



## Original Article

# Representation of Empathy and Digital Politeness in Interpersonal Communication within Disaster-Related Volunteer Communities on Facebook

Effiati Juliana Hasibuan<sup>1✉</sup>, Nurrahmi Lasahido<sup>2</sup>

<sup>1</sup>Program Studi Ilmu Komunikasi, Universitas Medan Area, Indonesia

<sup>2</sup>Program Studi Desain Komunikasi Visual (DKV), Institut Modern Arsitektur dan Teknologi (IMAT), Indonesia

Correspondence Author: [effiati@staff.uma.ac.id](mailto:effiati@staff.uma.ac.id)✉

### Abstract:

The increasing use of social media as a space for interpersonal communication in the volunteer community requires empathy and digital courtesy to maintain the effectiveness of group interaction and solidarity. This study aims to analyze how these characters are represented in communication between members of the Indonesian Disaster Care Forum (FPBI) on Facebook, focusing on patterns of empathetic expression, digital politeness practices, and interaction dynamics formed in online conversation spaces. This study used a qualitative approach with discourse analysis and netnography methods, involving observation of communication activities on community pages for three months, as well as in-depth interviews with 10 active informants. Data was collected through documentation of members' comments, uploads, and responses, then analyzed using thematic categorization techniques to identify emerging character values. The results showed that empathy was represented through supportive language, positive emotional responses, and verbal solidarity in emergency situations, while digital politeness was reflected in the use of respectful diction, ethical conflict negotiation patterns, and adherence to societal norms. In conclusion, this study confirms that the character of empathy and digital politeness plays a strategic role in strengthening the social cohesion and effectiveness of volunteer coordination in the digital space, and contributes theoretically to the study of social media-based interpersonal communication while offering practical implications for managing volunteer communities to remain adaptive, humanistic, and responsive in the digital ecosystem.

**Keywords:** Empathy, Digital Politeness, Interpersonal Communication, Disaster Resilient Volunteers, Facebook.



<https://jurnal.usk.ac.id/riwayat>

## Introduction

The development of social media has changed the pattern of interpersonal communication, particularly in volunteer communities that rely heavily on quick coordination and empathic responses in emergency situations. Facebook, as one of the most widely used platforms by the volunteer community in Indonesia, is an important space for information exchange, emotional support, and solidarity-based work coordination (Achmad, 2022). In the context of disaster volunteers, communication serves not only as an exchange of messages, but also as a means to build mutual trust and stable interpersonal relationships. The increasing intensity of online communication encourages the need for empathy and digital politeness to maintain harmonious and effective interactions. This phenomenon has become increasingly relevant considering the escalation of natural disasters in Indonesia which requires the presence of volunteers who are responsive and able to maintain a positive communication climate (Ismail & Wijaksono, 2024). Therefore, the representation of empathy and digital politeness in the Facebook space is a strategic issue that must be analyzed scientifically.

On a global scale, the literature shows that social media-based communication in volunteer communities has a central role in maintaining group engagement and solidarity (Tan et al., 2021). International research confirms that the character of digital empathy is seen through the use of supportive language, emotional responses, and expressions of concern that can improve social cohesion and minimize conflict (Čekić, 2025). However, the intensity of digital communication is also prone to causing miscommunication, misunderstanding of texts, and disrespectful behavior due to the loss of nonverbal context (Wajahat, 2024). This condition places digital politeness as an important element in ensuring the quality of interpersonal relationships on social media. Forms of politeness, such as respectful diction choices, ethical conflict management, and awareness of community rules, are key indicators of the quality of interactions. Therefore, the analysis of the representation of the two characters is an urgent academic need.

Locally, the Disaster Resilient Volunteer community in Indonesia relies on Facebook as the main space for emergency information distribution, task coordination, and psychosocial support among its members. Their online communication activities often involve quick responses to field reports, requests for assistance, and emotional reinforcement for volunteers at disaster sites. In this context, empathy and digital courtesy are the values of interpersonal communication that support the sustainability of volunteer participation in stressful conditions. Previous research has shown that volunteers who get emotional support online have higher levels of commitment and resilience (Nalichaeva et al., 2022). In addition, volunteer communities that have digital courtesy rules tend to manage conflicts more effectively (Bulat et al., 2025). This condition reinforces the need for research into how these two characters are represented in their online interactions.

However, in-depth studies on the representation of empathy and digital courtesy in disaster volunteer communities are still limited, so there are research gaps that need to be bridged. Previous research has focused more on organizational communication, volunteer management, or general social media use, without focusing on the quality of interpersonal character in the digital space (Ihm & Shumate, 2022). Research on empathetic communication on digital platforms is mostly conducted in the context of education or customer service, so its relevance to disaster communities is still minimal. In addition, studies on digital politeness often only discuss communication ethics in public spaces without looking at the dynamics of volunteer groups that require speed, accuracy, and emotional sensitivity (Asia, 2024). Lack of comprehensive research

empathy and digital courtesy in the context of volunteers shows a theoretical gap. This gap is an important basis for conducting this research in more depth.

This study aims to analyze how empathy and digital politeness are represented in the interpersonal communication of members of the Disaster Resilient Volunteer Community on Facebook. The analysis focuses on supportive language patterns, forms of emotional expression, and how members reinforce each other in disaster situations. On the other hand, this study also explores how members demonstrate digital politeness through diction choices, how to respond to conflicts, and adherence to societal norms. This study uses a qualitative approach with discourse analysis and netnography methods to capture the representation of these values in an authentic context. Data was collected through observation of online posts, comments, and conversations over 3 months. This study provides a comprehensive overview of the dynamics of social media-based interpersonal communication in the disaster volunteer community.

Theoretically, this research offers an important contribution to the development of the study of interpersonal communication based on digital media, especially in the context of volunteer groups operating in crisis situations. The research findings can enrich the theory of digital empathy by providing an understanding of how the empathy process occurs in people who have high emotional distress. In addition, this research can expand the concept of digital politeness through the identification of communication strategies practiced by volunteers in managing differences of opinion and conflicts. The study on the integration between empathy and digital politeness also opens up new discussions about the quality of interpersonal relationships in online spaces. Thus, this research not only completes the theoretical gap, but also develops new perspectives in the study of digital communication. This theoretical contribution is expected to be relevant for further research in the field of interpersonal communication and social media.

Practically, the results of the research can be a reference for volunteer community managers in designing digital communication guidelines that are more humane, adaptive, and effective. Identifying forms of empathy can help managers understand the most relevant emotional reinforcement strategies to increase volunteer psychological resilience. On the other hand, findings on digital courtesy can be used to develop interaction rules that encourage reward, reduce conflict, and strengthen collaboration. These guidelines can improve the quality of relationships between members, ultimately improving the effectiveness of disaster response coordination. In addition, the results of this research can be a reference for volunteer training institutions in compiling digital communication modules that are responsive to the needs of the social media era. Thus, practical implications can be directly applied to strengthen the capacity of the volunteer community.

Overall, this study raises the urgency of empathy and digital politeness as the main foundation in the interpersonal interaction of the volunteer community in the Facebook space. In the context of a stressful disaster, both values serve as important buffers for the sustainability of collaboration and the emotional strength of community members. The analysis of representations of empathy and digital politeness not only provides a descriptive picture, but also offers a critical perspective on the quality of voluntary communication. This research combines linguistic, interpersonal, and socio-digital aspects to provide a holistic understanding of the dynamics of voluntary conversations. With extensive theoretical and practical contributions, this research is expected to be able to strengthen the digital communication literature in Indonesia. In addition, this research also opens up a space for reflection for the volunteer community to build a more ethical,

supportive, and humane digital ecosystem.

## Method

### Research Design

This study uses a qualitative approach with netnographic design and discourse analysis to understand how the character of empathy and digital politeness is represented in the interpersonal communication practices of volunteer community members on Facebook ([Asname & Berrada, 2025](#)). The qualitative approach was chosen because the focus of the research was not to measure variables statistically, but to explore the meaning, interaction practices, and representation of the values of empathy and politeness in the digital space. The design of netnography allows researchers to observe communication behavior that occurs naturally. Meanwhile, discourse analysis was used to explore language patterns, politeness strategies, and expressions of empathy in posts and comments. Both approaches are relevant to read the communication dynamics of volunteer communities that often interact in sensitive situations, especially when disasters occur. Thus, the design of this study makes it easier for researchers to capture the context, intentions, and processes of interpersonal communication that arise in online interactions.

### Location and Research Subject

The location of this research is the Facebook group Forum Peduli Bencana Indonesia (FPBI) (URL: <https://www.facebook.com/groups/fpbipusat/>), a public digital forum used for disaster reporting, coordination, logistical requests, and peer support. At the time of observation, the members of this group numbered 2,698 members. This group was chosen because of its topical focus and level of activity is particularly relevant to the study of digital empathy and politeness. Prior to data collection, researchers obtained official permission from the group administrator to observe and document interactions; Research permit records are kept in the research trail audit.

The research subjects included all FPBI members who actively participated in group conversations through posts, replies, comments, and shared uploads. For in-depth data enrichment, researchers deliberately selected 10 key informants. The selection criteria were, high posting/commenting activity at FPBI, direct involvement in field response or volunteer coordination, frequent role as an admin/moderator or emotional support provider, and willingness to participate in member check-ins. The number of informants is 10 people who have reached data saturation so that no substantial new themes emerged after the interviews with the 9th and 10th informants.

### Data Collection Techniques

Data were collected using three complementary techniques, namely netnographic observation, digital documentation, and semi-structured in-depth interviews ([Delli Paoli & D'Auria, 2025](#)). Netnography observations recorded natural interactions (posts, threads, comments, reactions) in FPBI over three months (July 1–September 30, 2025) with a typical access frequency of 3–4 visits per week to intensify observations during periods of increased activity after the disaster report. Digital documentation consists of archived public posts, comment threads, and relevant multimedia materials shared in groups. All archived items used in the analysis are stored with time markers and contextual records in the research log.

Semi-structured interviews were conducted online (via text and voice calls) with 10 purposively selected informants to explore the meaning behind the observed interactions, validate emerging interpretations, and support *the member checking* process. In reporting, citations are presented anonymously using informant codes (A1–A10) and all personal identifiers/identities have been removed to protect privacy.

### Data Analysis Techniques

The data analysis follows a reflexive thematic approach adapted from [Byrne \(2022\)](#) and consists of the following iterative stages, a comprehensive reading of the collected data

and fields Note, open coding of interview posts and transcripts, development of initial code into the candidate's theme, reviewing and refining the theme by comparing across data sources (observations, documentation, interviews), and interpretation of relationships between the final themes. Discourse analysis techniques were applied to examine word choices, politeness strategies, empathic markers, and interaction patterns.

NVivo 12 is used to assist with the coding, retrieval, and organization of qualitative materials; Codebooks and memos are managed to document analytical decisions. To increase credibility, the second coder reviews a subset of coded data and differences are discussed until consensus is reached; All analytics results are recorded in the track audit ([Almusaed et al., 2025](#)).

## Data Validity

Data validity is maintained through three main strategies, namely technical triangulation, member checking, and trail audit ([Arslan, 2025](#)). The triangulation technique is carried out by combining observations, digital documentation, and interviews so that the data does not depend on a single source. The member check was carried out by asking several informants to double-check the summary of the results of the interview and the researcher's interpretation to ensure that there was no distortion of meaning. In addition, the researcher compiled a trail audit in the form of a complete record of the data collection process, analytical decisions, and the basis of interpretation used. This strategy is in line with contemporary qualitative research standards that emphasize the transparency of the research process to increase the credibility and reliability of findings.

## Results

### 1. Representation of Empathy in Interpersonal Communication of Community Members

#### a. Supportive Language as an Emotional Support Mechanism

Communication within the community shows a consistent pattern of using supportive language as a strategy to maintain members' emotional stability. Supportive language comes not only in the form of generic phrases such as "cheer" or "stay strong", but also in the form of statements that validate feelings and provide moral reinforcement. Based on netnographic observations, this response arises spontaneously when members share experiences of hardship or stress while on duty in the field.

*"We usually give words of encouragement because a lot of members are exhausted on the pitch, so a little bit of support means a lot."* (A3, interview August 12, 2025).

The quote confirms that verbal support has become an internalized interpersonal practice in society. The digital documentation also shows many supportive comments such as "We're here for you," "Feel free to ask for help," and "We're available for backup," all of which depict an emotional presence among members. This explanation was reinforced by another informant who emphasized how a supportive response is given quickly when members show emotional burden.

*"If anyone shares a personal problem or task pressure, we respond immediately with words of comfort so they don't feel alone."* (A7, interview August 23, 2025).

The relationship between the two quotes illustrates that emotional support is positioned as a moral obligation in society. In addition to calming, supportive language also aims to maintain the psychological health of members. This is confirmed by the following informant who states that text-based moral support is able to calm even without physical presence.

*"We believe that sayings like 'we're here to help' can make members feel happier ease even if we are not in the same place." (A1, interview September 5, 2025).*

The three quotes show that supportive language serves as a bridge of communication to overcome distance limitations, strengthen solidarity, and build a sense of emotional security in volunteer communities operating in digital spaces.

### **b. Positive Emotional Response in Dealing with Emergency Situations**

Positive emotional responses emerge dominant when members of the public are faced with emergency situations, such as disaster reports or urgent requests for help. Netnography observations show that members tend to respond to tense situations with language that calms them, diverts anxiety, and validates the feelings of other members.

*"We are trying to provide a positive response so that the atmosphere does not get more tense when there are reports of emergency conditions." (A5, interview August 29, 2025).*

This quote shows that a positive response is a conscious communication strategy that is systematically applied to maintain the stability of the situation. Other informants emphasized that field pressure is often heavy, so text-based support plays an important role in maintaining volunteers' emotional calm.

*"The pressure on the pitch is very heavy, so positive comments can help calm the other members down." (A2, interview September 18, 2025).*

The relationship between the two quotes shows a collective awareness that keeping members emotionally healthy is part of the community's sustainability mechanism. In addition, emotional support is not only aimed at reducing anxiety, but also keeps the team focused especially on important decision-making moments. This was confirmed by the following informants.

*"For us, providing support is a way to be emotionally present even if you can't always be physically present." (A4, interview September 20, 2025).*

The linkage between this information suggests that positive responses serve as a tool to stabilize collective emotions and as psychological capital for volunteers working in stressful situations.

### **c. Verbal Solidarity as a Collective Identity of the Community**

Verbal solidarity is evident through the choice of diction of togetherness such as "we", "together", "taking care of each other", and "solid", which are characteristic of community communication patterns. The use of this term does not happen by chance, but rather as a discursive strategy to strengthen collective identity.

*"We deliberately use the word 'we' in the comments to make everyone feel like they're part of the same team." (A6, interview September 9, 2025).*

This quote shows that verbal solidarity is a deliberate act. The use of this diction of togetherness also serves to reduce the distance between members and strengthen the sense of togetherness in society. Another informant emphasized that solidarity needs to be manifested not only in field actions, but also through the language chosen in the digital space.

*"For us, solidarity must also be seen in language, not just field action." (A9, interview 25 September 2025).*

The relationship between these two statements suggests that language plays a role as a medium for identity construction. In addition, verbal solidarity is also an important mechanism to welcome new members and ensure they do not feel alienated in society.

*"The expression of togetherness is important so that new volunteers also feel accepted and not awkward."* (A10, interview 28 September 2025).

The interconnectedness of these three findings shows that empathy in a community is not only an individual response, but also a social construct formed through language. Verbal solidarity reinforces the sense of belonging, social integration, and collective identity of the volunteer community in online interactions.

## **2. Digital Politeness in Volunteer Community Interaction**

### **a. Choosing Respectful Diction as a Form of Digital Communication Ethics**

Digital politeness in the Indonesian Disaster Care Forum (FPBI) community is most clearly manifested through the consistent choice of appreciation and non-confrontational diction by members. Netnography observations and archived documentation show that members deliberately avoid raised tones, harsh words, or highly critical language that could escalate conflict. This conscious choice of words reflects an awareness of the society's social diversity, differences in backgrounds, experiences, and sensitivities among members that make respectful language a practical and ethical necessity.

An informant emphasizes this internalized norm,

*"We were taught to use polite language because the group members came from different backgrounds."* (A3, interview August 12, 2025).

This statement illustrates that politeness goes beyond mere expressions to the ethics of respecting diversity. The documentation reinforces this: posts and replies tend to use neutral, empathetic, and non-judgmental language rather than provocative expressions. Another informant reinforced this point by noting that the abusive language did not correspond to the group's humanitarian identity:

*"We always avoid harsh words even when we have different opinions."* (A8, interview September 15, 2025).

The practice shows that diction in FPBI is treated as a form of professional behavior—an ethical commitment to maintaining the image and function of society. Members also recognize Facebook's public nature and the potential reach of written comments, which encourages careful language choices:

*"We are aware that our comments can be read by many people, so maintaining ethics is important for mutual comfort."* (A2, interview September 18, 2025).

Taken together, these findings suggest that the selection of respectful diction in FPBI operates not only as a communication technique but as a moral practice: it reflects an appreciation for social diversity, helps prevent conflict, and maintains harmonious interpersonal relationships within volunteer communities.

### **b. Conflict Negotiation in an Ethical, Open, and Non-Confrontational Manner**

The findings of the study also show that societies have conflict negotiation mechanisms that run ethically and avoid confrontation. Small conflicts usually arise

because to incomplete information, differences in interpretation, or technical errors in the field. However, community conflict resolution patterns tend to prioritize clarification, reflective questions, and slow dialogue. The following informant explained that the first step always taken when there is a misalignment is to ask for clarification rather than blaming it directly.

*"If there is a conflict, we always start by asking first, not directly blaming." (A7, interview August 23, 2025).*

The quote shows that the community emphasizes a dialogical approach. Observations show that admins and senior members often set an example to defuse tensions by responding neutrally. This slow approach is considered more effective in maintaining group harmony, as affirmed by the following informant.

*"We'd rather solve problems through slow discussions than debate things heatedly." (A4, interview September 20, 2025).*

The relationship between these two statements shows a consistent pattern of conflict resolution, which is not a rush to take a defensive position, but rather to build mutual understanding. In addition, the community also takes into account the emotional state of the members and tries to avoid communication that can muddy the situation. The following informant explained that the atmosphere of the group must remain safe and comfortable for all members.

*"The important thing is that the atmosphere of the group remains safe and comfortable for all, because this is a common space." (A5, interview August 29, 2025).*

The interconnectedness of these three quotes confirms that conflict negotiation in society is a collective effort to maintain group cohesion. Digital politeness here is not just about language, but includes interaction strategies, the ability to manage emotions, and a commitment to creating conducive shared spaces.

### **c. Compliance with Community Norms as Moral Regulations**

Compliance with societal norms is an important foundation in maintaining the quality of digital communication. Internal rules such as the prohibition of disseminating unverified information, the obligation to maintain victim privacy, and the ethics of reporting appropriate field conditions, have been agreed as common moral guidelines. The following informant explained the importance of the existence of the rule.

*"The rules are important so that communication remains directed and does not cause new problems." (A1, interview September 5, 2025).*

This quote reflects that community norms serve as a digital behavior control mechanism. Based on the group's documentation, it can be seen that members comply with the rules out of an awareness of collective responsibility, not out of sanctions pressure. This is confirmed by the following informants who associate compliance with people's identities.

*"We always remember that every comment carries the name of the community, so we have to be careful." (A6, interview September 9, 2025).*

The statement shows that there are moral regulations inherent in the practice of public communication. These norms also guide members when dealing with sensitive

situations such as sharing information about victims or field conditions that are vulnerable to misinterpretation. The following informant explains that obedience arises from collective consciousness, not fear.

*"We obey not because we are afraid of being reprimanded, but because we are aware that the rules are for the common good."* (A10, interview September 28, 2025).

The interconnectedness of the three quotes shows that societal norms are the basis for the formation of digital politeness. Rules function not as barriers, but as moral regulations that strengthen a sense of responsibility, maintain public credibility, and regulate communication dynamics in a complex digital space.

## Discussion

The results of the study showed that empathy in the communication of members of the Indonesian Disaster Care Forum (FPBI) was represented through supportive language, positive emotional responses, and verbal solidarity. Supportive language serves as a direct tool to calm members who are experiencing emotional distress while serving in the field; Phrases such as "stay strong" or "we are here to help" are often used and become an interactive strategy internalized within FPBI. This pattern is in line with the theory of politeness which highlights positive politeness strategies as core to building and maintaining social relationships (Fabian, 2024). Through such verbal support, members reported feeling emotionally connected despite physical separation, thus contributing to group cohesion. These findings reinforce the literature on digital interpersonal communication that suggests social presence can be built through the expression of empathy even without direct physical contact (Čekić, 2025; Shamsie, 2024).

Positive emotional responses also operate as an important practical strategy during emergency situations. FPBI members tend to provide reassuring comments, validate feelings, and reduce anxiety when faced with disaster reports or urgent requests for assistance. This practice reflects the collective awareness that maintaining the emotional stability of members is an integral part of the sustainability and effectiveness of community operations. Beyond the immediate comforting effect, such responses help volunteers stay focused on field tasks that require functions consistent with the concept of "emotional work" in online contexts, where verbal support acts as psychological capital that enhances individual resilience (Chen et al., 2025). Thus, empathy in FPBI is not only an ethical value but also an operational resource to support voluntary activities.

Verbal solidarity emerged as a defining characteristic of the collective identity of the community. Often using the inclusive diction "we", "together", "taking care of each other" serves to reinforce a sense of belonging and social integration, help newcomers feel accepted and reduce isolation. These practices support the social identity theory argument that language choice can strengthen group cohesion and collective identity (Khadka, 2024). Therefore, in FPBI, communal language operates both as a symbolic practice and as a mechanism for internalizing empathic norms.

Digital politeness is equally prominent in maintaining harmonious interactions. Members consistently choose diction that respects and avoids profanity or accusatory language, reflecting awareness of diverse social backgrounds and varying levels of sensitivity among members. Digital politeness in FPBI does not function as bureaucratic rules and more as moral regulations that embody professional respect and commitment to the public image of society. Word choice thus serves as a practical indicator of ethical awareness in digital communication.

Conflict negotiation in FPBI tends to follow an ethical, dialogical form rather than confrontational exchange. When miscommunication or interpretive differences occur, members generally initiate slow clarification questions and reflective dialogue rather than direct blame. This dialogical approach reduces tension while maintaining interpersonal relationships, consistent with the principle of "face work" that emphasizes protecting oneself and others in social interactions (Tian & Li, 2022). Such a strategy allows for conflict resolution without undermining group cohesion and consequently supports the capacity of communities to coordinate effectively during emergencies. In this sense, digital politeness in FPBI includes interactional strategies, emotion management, and normative respect.

Compliance with societal norms underlies the moral regulation of digital communication at FPBI. Rules such as refraining from sharing unverified information and protecting victims' privacy were observed to be followed out of collective responsibility rather than fear of sanctions. The internalization of these norms reflects a broad shared commitment to social responsibility and communication ethics, which in turn helps to maintain the integrity of information and the psychological security of members (Davis, 2025). Thus, digital decency in FPBI is upheld through moral discipline that supports harmonious interaction and public credibility.

Supporting factors for these findings include the volunteers' strong commitment to human values, community structures that reinforce normative behaviors, and the high intensity of online interactions that require a rapid and coordinated response. However, some limitations must be acknowledged. Although the study drew on rich netnographic observations of the FPBI (a group of 2,698 members) and in-depth interviews with 10 deliberately selected informants, the relatively small sample of interviews compared to the group's membership as a whole may limit the breadth of perspectives captured; In addition, self-report bias remains a risk when informants reflect normative behavior. The specificity of the platform (Facebook only) and the cultural/contextual peculiarities of FPBI also limit generalization. Future research can address these limitations by using mixed-methods design, increasing the number and diversity of informants, and expanding cross-platform sampling to examine whether the observed patterns apply in the context of other digital volunteers.

This research contributes to the theory of digital communication and the literature on online politeness by showing that empathy and digital politeness in active volunteer communities such as FPBI function both as moral values and as operational mechanisms that maintain emotional stability, social cohesion, and coordination effectiveness. In practical terms, these insights are useful for community managers designing ethical and supportive digital communication guidelines and for agencies seeking to strengthen the capacity of volunteers in disaster response.

## Conclusion

This study shows that the character of empathy in the interpersonal communication of members Indonesian Disaster Care Forum (FPBI) on Facebook is represented through supportive language, positive emotional responses, and verbal solidarity. Supportive language serves as a means of moral reinforcement, calms members who are experiencing emotional distress, and maintains psychological stability even when interactions occur online. Positive emotional responses help to dampen anxiety and maintain team focus in times of emergency, while verbal solidarity strengthens members' collective identity and social integration. Thus, empathetic representations emerge not only as individual responses, but also social constructs manifested through language and digital interactions. These findings confirm that the practice of empathy is a strategic

mechanism that supports effective coordination and sustainability Volunteer involvement in the digital space.

In addition, the character of digital politeness emerges as the foundation of communication ethics in society which is reflected through the choice of respectful diction, negotiation of conflicts with ethical nuances, and compliance with societal norms. This practice shows that digital politeness is not just a formal rule, but a moral regulation that maintains harmony in interactions, manages emotions, and maintains the reputation of the volunteer community. A dialogical approach to conflict resolution accompanied by an awareness of the breadth of the audience shows the internalization of the values of professionalism and social responsibility of members. These findings make a practical contribution by strengthening solidarity, social cohesion, and the effectiveness of volunteer community coordination on the Facebook platform. Thus, the integration between empathy and digital politeness has proven to be an important pillar for the creation of adaptive, supportive, and humanist interactions in the online communication space.

### Reference

- Achmad, W. (2022). Social action and social solidarity: community empowerment in the digital era. *Journal of Economics and Social Humanities Neo*, 1(3), 179–184.
- Almusaed, A., Almssad, A., & Yitmen, I. (2025). Data Analysis in Qualitative Research. In *the Practice of Research Methodology in Civil and Architectural Engineering: A Comprehensive Guide* (pp. 455–486). Springer.
- Arslan, E. (2025). Validitas dan keandalan dalam penelitian kualitatif. *Journal of Pamukkale University Institute of Social Sciences*, 69, 383–394.
- Asia, M. (2024). Polite Language on Facebook: Maintaining Ethics in Social Media Interactions. *Journal of La Sociale*, 5(6), 2037–2046.
- Asname, F., & Berrada, A. (2025). Netnography: An Innovative Approach to Qualitative Research in the Digital Age. In *Qualitative Approaches to Pedagogical Engineering* (pp. 1-22). IGI Global.
- Bulat, B., Wang, H., Fujimoto, S., & Frey, S. (2025). The psychology of volunteer moderators: The tradeoff between participation, ownership, and norms in online community governance. *New Media & Society*, 27(11), 5962–5985.
- Byrne, D. (2022). A working example of Braun and Clarke's approach to reflective thematic analysis. *Quality & Quantity*, 56(3), 1391–1412.
- Čekić, E. (2025). *Virtual Empathy: A Systematic Review of the Impact of Digital Communication on Interpersonal Relationships and Social Dynamics*.
- Chen, T., Sun, S., Luo, L., & Chen, Y. (2025). Analysis of the correlation between work stress and emotional work in college counselors: the moderation effect of psychological resilience. *BMC Psychology*, 13(1), 1–12.
- Davis, A.B. (2025). *Empowering collaboration: strengthening interdisciplinary teams through people-centered norms and psychological safety*. Northeastern University.
- Delli Paoli, A., & D'Auria, V. (2025). Ethnography Digitization: A Review of Method Coverage in Netnography. *Journal of Contemporary Ethnography*, 08912416251342795.
- Fabian, MP (2024). *Positive and negative politeness strategies in academic discourse*.
- Ihm, J., & Shumate, M. (2022). How volunteer commitments differ in online and offline environments. *Quarterly Management Communication*, 36(4), 583–611.
- Ismail, O. A., & Wijaksono, D. S. (2024). Disaster Communication and Civil Volunteerism during the COVID-19 Pandemic: The Case of Bandung. *Journal of Communication*, 18(2), 193–206.
- Khadka, C. (2024). Social identity theory and group behavior. *TUTA Journal*, 105–120.
- Nalichaeva, S.A., Tkachenko, A.A., Borisenko, ZV, Terentyev, B.I., & Lukina, E.M. (2022). Ketahanan dan motivasi relawan. *Revista on Line de Política e Gestão Educacional*,

4383–4398.

- Shamsie, K. (2024). Interpersonal Communication in the Era of Digital Technology. *Archives of Research Consortiums*, 2(3), 112–122.
- Tan, H.W., Zainal Abidin, MZ Bin, Md Syed, M.A. Bin, & Shamshudeen, R.B. (2021). Sustaining Civil Activism Beyond Crisis: Integrating Crisis Management and Strategic Communication for Nonprofits Through Social Media. *Md Azalanshah Bin and Shamshudeen, Rosya Izyanie Binti, Sustaining Civil Activism Beyond Crisis: Integrating Crisis Management and Strategic Communication for Nonprofits Through Social Media*.
- Tian, X., & Li, Q. (2022). Facework on Social. *Oxford Handbook of Digital Media Sociology*, 362.
- Wajahat, A. (2024). Social media and its impact on non-verbal communication. *International Journal for Multidisciplinary Research*, 6(3).