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DIRECTIVE SPEECH ACTS AND POLITENESS IN ISLAMIC HIGHER EDUCATION: A PRAGMATIC ANALYSIS OF CLASSROOM INTERACTION

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ABSTRACT
Directive speech acts play an important role in negotiating instructional authority, participation, and interpersonal relationships in classroom discourse. However, the ways in which their pragmatic functions intersect with politeness and educational interaction in Islamic higher education remain insufficiently understood. To address this gap, this study examines the forms and functions of directive speech acts in an Indonesian Islamic higher education institution, focusing on their role in organizing classroom interaction and negotiating interpersonal relations. Using a qualitative case study design, the research analyzed classroom interactions involving 48 students across 15 recorded sessions. Data were collected through classroom observation and audiovisual documentation. The gained data then analyzed using the interactive model of data reduction, data display, and conclusion drawing. The analysis identified 78 directive speech acts in six categories: requests (26.92%), commands (23.08%), invitations (15.38%), prohibitions (14.10%), suggestions (11.54%), and advice (8.97%). Among these, requests and commands were the most frequent, reflecting the role of directives in coordinating instructional activities and managing participation. In addition, qualitative analysis highlighted variations in directness, mitigation, and collaborative formulation. These variations illustrate how directive expressions may facilitate turn allocation, clarification, and constructive academic engagement. By integrating Speech Act Theory, Politeness Theory, and al-Attas's concept of *ta'dib* as an interpretive lens, the study offers a context-sensitive account of directive practices in Islamic higher education, without presuming that the observed patterns are uniquely Islamic. Overall, the findings provide a basis for further comparative research on pragmatics, politeness, and educational ethics across classroom contexts.

Keywords: Classroom Discourse, Directive Speech Acts, Islamic Education, Pragmatic Analysis, Speech Act Theory

INTRODUCTION

Classroom communication plays a central role in higher education by organizing participation, negotiating authority, and shaping interpersonal relationships. In this context, directive speech acts, including requests, commands, invitations, prohibitions, suggestions, and advice, facilitate instructional activities and reflect how language functions as social action (Austin, 1962; Searle, 1969). Previous studies have examined directives in academic and institutional discourse (Gallardo, 2017; Risdianto et al., 2023), as well as their pedagogical functions in classroom interaction (Kebede & Endalamaw, 2025). However, understanding directives requires examining not only their communicative functions but also their interpersonal and ethical dimensions, particularly in Islamic higher education.

Research on directive speech acts has addressed linguistic structures, communicative functions, and contextual variation (Akyüz, 2023; Bago & Karlić, 2023; Gerstenberg & Skupien-Dekens, 2021). Building on this work, Politeness Theory explains how linguistic choices negotiate interpersonal relationships and face concerns (Brown & Levinson, 1987). It has also

been applied to academic conversations (Hilal, 2023), imperative discourse (Hanafi et al., 2024), and lecturer–student communication (Risdianto et al., 2023). Other studies connect directive politeness with character education (Prayitno et al., 2021, 2022) and examine politeness through Qur'anic discourse and Islamic perspectives (Arifianto et al., 2023; Zahid, 2022). Nevertheless, these strands of research require further integration to explain how linguistic practices, interpersonal relations, and Islamic educational values may intersect in classroom communication.

Despite growing research on directive speech acts, politeness, and educational values, their interrelationship in Islamic higher education remains insufficiently theorized. To date, studies have examined directive structures and communicative functions (Akyüz, 2023; Bago & Karlić, 2023), politeness in academic interactions (Hanafi et al., 2024; Hilal, 2023), and the relationship between politeness and Islamic educational values (Arifianto et al., 2023; Prayitno et al., 2022; Zahid, 2022). However, these strands of research have not yet been sufficiently integrated to explain how directive speech acts function as interpersonal practices or how their ethical significance may be interpreted within Islamic educational contexts. Moreover, findings from religious texts, prayers, and educational materials cannot automatically explain naturally occurring classroom interactions. Accordingly, this gap calls for a context-sensitive approach that moves beyond classifying linguistic forms to examine the relationship among communicative functions, interpersonal negotiation, and educational ethics.

To address this gap, this study examines directive speech acts in Islamic higher education and explores their implications for understanding classroom communication through an integrated framework that combines Speech Act Theory (Austin, 1962; Searle, 1969), Politeness Theory (Brown & Levinson, 1987), and al-Attas's (1980) Islamic educational philosophy of *ta'dib*. Specifically, Speech Act Theory provides the basis for identifying directive functions, while Politeness Theory explains how linguistic choices negotiate interpersonal relationships and face concerns. In turn, *ta'dib* offers an ethical perspective on appropriate conduct and educational relationships. By integrating these perspectives, the study aims to develop a context-sensitive account of classroom communication that connects linguistic action with interpersonal relations and Islamic educational ethics. Accordingly, its theoretical contribution lies in extending pragmatic analysis into Islamic education by examining how directive practices may relate to educational values, without presuming that politeness patterns are inherently or exclusively Islamic.

METHOD

This study employed a qualitative case study design to examine directive speech acts in classroom interactions at Sultan Muhammad Syafiuddin Sambas University (UNISSAS), West Kalimantan, Indonesia. Specifically, it involved 48 students from the Indonesian Language Tadris Study Program across three academic levels: first semester (13 students), third semester (15 students), and fifth semester (20 students). Data were collected through classroom observations and 15 audio/video recordings of routine learning activities. These recordings served as the primary data for examining directive utterances in their instructional and interactional contexts, while observation notes provided additional support for contextual interpretation. The university was selected because of its role in Islamic higher education in the Sambas region. Accordingly, the study examined classroom communication within this specific institutional context and did not treat the case as representative of Islamic higher education institutions more broadly.

Data analysis followed the interactive model of data reduction, data display, and conclusion drawing and verification (Miles et al., 2014). First, relevant utterances were identified and classified into six categories, requests, commands, invitations, prohibitions, suggestions, and

advice, drawing on Speech Act Theory (Austin, 1962; Searle, 1969). In making these classifications, the analysis focused on the communicative function of each utterance within its interactional context rather than on grammatical form. The classified utterances were then examined through Politeness Theory (Brown & Levinson, 1987), with particular attention to directness, mitigation, potential face concerns, and interpersonal relationships as supported by the data. Additionally, Al-Attas's (1980) concept of *ta'dib* served as an interpretive perspective for considering the possible relationship between observed communicative practices and Islamic educational ethics. Throughout the analysis, the identification of directive functions was distinguished from the interpretation of their interpersonal and educational-ethical significance. Accordingly, directives were not presumed to be inherently Islamic or polite; rather, interpretations were grounded in the available linguistic and contextual evidence.

RESULTS AND DISCUSSION

Distribution and Functional Categories of Directive Speech Acts

An analysis of 15 audio/video recordings of classroom interactions at Sultan Muhammad Syafiuddin Sambas University (UNISSAS), West Kalimantan, identified 78 utterances that were initially classified as directive speech acts. Specifically, the recordings captured routine instructional activities, particularly student discussions and question-and-answer sessions. To account for their use in context, the utterances were examined within their interactions and classified according to their primary communicative functions. This initial classification yielded six categories: requests, commands, invitations, prohibitions, suggestions, and advice. Accordingly, Table 1 presents the distribution of these categories across the analyzed corpus.

Table 1. Distribution of Directive Speech Acts in Classroom Interactions

Directive speech act function	Frequency	Percentage (%)
Requests	21	26.92
Commands	18	23.08
Invitations	12	15.38
Prohibitions	11	14.10
Suggestions	9	11.54
Advice	7	8.97
Total	78	99.99*

Note. Percentages are calculated from 78 initially classified instances. The total of 99.99% reflects rounding.

According to Table 1, requests constituted the largest category, with 21 instances (26.92%), followed by commands, with 18 instances (23.08%). Invitations accounted for 12 instances (15.38%), while prohibitions occurred 11 times (14.10%). By comparison, suggestions and advice were less frequent, accounting for 9 (11.54%) and 7 (8.97%) instances, respectively. Taken together, requests and commands represented 39 of the 78 instances, or 50% of the initial dataset. These figures describe the distribution of the coded utterances in the recordings; however, they do not establish the prevalence of directive practices in Islamic higher education more broadly or indicate the politeness of the utterances.

To interpret this distribution, the six categories were distinguished by their primary communicative functions rather than grammatical forms alone: requests seek an action or response, commands require an action, invitations encourage participation, prohibitions prevent or discourage actions, suggestions propose possible courses of action, and advice recommends

actions to guide judgment or conduct. Because these functions may overlap, classification considers the surrounding turns and interactional context. Within this context, the recorded question-and-answer sessions illustrate how directives organize participation and facilitate classroom interaction. The following excerpt demonstrates this function: a discussion facilitator opens the floor to questions and allocates a speaking turn to a particular student.

Excerpt 1. Opening the floor and allocating a speaking turn
Speaker 1: *Baiklah demikian tadi presentasi dari kelompok empat, saya akan membuka sesi tanya.*
[Okay, that concludes the presentation by Group Four. I will now open the question-and-answer session.]
Speaker 2: *Saya.*
[Me.]
Speaker 1: *Silakan yang ingin bertanya.*
[Those who wish to ask a question may do so.]
Speaker 2: *Saya.*
[Me.]
Speaker 1: *Silakan Julaika.*
[Please go ahead, Julaika.]
Speaker 2: *Apa saja tantangan yang sering muncul pada masing-masing tahap membaca dan bagaimana cara mengatasinya?*
[What challenges commonly arise at each stage of reading, and how can they be addressed?]
Note. The excerpt is drawn from the classroom recordings. English translations are provided in brackets, and the speaker labels follow the transcript.

The expressions *silakan yang ingin bertanya* and *silakan Julaika* invite participation and allocate a speaking turn, respectively, illustrating how directives organize classroom interaction. However, the politeness of *silakan* cannot be determined from the expression alone but requires contextual interpretation. The following excerpt illustrates a request to repeat a question that was not fully understood.

Excerpt 2. Requesting repetition for clarification
Speaker 1: *Baik, saya ingin bertanya. Apa perbedaan dari tahapan membaca aktif dan refleksi?*
[Okay, I would like to ask a question. What is the difference between the stages of active reading and reflection?]
Speaker 2: *Eee... tolong diulangi.*
[Um... please repeat it.]
Speaker 1: *Apa perbedaan dari tahapan membaca aktif dan refleksi?*
[What is the difference between the stages of active reading and reflection?]
Speaker 2: *Makasih.*
[Thank you.]
Note. The excerpt is drawn from the classroom recordings. English translations are provided in brackets, and the speaker labels follow the transcript.

The utterance *tolong diulangi* functions as a request for clarification, prompting the interlocutor to repeat the question and allowing the exchange to continue. Although t*olong* is relevant to pragmatic analysis, its presence alone does not establish politeness. Together, the two excerpts illustrate how directives facilitate participation and resolve communication difficulties. Overall, requests and commands account for half of the 78 initially coded instances. However, these frequencies remain descriptive, and ambiguous cases require careful contextual

interpretation. Neither the distribution nor the excerpts alone establish politeness, ethical conduct, or a distinctive Islamic communicative norm.

Interpersonal Negotiation and Politeness in Directive Practices

Directness, mitigation, and politeness are related but distinct dimensions of directive communication. Specifically, directness concerns how explicitly an utterance conveys the intended action, whereas mitigation refers to linguistic resources that soften or qualify its force. Politeness, by contrast, concerns how an utterance is interpreted within its social and interactional context. Against this conceptual background, and drawing on Brown and Levinson's (1987) Politeness Theory, this section examines how Indonesian expressions shape the formulation of directives, organize participation, and negotiate interpersonal relationships. The analysis focuses on linguistic evidence and available recipient responses, without assuming that indirectness or particular expressions automatically indicate politeness.

Directness and the Organization of Classroom Participation

The expression *silakan Julaika* ("Please go ahead, Julaika") illustrates how a directive can allocate a speaking turn while granting the recipient an opportunity to participate.

Excerpt 1

Speaker 1: *Silakan Julaika.*

[Please go ahead, Julaika.]

The expression *silakan* functions as a permission-oriented marker, while the use of Julaika's name identifies the intended recipient. Rather than explicitly commanding the student to speak, the facilitator frames participation as an authorized opportunity. The utterance therefore combines directive force with a formulation that facilitates access to the floor. A related example, *Yang ingin bertanya angkat tangannya* ("Those who wish to ask a question, raise their hands"), establishes a procedure for students seeking to participate. Whereas the first expression allocates a turn to an individual, the second specifies the action expected of prospective questioners. Both regulate classroom participation, but their formulations differ in how they address the recipient and establish the relevant action. These differences provide a basis for pragmatic analysis without independently demonstrating how the participants perceived the directives.

Mitigation in Requests for Clarification

Requests for repetition demonstrate how speakers draw on different linguistic resources to prompt an interlocutor to repeat, clarify, or otherwise provide a desired response. The examples below illustrate the range of strategies speakers may use to accomplish this.

Excerpt 2

Speaker 2: *Eee... tolong diulangi.*

[Um... please repeat it.]

Excerpt 3

Bisa diulang lagi pertanyaannya?

[Could you repeat the question?]

In *tolong diulangi*, the expression *tolong* frames the requested repetition as an appeal for assistance, while *diulangi* specifies the required action. The subsequent repetition of the question confirms that the requested action was carried out and that the interaction continued. In *Bisa diulang lagi pertanyaannya?*, the modal *bisa* ("can" or "could") appears in an interrogative construction that presents repetition as a question rather than an explicit command. In context, the utterance functions as a request, not simply an inquiry about the interlocutor's ability.

The two formulations pursue the same practical outcome but differ linguistically: *tolong* explicitly marks the request, whereas *bisa* frames it interrogatively. Both can be analyzed as

potential forms of mitigation because they avoid an unqualified imperative. Nevertheless, neither *tolong* nor an interrogative construction proves that the speaker intended to protect the recipient's face or that the utterance was necessarily perceived as polite. The evidence establishes their request functions and linguistic formulations; their interpersonal implications remain context-dependent.

Advice and Suggestions as Forms of Guidance

The recordings also contain directives formulated as recommendations and proposals. The following example illustrates advice directed toward improving an academic contribution.

Excerpt 4

Menurut saya, akan lebih baik jika jawaban Ria bisa didukung buktinya.

[In my opinion, it would be better if Ria's answer could be supported by evidence.]

The utterance recommends that Ria support her answer with evidence. In particular, the expressions *menurut saya* ("in my opinion") and *akan lebih baik jika* ("it would be better if") frame the recommendation as a personal assessment and an evaluation of a preferable course of action rather than as an explicit command. Thus, these expressions provide linguistic evidence of mitigation by qualifying the presentation of the recommendation. At the same time, the utterance communicates a clear academic expectation concerning evidential support. The excerpt supports an interpretation of how advice is formulated; however, the available evidence does not establish whether Ria accepted the recommendation or changed her response.

In contrast, a more collaborative formulation appears in the following suggestion, providing a point of comparison with the recommendation discussed above.

Excerpt 5

Bagaimana kalau jawaban pertanyaan ini kita jadikan kajian bersama?

[How about we make the answer to this question a joint study?]

The expression *bagaimana kalau* presents a proposal for consideration, while *kita* ("we") frames the activity as shared. Unlike advice that recommends improving an individual contribution, this suggestion proposes collective inquiry. Similarly, *menurut saya* and *akan lebih baik jika* frame advice as a personal assessment and recommendation. Although these expressions may mitigate directive force, their interpersonal significance depends on the interactional context and recipient responses; the formulations alone do not establish acceptance or genuine collaboration.

Taken together, these formulations illustrate how directives can perform distinct interpersonal functions across the excerpts. Directives organize participation, seek clarification, recommend improvements, and propose shared activities through different linguistic formulations. Specifically, *silakan* allocates turns, *tolong* marks an appeal for assistance, *bisa* frames an interrogative request, *menurut saya* and *akan lebih baik jika* qualify advice, and *bagaimana kalau* combined with *kita* formulates a collaborative proposal. From the perspective of Brown and Levinson's (1987) Politeness Theory, these expressions can be analyzed in relation to directness, mitigation, and potential face concerns. However, directness does not necessarily indicate impoliteness, nor does mitigation automatically establish politeness. Rather, interpretation depends on the directive's function, linguistic formulation, interactional context, and available recipient responses. These findings therefore reveal context-specific patterns of interpersonal negotiation rather than uniquely Islamic practices; their possible significance for Islamic educational ethics requires separate interpretation.

Directive Practices in Relation to Islamic Educational Ethics

Al-Attas's (1980) concept of *ta'dib* provides an educational-philosophical perspective for interpreting how classroom communication may relate to appropriate conduct, the pursuit of knowledge, and ethical development. Accordingly, this study uses *ta'dib* to examine the possible educational significance of directive practices, rather than to classify utterances as inherently Islamic or ethically appropriate. To preserve this distinction, the analysis identifies three levels of evidence: observable linguistic and interactional events, pragmatic interpretations of how directives function in context, and educational-ethical interpretations informed by ta'dib.

The expression *silakan Julaika* ("Please go ahead, Julaika") illustrates how these three levels can be distinguished in practice. At the observable level, the facilitator allocates a speaking turn, after which the selected student asks a question. Pragmatically, the expression manages participation by identifying who may speak next while presenting the turn as an opportunity to contribute. From the perspective of ta'dib, this practice may be interpreted as compatible with an educational relationship that values orderly participation and appropriate conduct. Nevertheless, the excerpt does not establish that the facilitator consciously acted according to al-Attas's philosophy or that the interaction was motivated by a specifically Islamic ethical principle.

A similar distinction applies to the request *tolong diulangi* ("please repeat it"). The observable evidence shows that a student requests repetition and that the interlocutor responds by repeating the question. Pragmatically, this request facilitates clarification and enables the discussion to continue. In this respect, the practice may be understood as compatible with an educational environment that accommodates participation and the pursuit of understanding. However, in relation to *ta'dib*, the exchange does not demonstrate an internalized ethical disposition; rather, it illustrates how a request functions within a particular interaction.

The recommendation *Menurut saya, akan lebih baik jika jawaban Ria bisa didukung buktinya* ("In my opinion, it would be better if Ria's answer could be supported by evidence") offers another example. In particular, the speaker recommends strengthening an academic answer, using *menurut saya and akan lebih baik* jika to frame the recommendation as a personal assessment rather than a direct command. Pragmatically, the utterance therefore combines academic guidance with a mitigated formulation. From the perspective of *ta'dib*, the emphasis on evidential support may likewise be interpreted as compatible with responsible engagement with knowledge. However, the excerpt does not show whether the recommendation was accepted or establish the recipient's ethical disposition.

A related pattern appears in the proposal *Bagaimana kalau jawaban pertanyaan ini kita jadikan kajian bersama?* ("How about we make the answer to this question a joint study?"), which similarly connects an observable linguistic form with a possible educational interpretation. Here, *bagaimana kalau* presents a proposal for consideration, while *kita* frames the proposed activity as shared. Pragmatically, the utterance thus proposes collective inquiry rather than prescribing an individual action. Through *ta'dib*, this formulation may be interpreted as compatible with educational engagement that values participation in the pursuit of knowledge. Nevertheless, without evidence of the subsequent interaction, the proposal cannot establish that collaboration occurred or that the participants consciously enacted an Islamic educational value.

The utterance *Tak boleh memanfaatkan apa yang menjadi kelemahan kami?* ("Is it not allowed to exploit what are our weaknesses?") illustrates the limits of interpreting directives through wording. Although tak boleh ("not allowed") appears to express prohibition, the interrogative form leaves its interactional function uncertain: depending on the surrounding turns, it could also function as a challenge, a rhetorical question, or a request for confirmation. Accordingly, its classification requires examination of the full interactional context. If that context does not resolve the ambiguity, the utterance should not be treated as an unequivocal prohibition in the

final category counts. Nor, moreover, can its normative wording alone establish that it expresses adab or a specifically Islamic ethical principle.

More broadly, these interpretive considerations inform how directive practices may be discussed in relation to *ta'dib* while maintaining a distinction between linguistic evidence and philosophical interpretation. Taken together, the examples illustrate that turn allocation, requests for clarification, recommendations supported by academic reasoning, and proposals for shared inquiry may be compatible with educational concerns about appropriate conduct and responsible engagement with knowledge. On the contrary, compatibility is not proof of ethical motivation, internalized values, or uniquely Islamic communication. Thus, the contribution of this analysis lies in showing how Speech Act Theory identifies directive functions, Politeness Theory examines their interpersonal formulation, and *ta'dib* provides a framework for considering their possible educational significance without treating observed linguistic practices as direct evidence of ethical outcomes.

The predominance of requests (26.92%) and commands (23.08%) among the 78 initially classified directive speech acts highlights the role of directives in coordinating participation and instructional activities in the observed classroom interactions. In this regard, the finding can be interpreted through Speech Act Theory, which conceptualizes utterances as actions whose functions depend on communicative context (Austin, 1962; Searle, 1969). Moreover, it relates to research on directive structures and functions across different genres, including Arabic imperative constructions (Akyüz, 2023), a Croatian corpus of directive speech acts (Bago & Karlić, 2023), and directive functions in scientific journal editorials (Gallardo, 2017). Complementing these studies, research on directive speech acts in Classical French corpora underscores the relevance of authority and forms of address to the interpretation of directives (Gerstenberg & Skupien-Dekens, 2021), while Kebede and Endalamaw (2025) explicitly examine the types and pedagogical functions of teachers' classroom speech acts. Building on this line of inquiry, the present study examines how directive functions operate in recorded classroom discussions, where requests can facilitate clarification and other directives organize access to the floor. In contrast to studies based on written or single-genre corpora, the present analysis connects directive classifications to the immediate interactional context. However, the observed distribution describes only the sampled recordings and should not be generalized to Islamic higher education as a whole. Accordingly, its interpretation also depends on the reliability of the coding, particularly where an utterance may perform more than one communicative function.

The findings distinguish directive function, linguistic formulation, and politeness. Although *tolong diulangi* and *bisa diulang lagi pertanyaannya?* both request repetition, they use different formulations. Similarly, *silakan Julaika* allocate a speaking turn, while *menurut saya, akan lebih baik jika* and *bagaimana kalau ... kita* frame recommendations and proposals. These patterns complement research on politeness in academic conversations (Hanafi et al., 2024; Hilal, 2023), lecturer–student digital communication (Risdianto et al., 2023), request strategies (Alshakhi, 2019), and email-request perceptions (Özcan, 2024), while extending the discussion to recorded Indonesian classroom interactions. The findings also caution against equating indirectness with politeness: linguistic markers may mitigate directive force, but their interpersonal significance depends on context and recipient responses. Although the recordings show observable formulations and subsequent actions, they cannot independently establish speakers' intentions or recipients' subjective perceptions of politeness.

In the corpus, requests facilitate clarification, advice encourages evidence-based answers, and collaborative proposals support joint inquiry, potentially fostering constructive academic participation without demonstrating learning gains or value internalization. These findings complement studies of directive politeness and character education (Prayitno et al.,

2021), positive politeness and prophetic educational values (Prayitno et al., 2022), and politeness-value internalization through Arabic learning (Hasnah et al., 2022), while differing in context and evidence. Research on politeness in prophetic prayers (Arifianto et al., 2023) and Qur'anic perspectives on communication (Zahid, 2022) offers a normative religious context rather than direct evidence of classroom practices. Al-Attas's (1980) concept of *ta'dib* provides a lens for interpreting orderly turn-taking, academic guidance, and shared inquiry as potentially consistent with appropriate educational conduct. However, these observations do not establish that participants consciously enacted *ta'dib*, were motivated by Islamic teachings, or had internalized *adab*. The contribution is to connect pragmatic evidence with Islamic educational philosophy without equating observed practices with ethical outcomes.

The study contributes a context-specific framework connecting directive functions, linguistic formulation, and potential educational-ethical significance through Speech Act Theory, Politeness Theory, and *ta'dib* (Austin, 1962; Searle, 1969; Brown & Levinson, 1987; al-Attas, 1980). This approach distinguishes observable communicative practices from interpersonal and ethical interpretations, recognizing the influence of authority and social relationships (Gerstenberg & Skupien-Dekens, 2021; Giyoto et al., 2020). Ambiguous utterances, such as *Tak boleh memanfaatkan apa yang menjadi kelemahan kami?*, require contextual analysis and possible recoding when their functions remain uncertain. The findings do not establish a universal model of Islamic politeness. Their transferability is limited by the single-institution setting and 15 recordings involving 48 students; coding transparency and systematic review of ambiguous cases are also essential. Moreover, recordings alone cannot establish participants' perceptions, religious motivations, or internalization of *adab*.

CONCLUSION

This study examined directive speech acts in classroom interactions at Sultan Muhammad Syafiuddin Sambas University (UNISSAS), identifying 78 instances across six functions: requests, commands, invitations, prohibitions, suggestions, and advice. Among these, requests and commands were the most frequent, highlighting the role of directives in coordinating participation, managing speaking turns, seeking clarification, and guiding academic activities. Furthermore, integrating Speech Act Theory, Politeness Theory, and al-Attas's concept of *ta'dib* demonstrates how directive practices can be examined as linguistic actions, interpersonal strategies, and potential expressions of educational conduct. In this context, while mitigated requests and collaborative suggestions may support respectful interaction and constructive academic engagement, the recordings do not establish that these practices are uniquely Islamic or that participants consciously enacted particular Islamic ethical values. Accordingly, the study contributes a context-sensitive perspective to pragmatic research in Islamic higher education; however, its single-institution scope underscores the need for comparative studies and further investigation into how participants understand the relationship between communicative practices, politeness, and Islamic educational ethics.

AUTHORSHIP CONTRIBUTION STATEMENT

HS: conceptualization, data collection and analysis, interpretation of findings, manuscript drafting. A: theoretical framework, research methodology, academic supervision, manuscript review. AA: strengthening the theoretical and methodological foundations, evaluating data analysis and interpretation, and editing the final manuscript.

CONFLICT INTEREST STATEMENT

All authors declare that they have no financial, professional, or personal conflicts of interest that could have influenced this research or the preparation of this manuscript.

GENERATIVE AI STATEMENT

In the preparation of this manuscript, the authors used generative artificial intelligence (AI) tools, ChatGPT, scite.ai, and Perplexity, to assist with identifying and reviewing relevant research literature, language editing, sentence refinement, and improving the readability and coherence of the manuscript. All content generated with the assistance of these AI tools was carefully reviewed, verified, and revised by the authors. The authors take full responsibility for the accuracy of the information, originality, academic integrity, and entire content of the final published manuscript.

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