

Reconceptualizing Insyallah in Digital Interaction: A Cognitive Linguistics Perspective

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ABSTRACT

Language functions not only to convey information but also to express attitudes, commitment, and conceptual perspectives. In digital communication, the Islamic expression *insyaallah* ("if God wills") has experienced a semantic shift from its theological meaning toward a pragmatic social function. This study investigates the reconceptualization of *insyaallah* in digital interactions using Ronald W. Langacker's Cognitive Grammar framework. Employing a qualitative descriptive approach, the study analyzes utterances from social media and instant messaging platforms by examining their contexts, interlocutors' responses, and conceptual structures. The findings indicate that *insyaallah* increasingly functions as a marker of uncertainty, tentative commitment, and social risk mitigation rather than solely expressing submission to God's will. The analysis also reveals a shift from a religious-theological frame to a social-probabilistic frame and the emergence of reduced commitment patterns. Interlocutors consistently interpret *insyaallah* according to this emerging meaning, suggesting shared conceptualization. The study contributes empirical evidence that lexical meaning is dynamically reconstructed through repeated social interaction and digital communication.

Keywords: *Reconceptualization, Insyallah, Digital Interaction, Cognitive Grammar, Cognitive Linguistics.***Article History:**Received 25th July 2026Accepted 30th August 2026Published 01st September 2026

INTRODUCTION

Language functions not only as a medium for conveying information but also as a means of representing speakers' attitudes, beliefs, and conceptualizations of reality. From a cognitive linguistic perspective, linguistic meaning is closely related to the way speakers construe and conceptualize their experiences. Langacker (1986) argues that meaning is fundamentally associated with conceptualization rather than being an objective property inherent in linguistic forms. Cognitive Grammar therefore views linguistic expressions as symbolic structures whose meanings emerge from the relationship between linguistic form and conceptual content. In this view, meaning is dynamic because speakers may construe the same experience in different ways depending on their knowledge, perception, and communicative context.

Language is consequently not static but continuously develops through interaction between cognition, communication, and social experience. Langacker's usage-based perspective emphasizes that linguistic structures emerge from repeated usage events and become increasingly conventionalized and entrenched through experience (Langacker, 1987b). Zeige (2014) similarly explains that usage-based approaches place communicative events, frequency, cognition, and social interaction at the center of explanations of language change. Thus, changes in language use may reflect changes in the conceptual systems through which speakers interpret and organize their experiences.

The relationship between repeated language use and semantic change has also received increasing attention in cognitive linguistics. Jarrett & Amaral (2023) explain that

usage-based approaches provide an important framework for understanding how meanings change through recurrent patterns of language use. Li & Siew (2022) further demonstrate that semantic change is constrained by how people acquire, process, and learn linguistic meanings. At a more micro-level, Baumann et al. (2023) show that semantic variability can be related to occurrence frequency and habitual usage contexts. These findings support the assumption that repeated usage can contribute to the development and stabilization of new interpretations.

The rapid development of digital communication has created new environments in which such processes can occur. Social media, instant messaging applications, and other digital platforms facilitate rapid, flexible, informal, and highly context-dependent communication. Digital interaction can therefore contribute to the emergence, diffusion, and normalization of new linguistic practices. Recent research in the Indonesian context indicates that social media use has influenced changes and semantic shifts in the language used by younger generations (Fitriani et al., 2026). Similarly, research on religious language in Indonesian social media demonstrates that religious expressions are reconstructed through verbal and visual practices and may occupy an ambiguous space between sacred and profane communication (Fakhruroji et al., 2020).

Within this environment, lexical expressions that originally carry strong cultural or religious meanings may acquire additional communicative functions. One notable example is the expression *insyaallah* or *insha Allah*, literally meaning “if God wills” or “God willing.” The expression originates from Arabic and is deeply embedded in Islamic linguistic and cultural practices. In its prototypical religious interpretation, *insha Allah* expresses recognition that the realization of a future event ultimately depends upon God's will. However, its interpretation in actual communication may vary according to context, interpersonal relationships, and communicative purposes.

Previous pragmatic research has demonstrated that *insha Allah* cannot always be interpreted solely according to its literal theological meaning. Farghal (1995), for example, found that *insha Allah* in Jordanian Arabic can perform different pragmatic functions depending on the situation, including directive, commissive, and expressive functions. Nazzal (2005) similarly demonstrated that the expression can be used to mitigate commitment to a future action and to avoid potential negative interpersonal consequences. Clift & Helani (2010) examined *inshallah* in Arabic topic transitions and showed that the expression has important interactional functions beyond its literal religious meaning.

The Indonesian context provides particularly important evidence for this phenomenon. Susanto's study of *insha Allah* in an Indonesian Islamic religious community found that the expression may perform several pragmatic functions, including expressing hesitation, making suggestions, verifying situations, convincing interlocutors, initiating requests or commands, and apologizing. At the same time, the expression retained its religious function of expressing submission to God. This finding demonstrates that the interpretation of *insha Allah* is strongly influenced by situational and interpersonal factors.

Research in other Arabic-speaking contexts further supports the multifunctionality of the expression. Al-Rojaie (2021) found that religious expressions may function as mitigating and hedging devices, convey ambiguity and skepticism, express emotions, and perform politeness functions in everyday interaction. Mehawesh & Jaradat (2015) similarly identified several non-literal functions of *inshallah*, including irony, threat, prohibition, agreement, and wishing. These findings demonstrate that recurrent contextualized use can extend the communicative potential of religious expressions beyond their prototypical meanings.

More recent research has continued to demonstrate the semantic and pragmatic flexibility of *insha Allah*. Arafah et al. (2026) show that the expression has acquired various meanings across Arabic, Islamic, and non-Islamic contexts and that its interpretation is strongly influenced by cultural practices and communicative situations. The authors distinguish between its semantic meaning, associated with divine will, and pragmatic meanings that emerge from contextual use. These findings provide further support for examining *inshaallah* not simply as a fixed religious expression but as a linguistic unit whose interpretation may develop through repeated social interaction.

From the perspective of Cognitive Grammar, these developments can be understood as a process of semantic reconceptualization. Rather than activating only the traditional religious frame associated with submission to God's will, recurrent uses of *insyaallah* may activate additional conceptual frames involving uncertainty, tentative commitment, interpersonal politeness, hesitation, and social risk mitigation. Such a development is compatible with a usage-based view in which repeated communicative experiences contribute to the establishment of conventionalized form–meaning associations (Langacker, 1987b; Zeige, 2014). The relationship between frequency of occurrence and semantic variability also provides a cognitive explanation for how repeated contextual uses may contribute to changes in lexical interpretation (Baumann et al., 2023).

Accordingly, contemporary expressions such as “*Insyallah nanti saya kembali*” (“I will come back, God willing”) may be interpreted in some contexts not as an unqualified commitment but as a tentative statement whose realization remains uncertain. Likewise, “*Insyallah kalau sempat*” (“God willing, if I have time”) explicitly introduces a condition that weakens the speaker’s commitment. These interpretations should not automatically be regarded as replacing the original theological meaning. Rather, they demonstrate how a religious expression may develop additional context-dependent conceptualizations through repeated interaction. This distinction is important because semantic reconceptualization does not necessarily imply complete semantic replacement.

Previous studies have primarily examined *insha Allah* from pragmatic, discourse, politeness, or sociolinguistic perspectives. Although these studies have established that the expression is multifunctional and context-sensitive, relatively limited attention has been given to explaining how repeated digital interaction may contribute to the cognitive restructuring and conventionalization of its meaning. Existing studies have also paid comparatively little attention to the concepts of conceptualization, entrenchment, usage-based learning, and shared conceptualization as mechanisms through which recurrent digital uses may become socially recognizable interpretations.

Therefore, this study aims to analyze the reconceptualization of *insyaallah* in digital interaction using Ronald W. Langacker’s Cognitive Grammar framework. Specifically, the study investigates the contexts in which *insyaallah* is used, identifies patterns indicating semantic reconceptualization, and explains how repeated digital communication contributes to shifts from a primarily religious-theological frame toward additional social-probabilistic interpretations involving uncertainty, tentative commitment, and interpersonal mitigation. The novelty of this study lies in integrating Cognitive Grammar with digital discourse analysis to explain the semantic evolution of a religious expression through the concepts of conceptualization, usage-based experience, entrenchment, and shared conceptualization. The study is expected to contribute to cognitive linguistic theory by providing a context-sensitive account of how lexical meaning can be reconstructed through repeated social interaction and how digital communication may influence the conceptualization of religious expressions in contemporary society.

METHOD

Research Design

This study employed a qualitative descriptive approach within the framework of Cognitive Linguistics to investigate the semantic reconceptualization of the expression *insyaallah* in digital interaction. A qualitative approach was selected because the study aims to understand the meanings, contexts of use, and conceptual structures underlying language use rather than to measure linguistic phenomena quantitatively. The theoretical framework is based on Ronald W. Langacker’s Cognitive Grammar, which views linguistic meaning as a product of conceptualization emerging from speakers’ cognitive experiences. According to this framework, language consists of symbolic units whose meanings develop through repeated usage events, allowing semantic structures to evolve over time (Langacker, 1987b).

Consequently, changes in the use of *insyaallah* are interpreted as evidence of conceptual restructuring resulting from recurring communication in digital environments.

Research Target/Subject

The research focused on linguistic expressions containing the word *insyaallah* in digital communication (WhatsApp, Instagram, Threads, TikTok, and Facebook). The research subjects were digital utterances produced by social media users and participants in instant messaging conversations. Data were selected using purposive sampling, in which only utterances relevant to the research objectives were included. The selection criteria comprised: (1) the presence of the lexical item *insyaallah*; (2) the occurrence of the expression within authentic digital communication; (3) indications of semantic shifts from a religious-theological meaning toward a social-probabilistic interpretation; and (4) the availability of contextual information that enabled conceptual analysis.

Research Procedure

The research was conducted through several sequential stages. First, digital interactions containing the expression *insyaallah* were identified across selected social media platforms. Second, relevant linguistic data were screened according to the predetermined selection criteria. Third, the selected utterances were documented and classified based on their communicative contexts. Fourth, each linguistic expression was analyzed using Langacker's Cognitive Grammar framework to identify the conceptual structures underlying its use. Finally, the findings were interpreted to explain the process of semantic reconceptualization occurring in digital communication.

Instruments, and Data Collection Techniques

The primary instrument in this study was the researcher, who functioned as the main interpreter of linguistic data. Supporting instruments included observation sheets, documentation records, and digital screenshots used to preserve authentic language data.

Data were collected using three complementary techniques:

Observation, by monitoring naturally occurring interactions without participating in the conversations.

Documentation, by collecting screenshots, comments, chat conversations, and digital posts containing the expression insyaallah.

Note-taking, by recording contextual information related to each utterance, including communicative situations, interlocutors, and discourse contexts.

These techniques enabled the researcher to obtain authentic linguistic data representing various communicative situations in digital environments.

Data Analysis Technique

Data were analyzed using a descriptive-interpretative approach grounded in Cognitive Grammar. The analysis consisted of five stages.

Data reduction, in which linguistic data unrelated to semantic change were excluded.

Contextual classification, where utterances were grouped according to their communicative functions, such as commitment, uncertainty, indirect refusal, and interpersonal mitigation.

Conceptual interpretation, in which each utterance was examined to identify the dominant conceptual structures reflected in language use.

Indicator identification, where evidence of semantic reconceptualization was analyzed according to the theoretical framework.

Conclusion drawing, in which the overall patterns of semantic change were synthesized and interpreted.

The indicators of semantic reconceptualization were developed based on Langacker's Cognitive Grammar and consisted of four analytical dimensions:

The shift from a religious-theological frame to a social-probabilistic frame, indicating that insyaallah increasingly functions as a marker of uncertainty rather than solely as an expression of submission to God's will.

The emergence of usage patterns reflecting reduced commitment, where speakers employ insyaallah to mitigate responsibility or avoid making firm commitments.

The consistent use of insyaallah in contexts of uncertainty, demonstrating that repeated usage has established a stable conceptual association between the expression and tentative future actions.

Interlocutors' responses indicating a new conceptual understanding of insyaallah, showing that members of the speech community increasingly interpret the expression according to its socially reconstructed meaning rather than its original theological interpretation.

Through these analytical indicators, the study explains how repeated digital communication contributes to the reconceptualization of *insyaallah*, illustrating the dynamic relationship between language use, conceptualization, and meaning construction within the framework of Cognitive Grammar.

FINDINGS AND DISCUSSION

Based on the findings, the expression *insyaallah* fundamentally carries a religious-theological meaning associated with submission to the will of Allah (SWT). In the Qur'anic context, *insyaallah* is used to express the belief that all human plans ultimately remain under God's authority and decree. Rather than indicating uncertainty or doubt, the expression reflects human awareness of the limitations of personal control over the outcomes of future events (Itting et al., 2025). It represents commitment, hope, and spiritual trust, reinforcing the Islamic concept of *tawakkul*, which refers to placing one's reliance on Allah after making sincere efforts. Conceptually, therefore, *insyaallah* embodies commitment, hope, and spiritual conviction.

This fundamental meaning is further reflected in the interpretations of Islamic scholars, who explain that *insyaallah* signifies the submission of all human intentions and actions to God's will. The expression also serves as an ethical reminder that individuals should not be arrogant or overly confident about their plans or abilities. Consequently, within the religious-theological frame, *insyaallah* conveys a firm intention accompanied by humility and submission to God. From the perspective of Cognitive Semantics, linguistic meaning is understood as conceptualization, a dynamic process through which meaning is continuously constructed and reconstructed rather than remaining fixed (Langacker, 2000). However, the evolution of contemporary communication, particularly in digital environments, has gradually reshaped the conceptual meaning of *insyaallah*. In digital discourse, the expression is no longer interpreted exclusively as a symbol of religious commitment but has increasingly undergone semantic reconceptualization, acquiring new functions that extend beyond its original theological significance.

Table 1. Table 1

No.	Data	Context	Original Meaning	New Meaning	Langacker's Indicator
1	"Need a new place for tracking. Any recommendations? And maybe someone can come with me tomorrow if it happens, but insyaallah."	The data were obtained from a Threads post. The speaker asked for recommendations and invited other users to accompany them on a planned activity the following day. However, the utterance ends with the expression <i>insyaallah</i> , indicating that the	<i>Insyallah</i> is understood as a religious expression signifying hope and submission to God's will regarding a future plan.	<i>Insyallah</i> functions as a marker of possibility or uncertainty, indicating that the planned activity may or may not take place. The meaning shifts toward expressing probability.	Conceptualization (shift from a religious to a probabilistic concept); Construal (focus on the uncertainty of the planned activity); Shared Conceptualization (interlocutors understand that the decision is not yet final).

		plan is still uncertain.			
2	" <i>InsyaAllah</i> if I have time 🙏"	A Threads post responding to an invitation or request.	An expression of prayer and submission to God's will.	It becomes a tentative expression of willingness that depends on the speaker's availability rather than solely reflecting religious devotion.	Usage-Based Model (repeated use in digital communication creates new meaning); Entrenchment (the new meaning becomes increasingly established as a linguistic habit).
3	" <i>Assalamualaikum, insyaAllah, if I have time, we'll go live later because there are new products</i> 🙏"	An online sales promotion on Facebook announcing a planned live-streaming session.	A statement that places future plans under God's will.	It functions as a communication strategy to express a tentative plan while maintaining politeness toward the audience.	Conventionalization (the pragmatic meaning becomes a social convention in digital communication); Construal (emphasis is placed on the tentative nature of the plan rather than its religious aspect).
4	"Yes, it often happens – once someone says ' <i>insyaallah</i> ,' it's almost certain that it won't happen."	A TikTok user's comment responding to another person's use of the word <i>insyaallah</i> .	<i>Insyaallah</i> expresses hope accompanied by trust in God's will.	It is interpreted as an indication that a planned event is unlikely to occur. The new meaning is ironic and emerges from shared social experience.	Shared Conceptualization (a shared understanding is formed within the speech community); Entrenchment (the new meaning becomes cognitively entrenched through repeated use); Conventionalization (the social meaning develops into a convention in digital interaction).

The Shift from the Religious-Theological Frame to the Social-Probabilistic Frame

The shift in semantic frame constitutes one of the key indicators in Langacker's Cognitive Grammar for explaining semantic change through conceptualization. The findings of this study demonstrate that the use of the expression *insyaallah* in digital interaction has undergone a significant semantic frame shift. In its original meaning, *insyaallah* belongs to a religious-theological frame, referring to faith in God's will, the principle of *tawakkul* (reliance on Allah), and the speaker's sincere commitment to carrying out a future action. Within this conceptual frame, the expression represents a religious commitment accompanied by the awareness that all human intentions and plans ultimately depend on God's will. A similar principle is found in the Christian tradition, particularly in James 4:13–15, where believers are reminded not to assume certainty about future plans but instead to say, "If the Lord wills, we will live and do this or that." This parallel illustrates that acknowledging divine sovereignty over future events is a shared theological concept across religious traditions.

However, the findings reveal that, in digital communication, the conceptual frame of *insyaallah* has shifted toward a social-probabilistic frame. Rather than functioning primarily as an expression of religious faith, the expression is increasingly used to indicate possibility, uncertainty, or the tentative nature of a future action. In many instances of digital discourse, speakers deliberately insert *insyaallah* when they are unwilling or unable to provide a definite commitment. Consequently, the expression no longer exclusively activates a theological interpretation but also signals a probabilistic evaluation of future events. This semantic shift suggests that repeated communicative practices in digital environments have reconstructed the conceptual meaning of *insyaallah*, allowing it to function as a pragmatic marker of uncertainty alongside its original religious significance. This phenomenon is illustrated by

excerpt 101, in which the expression is employed in digital interaction as a response that implicitly conveys the absence of a firm commitment regarding the realization of a planned activity.



Figure 1. Excerpt 101

Excerpt 101 was obtained from a digital interaction on the social media platform Threads.

"Need a new place for tracking. Any recommendations? And maybe someone can come with me tomorrow if it happens, but insyaallah."

In this excerpt, the utterance ends with the expression *insyaallah*, which implicitly conveys possibility or uncertainty regarding the realization of the planned activity. From the perspective of Cognitive Linguistics, this phenomenon demonstrates that meaning is constructed through repeated patterns of language use within particular social contexts. The consistent use of *insyaallah* in ambiguous situations has gradually established new conceptual associations shared by both speakers and interlocutors. Consequently, the spiritual meaning originally associated with *insyaallah* has undergone semantic transformation. An expression that traditionally conveyed divine blessing, trust, and sincere commitment has gradually evolved into a linguistic marker of uncertainty. Thus, the original religious-theological frame has been restructured into a social-probabilistic frame, emphasizing possibility, flexibility, and social contingency.

According to Langacker's Cognitive Grammar, this semantic transformation reflects a process of conceptualization. The meaning of *insyaallah*, originally understood as an expression of submission to God's will, has been reconceptualized as a marker of possibility and uncertainty regarding future actions. This conceptual shift is influenced by the characteristics of digital communication, which tend to be informal, concise, and context-dependent.

Excerpt 101 also illustrates the process of construal, referring to the way speakers cognitively frame an event. In this instance, the interlocutor's attention is directed not toward the religious dimension of *insyaallah*, but rather toward the uncertain status of the proposed plan. Consequently, the utterance foregrounds the degree of certainty associated with the intended action rather than the speaker's relationship with God.

From the perspective of the usage-based model, this semantic development results from repeated linguistic practices in digital communication. Because *insyaallah* is increasingly employed to express possibility or hesitation, its pragmatic meaning has become readily recognizable among language users. Continuous repetition enables interlocutors to infer this new meaning immediately without requiring additional contextual explanation.

Furthermore, the expression "*insyaallah*" demonstrates shared conceptualization, referring to the common conceptual understanding developed between speakers and interlocutors. Within this communicative context, *insyaallah* is no longer interpreted exclusively as a religious expression but also as an indication that the realization of a plan depends on future circumstances. In social media interactions, readers generally interpret the expression as a socially acceptable marker of uncertainty rather than solely as an expression of prayer or submission to God's will.

Overall, Excerpt 101 demonstrates that *insyaallah* has undergone semantic reconceptualization, evolving from a predominantly religious expression into a social-probabilistic marker. This transformation does not completely eliminate its original theological meaning; rather, it extends its semantic functions within digital communication.

In contemporary digital discourse, *insyaallah* simultaneously functions as a marker of uncertainty, a strategy for maintaining flexible commitment, and an expression of hope that an intended action may eventually be realized.

The Emergence of Usage Patterns Reflecting Reduced Commitment

The analysis further reveals that the use of *insyaallah* in digital communication frequently functions as a strategy for reducing commitment. Speakers employ the expression to avoid making overly definite responses to requests, promises, or future plans. Rather than expressing complete certainty, *insyaallah* serves as a linguistic resource that allows speakers to maintain interpersonal politeness while preserving flexibility regarding the fulfillment of future actions.

In many instances of digital interaction, responses such as “*Insyaallah, I'll do my best,*” “*Insyaallah, I'll send it later,*” or “*Insyaallah, I'll attend*” indicate that speakers intentionally refrain from fully committing themselves to the promised action. Within these contexts, *insyaallah* functions as a mitigation strategy, enabling speakers to soften the force of their commitment and reduce potential social consequences should the intended action ultimately not be carried out.

According to Langacker's Cognitive Grammar, this pattern reflects a process of reconceptualization, whereby repeated language use gradually reshapes the conceptual meaning of a linguistic expression. Through recurring usage in digital communication, *insyaallah* has expanded beyond its original theological function to become a pragmatic marker of tentative commitment. This semantic evolution illustrates how repeated communicative experiences reshape conceptual structures, allowing new meanings to emerge while remaining connected to their original conceptual foundations.

These findings are also consistent with Evans & Green, (2006), who argue that linguistic meaning is dynamically constructed through conceptual experience rather than being fixed within lexical forms. Similarly, (Croft & Cruse, 2004) maintain that semantic change occurs when speech communities repeatedly employ linguistic expressions in new communicative contexts, eventually establishing new conventional meanings. Therefore, the reduced-commitment function of *insyaallah* observed in digital discourse reflects not merely a pragmatic variation but a broader process of cognitive reconceptualization shaped by repeated social interaction.

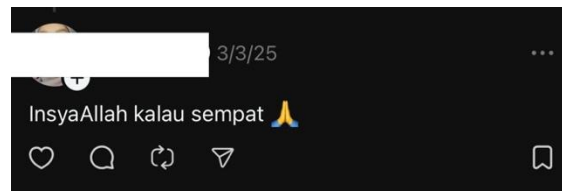


Figure 2. Excerpt 201

Excerpt 201, “*InsyaAllah if I have time*”, demonstrates a reduction in the speaker's level of commitment and certainty. The addition of the phrase “*if I have time*” explicitly signals that the speaker is unwilling to provide a definite commitment regarding the requested action. This finding indicates that *insyaallah* has undergone an expansion of its pragmatic function in digital communication. Whereas the expression originally signified sincere commitment accompanied by submission to God's will, it is now increasingly employed as a communicative strategy to reduce social pressure and avoid the interpersonal consequences of a direct refusal. Consequently, *insyaallah* functions not only as a religious expression but also as a strategy for maintaining interpersonal harmony in digital interaction.

Within the framework of Langacker's Cognitive Grammar, this phenomenon reflects a shift in conceptualization, whereby speakers construct a different cognitive representation of future events. In this context, *insyaallah* is no longer conceptualized solely as a theological expression but also as a marker indicating that the realization of an intended action remains contingent upon external circumstances. This semantic shift supports Langacker's view that linguistic meaning is not fixed but continuously evolves through speakers' repeated experiences in particular communicative contexts (Langacker, 2008).

The phenomenon can also be explained through the concept of construal, which refers to the way speakers cognitively frame an event. In Excerpt 201, the communicative focus is no longer placed on the relationship between human intention and God's will, but rather on the speaker's degree of certainty regarding the acceptance of an invitation. By responding with "*InsyaAllah if I have time*," the speaker frames the future action as conditional and tentative rather than as a firm promise. The expression therefore communicates possibility while simultaneously reducing the speaker's level of commitment.

From the perspective of the usage-based model, this semantic development results from repeated linguistic practices in digital communication. Frequent use of *insyaallah* in situations involving uncertainty has gradually established a new conceptual association among language users. Through continuous repetition, the expression has become cognitively entrenched as a marker of tentative commitment, allowing interlocutors to recognize its intended meaning without additional contextual explanation.

These findings are consistent with Evans & Green, (2006), who argue that linguistic meaning is dynamically constructed through conceptual experience rather than being inherently fixed within lexical forms. Similarly, (Croft & Cruse, 2004)) emphasize that semantic change emerges through repeated language use within speech communities until new meanings become conventionalized. Accordingly, the reduced-commitment function of *insyaallah* observed in this study reflects a process of semantic reconceptualization shaped by recurring communicative practices in digital discourse.

Overall, Excerpt 201 demonstrates a recurring usage pattern characterized by reduced commitment. Speakers avoid making overly explicit commitments by employing *insyaallah* as a mitigation strategy that preserves politeness while minimizing personal responsibility if the intended action cannot ultimately be fulfilled. Within digital communication, *insyaallah* has therefore undergone semantic reconceptualization, evolving from a marker of religious submission into a marker of tentative and probabilistic commitment.

The Consistent Use of *Insyaallah* in Contexts of Uncertainty

The findings reveal a consistent pattern in the use of *insyaallah* within contexts characterized by uncertainty. Across various forms of digital interaction, the expression frequently appears in situations where future actions or decisions have not yet been confirmed. In many instances, *insyaallah* functions as a euphemistic expression, allowing speakers to avoid giving a direct negative response while maintaining interpersonal politeness and social harmony.

Expressions such as "*InsyaAllah it will be finished tomorrow*," "*InsyaAllah I'll come*," and "*InsyaAllah I'll be able to attend*" consistently indicate that the intended action remains uncertain rather than guaranteed. The repeated occurrence of this usage pattern has gradually established a new semantic tendency in digital communication, whereby *insyaallah* is increasingly associated with tentative commitment and uncertainty instead of unequivocal confidence. This recurring pattern demonstrates that the expression has acquired a stable probabilistic interpretation within contemporary digital discourse, reflecting the ongoing process of semantic reconceptualization described in Langacker's Cognitive Grammar.



Figure 3. Excerpt 301

Excerpt 301, "*Assalamualaikum, insyaAllah, if I have time, we'll go live later because there are new products*," demonstrates that *insyaallah* is used and interpreted as an expression of hesitation or uncertainty. Through its repeated use in everyday digital communication, this meaning has become increasingly entrenched in the cognitive representations of language users. From the perspective of Cognitive Linguistics, repeated linguistic usage within particular communicative contexts contributes to the formation of stable conceptual patterns in the minds of speakers and interlocutors. The frequent occurrence of *insyaallah* in situations

characterized by uncertainty has gradually strengthened its association with probability, flexibility, and tentative future actions. Consequently, the expression has undergone semantic reconceptualization, shifting from a symbol of normative religious commitment to a marker of socio-pragmatic uncertainty. This consistent pattern demonstrates that semantic change is not an abrupt phenomenon but rather develops through continuous communicative experience within digital environments, where online interaction accelerates the emergence and stabilization of new conceptual associations.

According to Langacker, (2008), linguistic meaning is constructed through conceptualization, a cognitive process in which speakers interpret and organize experience according to the context of language use. In Excerpt 301, the speaker conceptualizes *insyaallah* primarily as a marker indicating the possibility of conducting the planned live-streaming session rather than solely as a religious expression. This conceptual shift supports Langacker's argument that linguistic meaning is dynamic and continuously evolves through speakers' communicative experiences.

The findings are also consistent with the usage-based model of Cognitive Grammar, which proposes that linguistic structures and meanings emerge through repeated language use (Langacker, 1987, 2008). In digital communication, *insyaallah* is increasingly employed when referring to plans whose execution remains uncertain. As this usage repeatedly occurs in similar communicative contexts, both speakers and interlocutors develop a shared understanding that the expression functions as a marker of uncertainty rather than as an unequivocal expression of religious commitment.

Furthermore, the consistent use of *insyaallah* in uncertain contexts demonstrates the process of entrenchment, whereby recurrent patterns of language use become firmly embedded within speakers' cognitive representations. As a result, the probabilistic interpretation of *insyaallah* is readily recognized by members of the speech community, who increasingly interpret the expression as signaling a tentative plan instead of exclusively expressing submission to God's will.

These findings reinforce the work of Brdar & Brdar-Szabó, (2013), who argue that lexical semantic change occurs through conceptual restructuring influenced by contextual language use. Likewise, the findings support (Evans & Green, 2006), who maintain that meaning is not permanently attached to linguistic forms but is constructed through conceptual experience and communicative context. Within digital communication, repeated usage has enabled *insyaallah* to develop beyond its original religious function into a linguistic strategy for expressing uncertainty without explicitly refusing a request or making a binding commitment.

The present findings also support previous research in digital communication pragmatics, which suggests that social media users frequently employ mitigation strategies to preserve interpersonal relationships while reducing the degree of commitment associated with future actions. Within this context, *insyaallah* functions as a mitigation strategy, enabling speakers to remain polite without providing complete certainty regarding the realization of their intentions.

Overall, Excerpt 301 demonstrates that the use of *insyaallah* in contexts of uncertainty has evolved beyond isolated instances into a relatively stable usage pattern within digital communication. From the perspective of Langacker's Cognitive Grammar, this consistency results from the interaction of conceptualization, usage-based learning, and entrenchment, leading to the semantic reconceptualization of *insyaallah* from a predominantly religious expression into a collectively understood marker of uncertainty within contemporary digital discourse.

Interlocutors' Responses Demonstrating a New Conceptual Understanding of *Insyallah*

The findings further reveal that interlocutors have developed a new conceptual understanding of the expression *insyaallah* in digital communication. This phenomenon is evident from the responses produced after speakers employ the expression in online interactions. Comments such as "*Insyallah = it won't happen*" (Excerpt 401), "*Yes, it often happens – once someone says 'insyaallah,' it's almost certain that it won't happen*" (Excerpt 402), and

"I actually think that '*insyaallah*' means someone is still unsure about keeping their promise" (Excerpt 403) indicate that members of the speech community have collectively constructed a new interpretation of *insyaallah*. Rather than consistently understanding the expression as a manifestation of religious commitment and submission to God's will, interlocutors increasingly interpret it as a marker of uncertainty, tentative commitment, or the possibility that a planned action may ultimately not be realized.

This emerging pattern suggests that semantic reconceptualization has extended beyond individual language use to become shared conceptual knowledge within the digital speech community, illustrating how repeated communicative experience reshapes collective cognitive representations of religious expressions.

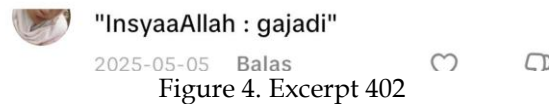


Figure 4. Excerpt 402



Figure 5. Excerpt 402



Figure 6. Excerpt 403

The three excerpts above (Excerpts 401, 402, and 403), collected from interactions on TikTok, demonstrate that interlocutors have developed a new conceptual understanding of the meaning of *insyaallah*. From the perspective of Cognitive Linguistics, interlocutors' responses constitute an important indicator of conceptual change because they reveal how linguistic expressions are interpreted within a speech community. The emergence of this shared understanding suggests that the semantic reconceptualization of *insyaallah* has become embedded in the collective cognitive system of language users. The meaning of *insyaallah* is therefore no longer determined solely by its religious definition but is increasingly shaped by social experiences and communicative practices within digital culture. This phenomenon confirms that linguistic meaning is dynamic and continually evolves through social interaction. As a contemporary communicative environment, digital media has accelerated this process by influencing how people interpret, negotiate, and use religious expressions in everyday communication.

According to Langacker's Cognitive Grammar (2008), linguistic meaning is not inherently encoded in linguistic forms but is constructed through conceptualization, the cognitive process by which speakers and interlocutors interpret meaning based on their communicative experiences. In the present data, conceptualization is performed not only by the speakers but also by the interlocutors, who have collectively developed a new understanding of *insyaallah*. This finding indicates that the semantic reconceptualization of the expression has extended beyond individual language use and has become part of a shared cognitive representation within the speech community.

The findings also illustrate the process of shared conceptualization, whereby members of a speech community develop common conceptual representations of linguistic expressions. In these interactions, interlocutors immediately recognize that the use of *insyaallah* often implies a low probability that a planned action will actually be carried out. This convergence of interpretation demonstrates that the new meaning of *insyaallah* has become mutually understood, enabling effective communication even though its semantic function has expanded beyond its conventional religious interpretation.

Furthermore, the data demonstrate the process of conventionalization. According to Langacker, repeated use of a linguistic expression in similar communicative contexts can give

rise to new meanings that eventually become conventional within a speech community. The phrase "*it often happens*" found in Excerpt 402 indicates that this reinterpretation of *insyaallah* is no longer viewed as an isolated personal experience but as a recurring communicative phenomenon widely recognized by language users. Consequently, the function of *insyaallah* as a marker of a low probability that a plan will be realized has become increasingly conventionalized in digital communication.

The findings likewise reveal the process of entrenchment, whereby repeated language use strengthens cognitive representations over time. The more frequently *insyaallah* is employed in situations where planned actions ultimately fail to materialize, the stronger the cognitive association becomes between the expression and the meaning of "*the plan is unlikely to happen*." As a result, interlocutors are able to activate this probabilistic interpretation immediately, without first referring to the expression's original religious meaning.

These findings support Langacker's usage-based perspective, which argues that linguistic meaning develops through repeated experiences of language use. The more frequently a linguistic form is employed in a particular context, the more firmly its conceptual representation becomes established in the minds of language users. Accordingly, the semantic shift of *insyaallah* observed in this study can be understood as the cumulative outcome of recurring communicative experiences in digital interaction.

The results are also consistent with the arguments of Evans & Green, (2006), who maintain that meaning is a conceptual construction shaped by social context and linguistic experience rather than by lexical form alone. Similarly, (Croft & Cruse, 2004) argue that semantic change occurs when members of a speech community collectively establish new interpretations through repeated language use. From this perspective, the emerging interpretation of *insyaallah* is not merely an individual inference but a shared conceptual development resulting from the accumulated linguistic experiences of social media users.

Overall, these findings provide strong evidence that interlocutors have developed a new conceptual understanding of *insyaallah*. Semantic reconceptualization is reflected not only in the way speakers use the expression but also in the way interlocutors interpret and respond to it. From the perspective of Langacker's Cognitive Grammar, the new meaning of *insyaallah* has evolved into a shared conceptualization reinforced through the interconnected processes of usage-based learning, entrenchment, and conventionalization. This development indicates that the semantic change has reached an intersubjective level, where both speakers and interlocutors access the same newly established conceptual representation of the linguistic expression, thereby demonstrating that semantic reconceptualization has become collectively institutionalized within contemporary digital communication.

CONCLUSIONS

Based on the findings, it can be concluded that *insyaallah* has undergone semantic reconceptualization in digital communication. Originally, the expression signifies submission to Allah's will while conveying sincere intention, faith, and commitment toward a future action. However, repeated use in contemporary digital contexts has expanded its meaning toward a social-probabilistic frame involving possibility, uncertainty, reduced commitment, and indirect refusal. From the perspective of Langacker's Cognitive Grammar, this shift reflects changes in speakers' conceptualization shaped by usage-based learning, entrenchment, shared conceptualization, and conventionalization. In digital interactions, *insyaallah* may function as a polite and flexible response that reduces interpersonal pressure and avoids direct rejection. The novelty of this study lies in demonstrating that the changing meaning of *insyaallah* represents not merely pragmatic variation but cognitive reconceptualization influenced by digital communication. Future research should examine different age groups, social communities, and sociocultural contexts, while integrating Cognitive Linguistics with Pragmatics, Sociolinguistics, or Digital Discourse Analysis. Practically, *insyaallah* should continue to reflect sincere intention, genuine effort, and reliance on God's will.

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