of judgement.</p>	<p>Imam Omar Suleiman's IG Khutbah: Am I Really Sincere?</p>
Nouman Ali Khan	<p>I pray that Allah Azzawajal makes us a people of vision. I honestly pray to Allah Azzawajal. I have met so many young people in my visit, this brief visit that I have to Malaysia.</p>	<p>Nouman Ali Khan's Youtube Lecture - Watch This Before You Waste Your Life</p>
Mufti Ismail Menk	<p>You can check it out, follow it and they say that you should actually subscribe and click on the bell so that you can have the notifications. May Allah bless you all. Aqulu hawza Assalamualikum w.r.b.t.</p>	<p>Mufti Menk's IG Lecture - Be Mindful Of How You Correct Others</p>
Mufti Ismail Menk	<p>That's why the prophet s.a.w. whenever he wanted to correct someone, he never mentioned names. Have you noticed? You know I was quite impressed when the people in New Zealand refused to name the person who perpetrated that heinous crime of killing so many Muslims in the Masjid, May Allah grant them all a lofty rank in Jannatul Firdaus. But they said we don't want to glorify or to mention or to even give importance to the person. So we won't even mention the name. And I'm busy thinking Subhanallah, the</p>	<p>Mufti Menk's IG Lecture - Be Mindful Of How You Correct Others</p>

	Prophets s.a.w. when there were sins that happened; he never spoke of the names of the people.	
Yasmin Mogahed	Now that just blows my mind because, you can understand this in different ways and of course there's different layers in the understanding of this very profound prophetic statement - to not be attached to whatever is in the hands of people.	Yasmin Mogahed's IG Lecture - Balancing Love Of Allah & People - Transformed
Yasmin Mogahed	Now what did the Prophet s.a.w. says? He gave us advice in this hadeeth that is absolutely golden. That's why, you know, I call this the golden question - it's something every human being wants, and the Prophet s.a.w. gave us an answer in such a simple but profound way.	Yasmin Mogahed's IG Lecture - Balancing Love Of Allah & People - Transformed

Speech which is considered a maxim of appreciation or praise is speech that is able to reduce expressions of humiliation of other parties, and can maximize the appreciation or praise of the speech partner by stating expressions of praise or appreciation. The principle of politeness pays close attention to every speech delivered by speech partner speakers by paying attention to the context of the conversation. Speakers must not belittle or embarrass their speech partners in front of other parties. Amongst the utterances that employ the maxim of appreciation and praise is the speech that shows that the speaker praises Allah the Almighty and Prophet Muhammad s.a.w. Appreciations were also directed to the range of audience for their support.

Maxim of Humility

Table 4.0

Utterances in Maxim of Humility

Speaker	Utterances	Sermons
Hajjah Shazrina	You know, we always have to think, I always remind myself like nothing that I do in this life is because of me. I am not smart because of me; I am not successful because of me like 'Oh' I did it. I deserve it. No. That is, that is not it. That is not it. What is important is that we realise that whenever we get in this life whatever success we get in this life, everything is from Allah s.w.t. Everything is from him and when we realise this and we know that it is not from my own strength that I am strong whether it is from, you know, the strength of having Allah as my strength, right? When I know that Allah is my strength, then nothing can break me.	Mizz Nina's IG Session - Just A Drop: The Power Of Allah – Q & A – How To Stay Istiqamah And Deal With Envy

Hajjah Shazrina	<p>SubhanAllah, When I look back, there were so many times, I feel like I could have died doing the things that I did and the only reason why I survived and the only reason why I am here today is because Allah pulled me through and Allah allowed me to be here it today. SubhanAllah, it is all by His might and His power and His wisdom, Alhamdulillah, He had granted me the chance again, and again, many chances to, to, you know, um, redeem myself and InsyaAllah many, many more to come.</p>	Mizz Nina's IG – My Journey To Allah : A Short Clip – Break The Ego And Filling The Emptiness
Mufti Ismail Menk	<p>When we speak about people, when we speak about things, when we advise people, we should try and be very, very careful with the way we have worded things and how we come across, because sometimes we become a little bit aggressive in our tone, May Allah forgive me. I hope I have not been guilty of that. Perhaps way back I might have been a little bit harder in the way I came across. Sometimes we don't take into consideration the situations that people face in their lives.</p>	Mufti Menk's IG Lecture - Be Mindful Of How You Correct Others
Mufti Ismail Menk	<p>May Allah make it easy for every one of us. This is just a sincere, sound advice from your brother, it starts with myself and then for every one of us. Thank you so much for listening and I pray to be back again tomorrow with a few more words.</p>	Mufti Menk's IG Lecture – Simple Way Of Earning Allah's Love
Nouman Ali Khan	<p>Every one of us, we have to build that into our heads. And you can say to yourself, Well, I don't have a lot of knowledge. I'm not a Sheikh. I'm not a Da'ie, I'm not a Khatib, and how can I serve? You don't have to be an 'Alim to serve, you don't have to be a Da'ie to serve. That's not the only service there is to be provided.</p>	Nouman Ali Khan's Youtube Lecture - Watch This Before You Waste Your Life

Humility maxim refers speech that reduces or minimises self-praise or maximises expressions of neither praising nor accentuating oneself as a speaker. This maxim concerns with the degree of good or bad evaluation of other or self that is performed by the speaker. However, this maxim usually occurs in apologizing something. For instance, it can be seen in the speech by Mufti Menk that it contains the utterance from the maxims of humility because the speaker seeks for Allah's forgiveness and stated that he might have been aggressive with his words before. Even though the speaker is known of being soft spoken and very selective with his words in giving dakwah.

Maxim of Consensus

Table 5.0

Utterances in Maxim of Consensus

Speaker	Utterances	Sermons
Imam Omar Suleiman	<p>We all struggle to have focus in our prayer with varying degrees, I mean, Allah s.w.t. wants our prayers to be entirely focused upon him sincere and entirely focused upon him Allahumma Amin, but we all will struggle, but a person who has no motivation and a person who just does it to get bought, and then there is again, the person who struggles, who wonders, is this deed going to be accepted?</p>	Imam Omar Suleiman's IG Khutbah: Am I Really Sincere?
Nouman Ali Khan	<p>The majority of the Ummah is young. You know what that means? That the burden of carrying Islam lies on the young. Today more than ever before. So we have to hold ourselves to a higher standard. May Allah s.w.t not make us of those who drag their feet and really realise, truly realise that it is the Akhirah that we are walking towards. And this world is just a transient phase that we're going through.</p>	Nouman Ali Khan's Youtube Lecture - Stop Chasing Dunya!
Nouman Ali Khan	<p>But you know what? We are living in strange times. The people who need the Da'wah the most today are the Muslims themselves.</p>	Nouman Ali Khan's Youtube Lecture - Watch This Before You Waste Your Life
Mufti Ismail Menk	<p>Let's not make people feel unwelcome, unwanted and make them feel like there's no hope for them. Let's pat them on the back. Today there is enough on the globe that is happening that is filled with distress and hopelessness. We should be the last people dishing out hopelessness and distress rather lets us be the opposite and we dish out lots of hope, lots of goodness and give the people a good feeling they will come. They will love Allah even more. May Allah swt bless you guys.</p>	Mufti Menk's IG Lecture - Be Mindful Of How You Correct Others
Mufti Ismail Menk	<p>This is just a short message I thought I'd shared with you to encourage myself and yourself to take a moment to fulfil that which is compulsory properly, enjoy it and then don't do that which is destructive or that which will earn displeasure of Allah. May</p>	Mufti Menk's IG Lecture – Simple Way Of Earning Allah's Love

	Allah make it easy for every one of us. This is just a sincere, sound advice from your brother, it starts with myself and then for every one of us.	
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In the maxim of consensus between speakers and speech partners can build mutual compatibility or a consensus in telling activities. Speakers are required to reduce disagreement between themselves and other parties, and maximize disclosure of agreement between themselves and that party. The disagreement, in this maxim, usually is expressed by regret or partial agreement. This maxim occurs in assertive or representative's illocutionary act. In this speech the speaker builds a match or agreement with the audience. The speech shows that speakers trying to connect deeper with the audience by expressing a form of agreement between himself and the audience. This is portrayed in the used of "us" instead of "you".

Maxim of Sympathy

The maxim of sympathy requires speakers to maximise feelings of sympathy and reduces feelings of antipathy towards others. This is done so that the speech participants, both speakers and speech partners, can maximise their sympathy. This is due to the presence of antipathy generated by speakers and speech partners will make these actions impolite by violating maxims Leech. The speech expresses the form of sympathy conveyed by the speaker towards the other party directly. The speaker revealed that the other party should always be guarded by Allah and together invites the speech partners to always pray to Allah. This is a form of concern expressed by speakers to other parties directly in front of their speech partners, so that communication runs well. However, in the sermons studied in this research, this maxim is not utilised. The Islamic figures or influencers are more comfortable employing empathetic approach as compared to sympathetic as this is in parallel to Allah's command and the Quran teaching. The Prophet s.a.w explained, 'Abdullāh ibn 'Amr R.A reported that the Prophet S.A.W said:

"Those who are merciful will be shown mercy by the Most Merciful. Be merciful to those on the earth and the One in the heaven will be merciful to you." (Al-Tirmidhi, Sunan Al-Tirmidhi)

The concepts of sympathy and empathy are very different from one another, despite the fact that sympathy is a far more widely used word and concept as suggested by (Scheler, 2017). Despite their apparent similarity, they each have a vastly different usage and significance.

As proposed by Cuff (2016) the ability to experience another person's joy or sorrow, emotions and sentiments, is known as empathy. Understanding, compassion, and a host of other interactions between people are all facilitated by this capacity. We can feel empathy in one of two ways: first, because we have experienced the same circumstances as the other person. We can also picture how they must feel because we have first-hand experience with it. Our capacity for imagination may result from similar experiences we've had, from hearing about an incident that a friend or family member experienced, or from observing what occurs to a stranger. And while empathy might allow us to share in another person's delight or joy, the empathy that links problems is the one that is most likely to spur us to take action. Understanding the struggles of others can inspire a targeted response, a targeted form of

assistance through attempts to make amends, to solve a problem, or even just to share an understanding. Every person's experiences are not a limiting factor in this ability to connect. As stated by Grimes (2015), regardless of their own experiences, someone who is empathetic may feel another person's feelings. This principle can be used to both written and spoken communication. This idea is present in every speech a speaker makes. This is in line with the fundamental analysis of the rules of collaboration and courtesy, which entails carefully examining each meaning that the speaker conveys and the speech partner interprets in order to ensure that communication events go successfully.

Conclusion

Based on the above analysis, the researchers can conclude that there are only five maxims of the politeness principle that are used to explain the role of English and its' level of language politeness in spreading da'wah using social media, those are maxim of wisdom, maxim of generosity, maxim of humility, maxim of appreciation of praise, and maxim of consensus. The five maxims of the Politeness Principle are according to (Leech's, 1983). According to Leech's (1983) conception of politeness, using politeness maxims are promising factors in softening the bitter effect of the given acts, henceforth fostering interpersonal relationships amongst the members in a particular society.

The findings highlight that polite language plays a role in ensuring that messaged received by the community are easily accepted and understood in addition of giving position impact to the society when preachers observe the degree of politeness in spreading their da'wah. The purpose of Politeness Principle is to establish feeling of community and social relationship. Thus, Politeness Principle focuses on process of interpretation that the center of the study is on the effect of the hearer rather than the speaker.

The phenomenon of da'wah on the Internet today has provided a new paradigm for its success i.e., strategies to incorporate transmedia storytelling elements such as Internet, serious games, video, like studies relating to hashtags in social media to increasing engagement of the audience (Doktoralina et al., 2020). The existence of the Internet as a medium for da'wah has become a necessity. Scholars, preachers, and Islamic leaders must immediately take strategic steps to guard and nurture the young generation to be ready and mature in the face of negative attacks from Internet media. Therefore, the three prominent contemporary Islamic preachers which are Mizz Nina, Ismail ibn Musa Menk and Yasmin Mogahed are using English Language in reaching out to the troubled society via social media are a good strategy in delivering da'wah effectively. Nonetheless, to be a good preacher, one must be not only be at ease with English language, but also be a skilled speaker and writer in the target language.

Finally, English language has been deemed as the universal language of the world and it is fast becoming the language of choice in order for Islamic scholars and preachers to spread their da'wah; therefore, the role of English is indisputable as a mediating tools of communication to promote Islam cannot be denied in helping to solve the problems and challenges among the Muslims or mualafs nowadays and to put in place the strategy for Islamic awareness as a faith, a legal and moral system and as a civilization.

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