Illocutionary Analysis of Palestinians During Thufan Al-Aqsa : Pragmatics Study

تحليل إنجازي لخطاب الفلسطينيين خلال طوفان الأقصى: دراسة

تداولية

Nida Husnia Ramadhani[1], Rinda Eka Mulyani[2*], Muhammad Iberahim Mahmud[3]
[1,2]UIN Maulana Malik Ibrahim Malang, Indonesia
[3]UIN Sultan Aji Muhammad Idris Samarinda, Indonesia

ABSTRACT

The protracted Palestinian–Israeli conflict has generated extensive global media attention, particularly following the Thufan Al-Aqsa incident in 2023. While numerous studies have examined the conflict from political, historical, and media perspectives, limited attention has been paid to Palestinian digital communication from a pragmatic and speech act theoretical framework. This study addresses this gap by analyzing the illocutionary intentions embedded in Palestinian social media discourse during Thufan Al-Aqsa. Grounded in speech act theory within pragmatics, this research employs a qualitative content analysis of selected video recordings disseminated via digital platforms. The data consist of Palestinian utterances systematically sampled and categorized according to illocutionary types, followed by contextual and functional analysis to uncover communicative intentions. The findings demonstrate that Palestinian digital discourse during Thufan Al-Aqsa prominently employs representative, directive, commissive, expressive, and declarative illocutions, reflecting functions of testimony, resistance, appeal, emotional expression, and identity assertion. These results highlight that social media functions not merely as an information channel but as a pragmatic space for political agency and meaning construction under conditions of conflict. The study contributes theoretically by extending speech act analysis to conflict-driven digital narratives, methodologically by integrating pragmatics with social media content analysis, and practically by offering insights into how marginalized communities articulate resistance and survival through digital communication.

KEYWORDS:
Illocution, Analyze, Pragmatics

الملخص

ا أصبح الصراع الفلسطيني الإسرائيلي الذي لا ينتهي قضية ساخنة للنقاش. وتغطيها وسائل الإعلام المختلفة، ويتحدث عنها العديد من الخبراء، وتُكتب مقالات مختلفة تتعلق بالصراع الفلسطيني الإسرائيلي. في عام 2023، وقعت حادثة ثفن الأقصى، والتي تُترجم إلى عاصفة الأقصى. وتسببت هذه الحادثة في مقتل آلاف الفلسطينيين وتدمير مبانٍ جراء الهجمات الإسرائيلية. وقد غطت وسائل الإعلام المطبوعة والرقمية كل الأحداث التي وقعت خلال حادثة ثومان الأقصى. ومع التطور السريع للتكنولوجيا، أصبح بالإمكان نشر المعلومات بسرعة حتى يتمكن الناس من الوصول إلى آخر الأخبار الفلسطينية بسهولة. تهدف هذه الدراسة إلى تفسير

النوايا الإعلامية للفلسطينيين خلال ثامن ثامن الأقصى من خلال ما تم تحميله عبر وسائل التواصل الاجتماعي. ويستخدم هذا البحث أسلوب تحليل المضمون من خلال فحص خطاب الفلسطينيين في الدراسات البراغماتية. وقد تم تنفيذ أسلوب جمع البيانات من خلال أخذ عينات فيديو للفلسطينيين عبر منصات التواصل الاجتماعي، ثم تصنيفها بناءً على نوع الإلقاء. وتم تحليل البيانات من خلال تصنيف الإلقاء البراغماتي، وتحليل الكلام، ثم استخلاص النتائج. وقد أوضحت نتائج الدراسة وجود أنواع من الإلقاء التمثيلي، والتوجيهي، والتوصيلي، والتعبيري، والتقريري في فيديوهات الفلسطينيين على امتداد ثيفان الأقصى.

الكلمات الرئيسية: الإلقاء، التحليل، البراغماتية

1. Introduction

Language is a system of non-verbal symbols organized in patterns to express oneself and exchange information between humans [1]. Language also functions as a tool to express feelings, build social interactions, and influence others [2]. However, the existence of language is not just a symbol, but a characteristic that humans have as a medium for expressing reality [3]. According to de Saussure, also known as the father of modern linguistics, language is an utterance (*language of speech*), a system of *signs* (*language of sign*), and a habit (*language of innate*) [4]. Based on some of the opinions above, it can be concluded that language is a set of symbols or codes that have been mutually agreed upon and used as a means of communication to express individual thoughts or feelings.

It is undeniable that the development of technology has been able to form its own social community [5]. Technology can help humans to communicate without being hindered by regional boundaries and without having to meet face to face. This can be a challenge as well as an opportunity to find out the facts of an event through online media [6]. Therefore, pragmatics studies are needed to find out facts through the study of meaning and context. According to the pragmatic view, language is not only

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[1] Markhamah, Atika Sabardila, and Dwi Haryanti, *Teori Linguistik: Beberapa Aliran Linguistik* (Muhammadiyah University Press, 2018).

[2] Dian Farijanti et al., *Buku Ajar Pengantar Linguistik* (PT. Sonpedia Publishing Indonesia, 2024).

[3] Lilik Rita Lindayani et al., *Pengantar Ilmu Bahasa* (Garudhawaca, 2024).

[4] Haerazi, *Pendekatan Pembelajaran Bahasa (Approach Of Language Learning)* (Samudra Biru, 2011).

[5] Subhash Sagar et al., "Understanding the Trustworthiness Management in the Social Internet of Things: A Survey," *Computer Networks* 251 (September 2024): 110611, https://doi.org/10.1016/j.comnet.2024.110611.

[6] Clara Christner, Mykola Makhortykh, and Teresa Gil-Lopez, "Populist Radical-Right Attitudes, Media Trust, and Social Media Reliance: Combining Survey and Tracking Data to Investigate Predictors of Online Exposure to Disinformation," *Telematics and Informatics*, February 11, 2025, 102250, https://doi.org/10.1016/j.tele.2025.102250.

understood in terms of its grammatical structure. However, language is understood based on the context of time, users, circumstances, and certain situations [7]. Through this study, language can be understood and utilized to build perceptions, move emotions, and influence people's attitudes towards issues on social media.[8]

One of the global issues that has been going on for decades and continues to be the world's concern is the issue of genocide in Palestine [9]. Palestine is a land that was originally controlled by Persia then by Byzantium Rome and then taken over by the caliph Abu Bakr through Khalid bin Walid's troops. Palestine continued to be under the protection of Islamic rule until the Ottomans and in 1917 fell under British rule [10]. The conflict over the seizure of Palestinian land by the Israeli government did not find an end, what happened instead was an endless massacre. However, information about the genocide and the spread of the situation in Palestine continues to be accessible through social media platforms such as Instagram, telegram, tiktok, and twitter [11]. The Thufan Al Aqsa incident that occurred since October 07, 2023 [12]. This event triggered a wave of communication from various parties that shaped public perceptions and responses [13]. This activity is known as civil diplomacy on social media. Civil diplomacy is the involvement of civilians in diplomacy or agreement-seeking activities in international conflicts.[14]

Research on illocutionary speech acts has been conducted in various different contexts, including digital contexts. The digital context includes activities that occur in cyberspace, such as learning, discussion, and word posting. In the context of discussion, there is an example of research that discusses the types and functions of illocutionary speech acts contained in the Indonesia Lawyers Club Talkshow with the theme "75 years of advanced Indonesia" [15]. One other example is research that

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[7] Zherry Putria Yanti, *Kajian Kebahasaan (Teori Dan Analisis)* (Gresik: Thalibul Ilmi Publishing & Education, 2024).

[8] Francisco Javier Díaz-Pérez, "Cyberpragmatics. Internet-Mediated Communication in Context by Francisco Yus," in *Yearbook of Corpus Linguistics and Pragmatics 2013: New Domains and Methodologies*, ed. Jesús Romero-Trillo (Dordrecht: Springer Netherlands, 2013), 279–83, https://doi.org/10.1007/978-94-007-6250-3_14.

[9] Muhamad Ulil Absor, *Tragedi Palestina: Penderitaan dan Unhomely akibat Kebrutalan Israel dalam Puisi Prosa Zakirah Li al-Nisyan* (Penerbit NEM, 2024).

[10] Kitty Warnock, "The History of Palestine," in *Land before Honour: Palestinian Women in the Occupied Territories*, ed. Kitty Warnock (London: Palgrave Macmillan UK, 1990), 1–18, https://doi.org/10.1007/978-1-349-20817-3_1.

[11] Wahyu Mukhlis Irwanto, Oman Sukmana, and Rahmad K. Dwi Susilo, "Gerakan Sosial Digital Netizen Indonesia Dalam Konflik Israel Palestina," *Innovative: Journal Of Social Science Research* 5, no. 1 (February 2025): 1, https://doi.org/10.31004/innovative.v5i1.17862.

[12] Omar Shahabudin McDoom, "Expert Commentary, the Israeli-Palestinian Conflict, and the Question of Genocide: Prosemitic Bias within a Scholarly Community?," *Journal of Genocide Research*, 2024, 1–9, https://doi.org/10.1080/14623528.2024.2346403.

[13] Mutiara S. Ramadani, Khaerudin Kurniawan, and Ahmad Fuadin, "Menguak Bias Media Dalam Pemberitaan Konflik Israel-Palestina: Sebuah Analisis Konten Kritis," *Jurnal Onoma: Pendidikan, Bahasa, Dan Sastra* 10, no. 1 (February 2024): 1, https://doi.org/10.30605/onoma.v10i1.3392.

[14] M. Yi et al., "Observation of Universal Strong Orbital-Dependent Correlation Effects in Iron Chalcogenides," *Nature Communications* 6, no. 1 (July 2015): 7777, https://doi.org/10.1038/ncomms8777.

[15] Azanul Islam, Burhanuddin, and Saharudin, "Tindak Tutur Ilokusi Dalam Talkshow Indonesia Lawyers Club," *MABASAN* 15, no. 2 (December 2021): 2, https://doi.org/10.62107/mab.v15i2.458.

examines how lecturers or speakers convey historical information through assertive speech that aims to inform or explain a historical event through the youtube platform [16]. In addition, there is also research that highlights how the use of illocutionary speech acts on Instagram captions in Islamic accounts that function to give advice, motivation, and invitations to goodness to their followers [17].

The three studies above show that the study of illocutionary speech acts has an important role in conveying the intent of a speech. From the pragmatic perspective of the genocide conflict in Palestine, illocutionary speech acts reflect various communication functions, such as expressing suffering, calling for resistance and solidarity, and pleading for help to the world. This study aims to analyze the illocutionary speech acts of Palestinians to find out the intentions of these speech acts based on assertive, directive, commissive, expressive, and declarative categories during the *Thufan Al-Aqsa.*

2. Research Method

This research uses a qualitative approach with content analysis method to analyze the illocutionary speech acts of Palestinians during the *Al-Aqsa Thufan* event. This research is included in the study of pragmatics which is a study of how language and context (time, place, and circumstances) are used in communication [18]. The data collection technique is done by documentation, namely by collecting and filtering uploads that contain illocutionary speech acts of Palestinians during the *Al-Aqsa Thufan* event. The data in the form of documents used in this study are videos of Palestinians sourced from various social media platforms such as telegram, Instagram, and tiktok. The object of study in this research is the utterances of Palestinian civilians and military that contain illocutionary speech acts in various video uploads studied.

To filter out a representative sample from the data set, there are two steps that must be taken. This step is also called sample matching. The steps in filtering the sample include building a sampling frame and selecting a matched sample [19]. Then, to overcome the challenges of data bias in studies that collect data on online platforms, a rigorous data validation and verification process is required [20]. Furthermore, to ensure that the data analyzed is quality data, data must be obtained from trusted sources. In this study, data was

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[16] Maulana Saiful Rizal, Faizal Adi Pradipta, and Asep Purwo Yudi Utomo, *Analisis Tindak Tutur Ilokusi Asertif Dalam Daftar Putar Video Dari Channel Prodi Sejarah Unair Yang Berjudul Materi Sejarah*, 2023, https://totobuang.kemdikbud.go.id/jurnal/index.php/totobuang/article/view/428.

[17] Septi Tri Wahyuni, Retnowaty Retnowaty, and Indah Ika Ratnawati, "TINDAK TUTUR ILOKUSI PADA CAPTION AKUN ISLAMI DI INSTAGRAM," *Jurnal Basataka (JBT)* 1, no. 2 (December 2018): 11–18, https://doi.org/10.36277/basataka.v1i2.25.

[18] Clinton Chukwu, "Pragmatics: The Study of Meaning in Context Explained," *Ugo Writes*, October 20, 2024, https://medium.com/ugo-wrotes/pragmatics-the-study-of-meaning-in-context-explained-f4a0cffa21ce.

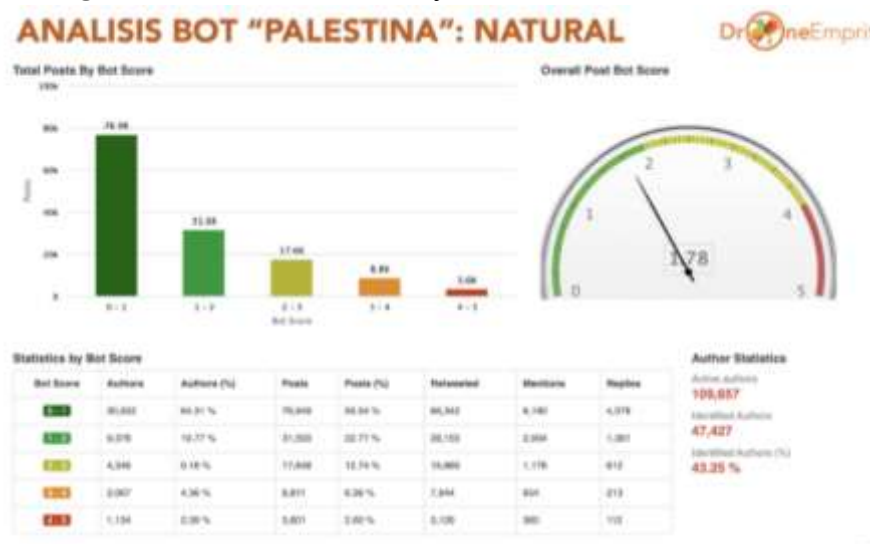[19] Holli A. Semetko and Margaret Scammell, *Panel Online dan Masa Depan Penelitian Komunikasi Politik: Handbook Komunikasi Politik* (Nusamedia, 2021).

[20] Ahmad M. Thantawi, *Kupas Tuntas Mengenal BIG DATA* (PT. Sonpedia Publishing Indonesia, 2023).

obtained only from official and verified accounts. In addition, the videos analyzed were limited to those uploaded during the Thufan Al-Aqsa incident. This restriction aims to ensure the authenticity of the data and avoid the possibility of manipulation or dissemination of information that is cut or edited outside the context of the actual event.

The data that has been obtained is then analyzed based on the category of illocutionary speech acts according to Searle which includes representative, directive, commissive, expressive, and declarative [21]. Furthermore, data analysis is carried out through several stages, namely data reduction, data presentation, and conclusion drawing [22]. Data reduction was carried out by following or taking video samples on social media accounts that present actual information about Palestine. To address ethical issues related to the use of videos and comments when analyzing speech acts and responses of digital communities, researchers ensure the accuracy and authenticity of the videos analyzed so that the opinions presented are neutral.

Figure 1. Media User Analysis Data on Palestinian Content

Source : https://pers.droneemprit.id/krisis-palestina-israel/

Based on the data analysis above, the conversation about Palestine was actively carried out by 109k accounts, not including accounts that only read and did not participate in the active conversation. The analysis results produced a score of 1.78 which means natural. Natural means that the active conversation in cyberspace in favor of Palestine is done by real users, not bots. Thus, the data obtained is indeed a representation of the partisanship of citizens towards the Palestinian-Israeli conflict. Furthermore, researchers select, classify and analyze videos based on the types of illocution that have been mentioned. The last step is to give conclusions.

3. Results And Discussion

Pragmatics is the study of how language and context (time, place, and

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[21] Nasarudin Nasarudin et al., *Pragmatik* (Yayasan Tri Edukasi Ilmiah, 2024).
[22] Zuchri Abdussamad, *Metode Penelitian Kualitatif* (CV. Syakir Media Press, 2021).

circumstances) are used in communication [23]. While *cyber-pragmatic* focuses on studying language in speakers in the digital sphere [24]. This field is also referred to by Miriam A. Locher as "*internet pragmatics*" with data and data sources are utterances that are present on the internet [25]. This research examines pragmatic aspects in the digital world with two categories, namely illocution or speech acts of Palestinians based on videos throughout the *Thufan al-Aqsa* incident spread through social media platforms. Illocution is speech that has a certain intention or meaning to be conveyed to speech partners [26]. The types of illocutionary speech acts studied in this study are five based on the types of illocution according to Searle (1976), namely representative, directive, commissive, expressive, and declaration .[27]. Furthermore, the responses of netizens are conveyed simply without words but with emoticons in each post that is the source of research data.

Representative (conveys facts)

The data was obtained through the Instagram account of wael_eldahdouh who is one of the Gazan journalists with 4.4 million followers on his Instagram account. Wael Al-Dahdouh has had a career in the press since 1998 [28]. Researchers analyzed Wael's live report on October 17, 2024, a year after the *Thufan Al Aqsa* incident occurred. Wael reported directly from the Gaza Strip dozens of victims of Israeli attacks were evacuated by residents at night. This live report has the function of stating, reporting, testifying.

Table 1. Representative Illocution Analysis

Report	Translation	Representative Illocution Analysis
الجاثمين في كل مكان كما تلاحظون، هذه هي أماكن الناس النازحين في هذا المكان	There are dead bodies everywhere as you can see. Here are the locations of the immigrants (meaning people who came from different regions)	Reporting and testifying: كما تلاحظون which means as you see. The word تلاحظون is a mudlori form with the subject you men. However, this word is not only intended for male audiences because pronouns in Arabic make male pronouns a general designation. Mudlori'

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[23] Dessy Wardiah, Achmad Wahidy, and Darwin Effendi, *Bahasa dan Pragmatik* (Bening Media Publishing, 2024).

[24] Yusni Khairul Amri, *Pragmatik Siber Prakmatik: Teks Digital dalam Ulasan Prakmatik* (umsu press, 2024).

[25] Kunjana Rahardi and Yuliana Setyaningsih, *Model Pembelajaran Cyber Pragmatik* (Penerbit Kepel Press, 2022).

[26] Dominik Jan Schoppa, "What the Meta-Illocutionary Lexicon Can Tell Us about Speech Act Taxonomies," *Journal of Pragmatics* 237 (February 2025): 30–41, https://doi.org/10.1016/j.pragma.2025.01.002.

[27] Marina Sbisà and Ken Turner, *Pragmatics of Speech Actions* (Germany: Walter de Gruyter, 2013).

[28] Wikipedia, "Wael Al-Dahdouh," in *Wikipedia*, January 31, 2025, https://en.wikipedia.org/w/index.php?title=Wael_Al-Dahdouh&oldid=1273050328.

		is a verb that shows an ongoing activity. The words هي أماكن هذه الناس في هذا and هذا and المكان both use the pointer "this" namely هذه and هذا . With the use of fiil mudlori' and isim isyarah "this", these sentences indicate the occurrence of events at the same time and place.
بالتأكيد عشرات الجرحة كما تلاحظون	There are certainly dozens of people injured as you can see.	Report: This sentence provides information by mentioning عشرات which means dozens but the number cannot be confirmed because of the tense live report conditions. The word كما تلاحظون appears again as a sentence that shows news accuracy.
هذا المستشفى كان استقبل الميعات من المواطنين ومن الأسرة الفلسطينية	The hospital accepts people in poor health (casualties) from Palestinian residents and families.	State: The word الميعات is used to refer to the victim. This term comes from the word ماع- يميع which means weak. Journalist Wael's statement confirms the condition of the war victims. The phrase "this hospital" is indicated by the phrase هذا المستشفى كان which actually reads هذا المستشفى كان . This is a mubtada phrase (main) and the clarity of its meaning must be complemented by khabar (sentence complement). The khabar is located in the sentence "received the victims ..." etc. The hospital in question is a Baptist hospital in the Gaza region as mentioned in the video caption as follows

وكان قد تلقّى تحذيرات من قبل جيش احتلال اسرائيل بضرورة اخلاعه	And there has come a threat from the Israeli occupation army that is urgent to expel	Reporting: This sentence contains the word بضرورة which means crucial/urgent/very important. This sentence is delivered as an important report that the hospital containing the victims of this war has been attacked by Israel blindly. This condition can be recognized by the word احتلال which means occupier because Israel attacked the hospital where the hospital is one of the places that cannot be attacked in conditions of war as mentioned in the Geneva Convention. (Darusman, 2022)
تشاهدون في كل زوية من زوية، من زوايا المستشفى	You all watched from end to end of this hospital area.	Bearing witness: This statement was delivered to testify to the number of victims who had died in the location around the hospital. The large number of victims is indicated by the phrase في كل زوية من زوية which means in every corner.

Declarative (stating affirmation)

Declarative illocution is a sentence or statement that contains an emphasis to make the speech partner believe in the statement. It is characterized by the word "without any doubt" in English (Siemund, 2018) or the letter tawkid (إنّ، ل، قد، لقد، حرف قسم) in Arabic [29]. Another form of affirmation in Arabic is also a study of balaghah in the Khabar (news) chapter. Khabar is divided based on the condition of the speech partner who does not know anything (ibtidaiy), the speech partner who

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[29] Michal Marmorstein and Beatrice Szczepek Reed, "Newsmarks as an Interactional Resource for Indexing Remarkability: A Qualitative Analysis of Arabic Waḷḷāhi and English Really," *Contrastive Pragmatics* 5, nos. 1–2 (May 2024): 238–73, https://doi.org/10.1163/26660393-bja10091.

doubts the truth of the news so that an affirming word is needed (thalaby), and the speech partner who denies the news so that more affirmation is needed (inkary) [30]. In addition, declarative illocution can be known through past tense verbs that prove that the event has indeed happened.

Declarative illocution analysis was obtained through a video press release by the spokesman of the al-Qassam Brigades with the initials Abu Ubaidah on May 17, 2024. This press release was delivered during Thufan Al-Aqsa and spread through the telegram account الشهيد عز الدين القسام . The following is an analysis of declarative illocution with the function of reinforcement or affirmation.

Table 2. Declarative Illocution Analysis

Statement	Translation	Declarative Illocution Analysis
ومعا في كسر ارادة شعبنا وثاني مقاومته من الدفاع والتصدِّي، لكن هيهات هيهات	At the same time, they (Israel) want to ruin the hopes of our people and secondly to stop the resistance and defense. But, indeed, they are far, far away (from their desires	This sentence actually begins with information about the attacks carried out by Israel and then continues with a reading about Israel's psychological targets. This statement is closed with the word هيهات . The word هيهات هيهات is an expression quoted from Qs. Al-Mu'minun: 36. This word is indeed repeated twice, as well as its usage. هيهات in Arabic syntax is called isim fiil, which is a noun that has the meaning of a verb. The word "far" which is repeated twice is an indication of Al-Qassam's belief that Israel's hopes will not be realized
كما تواعدنا العدوّ في كلّ مرّة أنّه حيثما يطمح إلى تسجيل نصر أو انجاز، سيجدنا أمامه	As we have promised the enemies on every occasion. That wherever they seek achievement and victory, they will find us before them.	تواعدنا is a fiil madli (past tense verb) as described as a declarative expression. In addition, تواعدنا means "promise" which indicates al-Qassam's commitment. سيجدنا is a sentence derived from (س + د + يج + نا) means in the near future, while أمامه is a

30 In'am Fawwal 'Akkawi, *Al-Mu'jam Al-Mufasshal fi Ulum al-Balaghah*, 4th ed. (Beirut: Dar al-Kotob al-Ilmiyah, 2014).

ظنّ أنها باتت أهدافا سهلة، ومتوهّما بأنه اذا احرق الأحظر واليابس منذ أكثر من سبعة شهور. فإنّه لن يجد فيها مقاومة تذكر	They thought that this was an easy target, and they wished that they could burn away the fear and sadness since more than 7 months. Then they will never be able to realize it.	preposition which means in front. In the near future and in front is an affirmation that the enemy will face directly with Al-Qassam when entering the territory of Gaza الأحظر واليابس has the original meaning of fear and dryness, where these two words emphasize the condition of Gazans who are afraid of sudden Israeli attacks and the dryness of Palestinian land due to bombs. The word فإنّه has a tawkid (reinforcer) which is إنّ which means actually. It is followed by لن which means never. In Arabic syntax, لن is used to mention future events that will never happen. It can be concluded that Al-Qassam promises to prevent all forms of suffering. It is proven by the strengthening of the existence of Al-Qassam, journalists, and medical personnel as well as Palestinians in defending their rights.
ان يلقّنوه مجاهدونا دروسا قاسية شرق رفة قبل أن يدخلها	Our mujahids will give them a hard lesson (as hard as a rock) in the eastern part of Rafah before they enter this area.	The word دروسا قاسية is an idlofah or a combination of two words that form one meaning. قاسية means hard as a rock, this adjective is used to characterize the lesson to be given to Israel.

Directive (giving orders)

Directive illocution is an utterance that aims to make the listener take action after listening to the utterance [31]. The form of directive illocution in this study is speech

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that contains orders, requests, and demands [32]. The data is obtained through the posts of palestine1.a Instagram account which also has a telegram account to access updated information about the condition of Palestine.

Table 3. Directive Illocution Analysis

Statement	Translation	Directive Illocution Analysis
أين السعادة ؟ كل العالم، كل العالم	Where is happiness? The whole world, the whole world	The word كل العالم، كل العالم means that the speaker is calling on people around the world to listen to his words. It also emphasizes that the question aims to make the listener reflect on where happiness is for the Palestinians who have been war-torn for so long.
لماذا يحرّف المعنى ماذا فعلنا بكل العالم ؟	Why are the facts being twisted. What have we done to the rest of the world?	In the second sentence, the word يُحَرَّفُ is a fi'il mudhāri' majhul or marfu' passive verb with ḍammah in the last letter meaning "perverted" or "twisted". The speaker is telling the whole world to be aware of the manipulation of facts and distortion of narratives in the news related to the Palestinian-Israeli conflict. The speaker criticizes the distorted facts in the *Al-Aqsa Thufan* incident. Many media stated that Palestinians caused the conflict between Palestine-Israel.
لماذا يتم التلاعب بالمعنى ؟ أمريكا، أوروبا، والعالم كلكم مخطئون، كلكم تطلبون الحقيقة من خلال هذا القصة	Why is meaning manipulated? America, Europe, World You are all guilty. You are all seeking the truth through this story.	Speakers emphasize the manipulation of meaning or narrative found in many media. Furthermore, speakers also emphasize the main areas that have an influence in the Palestinian-Israeli conflict. لماذا يُتَمُّ التَّلاعُبُ بالمَعْنَى is an affirmation statement about the manipulation of news about Palestine by American and

Multicultural and Multireligious Understanding 6, no. 2 (May 2019): 2, https://doi.org/10.18415/ijmmu.v6i2.760.

[32] Anne Schröder and Pawel Sickinger, "From Observation to Elicitation: An Ethnographically Grounded Approach to Pragmatic Variation in Namibian English," *Journal of Pragmatics* 235 (January 2025): 99–111, https://doi.org/10.1016/j.pragma.2024.11.004.

		European media. The sentences above are also a form of invitation to citizens around the world to be aware of the distortion of facts that occur. The whole world must know that the real situation in Palestine is inversely proportional to the news circulating. The real situation in Palestine even makes Palestinians wonder where happiness is.
يا عام، انتبه لنا !	O world, pay attention to us	This sentence uses the word اِنْتَبِه instead of using اِهْتَمِمْ which has the same meaning as "pay attention". The difference between these two words is that اِنْتَبِه implies seeing with the senses and awareness so that the speaker does not just ask the speech partner to watch the video but must also raise awareness of the position of fellow Muslims with different and tense conditions.
يا عامّ، اتبعنا! يا عامّ، ساعدنا!	O public (everyone), follow us. O everyone, help us!	This sentence contains fiil amr/command verbs through the utterances اتبعنا and ساعدنا . This fiil amr consists of the word سَاعِدْ which means please and نا as the object, namely us. The speaker wants to convey to anyone who watches this video to take any action as a form of help to the people of Gaza.

Expressive (expression of feelings)

Expressive illocution is a speech act that reflects feelings such as anger, sadness, happiness, regret, etc [33]. Expressions can be realized through the face or body

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[33] Mariia Pronina et al., "Expressive Pragmatics and Prosody in Young Preschoolers Are More Closely Related to Structural Language than to Mentalizing," *Language Learning and Development* 19, no. 3 (July 2023): 323–44, https://doi.org/10.1080/15475441.2022.2074852.

gestures [34], for example clenching a fist as a sign of someone holding back feelings. Data obtained from the Middle East Eye tiktok account upload on December 4, 2024 when Gazans were forcibly evacuated from Beit Lahia in northern Gaza.

Table 4. Expressive Illocution Analysis

Statement	Translation	Expressive Illocution Analysis
يَا ربّ من عندك مُعجزة تَتَحَنَّي يا رب	O Rabb, (grant) a miracle from Your side to save us, O Rabb.	The speaker expresses desperation and hope through an urgent prayer. The repetition of "يا ربّ " in Arabic syntax is called ya nida' (call expression) indicating a very sincere plea. The word " مُعْجزَة " reflects the belief that only a divine miracle can save. The word "تَتَحَنَّى " (from the root حنى) carries the meaning of gentleness and compassion, indicating that the speaker not only expects salvation but also tranquility in the midst of suffering. This sentence depicts total surrender, but still implies hope for God's help.
يَا ربّ مُعجزةً مِنْ عِنْدك يَا رَبّ	O Rabb, (grant) a miracle from Your side, O Rabb.	The speaker makes a desperate request, asking for something that is beyond human possibility – a miracle. By mentioning "من عندك ", the speaker wants to emphasize that they need help directly from God, not from humans, because the situation they face is impossible to overcome by ordinary means. The repetition of the cry "يا ربّ " shows the depth of suffering and helplessness, but also implies a final hope that a miracle can happen. It reflects a state where one has reached the point of near exhaustion of patience, but is still trying to hope.

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[34] Kate Arnold and Dorit Bar-On, "Primate Pragmatics, Expressive Behavior, and the Evolution of Language," *Animal Behavior and Cognition* 7, no. 2 (May 2020): 117–30, https://doi.org/10.26451/abc.07.02.06.2020.

والله ما عنا ميّ نشربها للصغار	By Allah, we have no water for the children to drink.	The speakers use the oath " و الله " to reinforce their statement, showing that this is a harsh reality that cannot be denied. The absence of water is not just a complaint, but a painful fact, which anyone who hears it must believe. When the speaker mentions " للصغار " (for little children), this expression carries a very strong emotional weight. Young children are a symbol of innocence and helplessness, and watching them thirst adds to the sense of despair and sadness. This statement is also an indirect call for the world to realize how cruel their situation is.
حسبنا الله ونعم الوكيل	Allah is sufficient for us, and He is the best protector (maintainer, helper).	Speakers express resignation and the belief that although they have no power to fight injustice, they still believe that God is the only place to lean on. This is not only a call to prayer, but also a form of determination in the face of adversity. In the context of suffering and injustice, this sentence can also be interpreted as a cry of protest against the injustice they experience, but without losing faith. There is a combination of sadness, disappointment, and hope for divine justice, which reflects the mental state of the speaker in the midst of suffering.
جِئْنَا مِنْ بَيْت لاهية، فَجَأَةً مَا لَقِيْنَا إِلَّا قَضَايَا فِي الصَّوْتِ بِتَنْزِل عَلَيْنَا وَالطَّيَرَان أَجَوْ وَطَلَعُوْنَا مِن المدارس	We came from Beit Lahia, suddenly we found nothing but the sound of explosions coming down on us, planes came, and they	The speaker expresses surprise and panic due to the suddenness of the attack. The phrase " فجأةً " (suddenly) emphasizes how the situation changed in an instant, showing the shock and unpreparedness

	took us out of the school.	experienced. When saying " ما لقينا إلا قضايا في الصوت بتنزل علينا", the speaker is describing how quickly things became dangerous, with the sound of explosions suddenly filling the air. When mentioning " الطيران أجَوْ ", speakers show increasing panic, emphasizing that airstrikes are underway and warplanes have arrived. The phrase "طلعونا من المدارس " reflects a sense of injustice, as the place that should have been a refuge, the school, was targeted.
يرموا علينا في المدارس، الصوبو كلهم	They threw (something) at us at school, everything was pointing (at us).	The speaker expresses a sense of fear and helplessness, by highlighting how the attack was directly aimed at them. The words "يرموا علينا " give the impression that the attack was merciless, and the victim was in a situation where they could not fight back. When the speaker mentions " في المدارس ", there is a sense of deep sadness, as schools are supposed to be safe places. The phrase " الصوبو كلهم " reinforces the image of there being no escape, as if all the gunfire was directed at them, creating a feeling of being surrounded and unprotected.
انتي مصابة يا أختي؟	Are you hurt, sister?	The speaker shows concern and solidarity, by directly asking about the state of others around him. The use of the word "أختي " (my sister) indicates that in this condition, human relationships become stronger than biological relationships. This question is not just an inquiry, but also reflects a sense of anxiety and fear. The tone of the question can be interpreted as both uncertainty

| | | and hope-the speaker wants to make sure the person is okay, but also prepare for the worst. |
| ربنا اللي معانا بس، ربنا ؟ | God is the only one with us, only God. | The speaker expresses total submission to God, emphasizing that in this situation, they have no other protection or help apart from God. The word "بس" (only) indicates that all forms of worldly hope have been dashed, and the only remaining hold is faith in God.

The repetition of "ربنا" shows deep emotion, as if the speaker is trying to calm themselves or encourage others that they are not truly alone. It is a tested expression of faith in the midst of suffering, but also an exclamation that reflects despair. |

Commissive (binding statement)

Commissive illocution is a speech act to show the speaker's commitment in the future, in this case the speaker binds himself with the speech. The form of commissive illocution is a statement of promise or other commitment [35]. The data analysis was obtained from the video uploads of a number of Palestinian children when interviewed by Palestinian journalists on February 11, 2025. This video was disseminated through the Middle East Eye account and reposted by the Palestine World telegram account.

Table 5. Commissive Illocution Analysis

Statement	Translation	Commissive Illocution Analysis
مفكّرين ترحلوا ؟ لا	Are you thinking of leaving? No	The word مفكّرين Isim subject from the root فَكَّرَ which functions as mubtada' while the word ترحلوا is fiil mudhori' with the plural form "you" functioning as khabar. The use of the plural form with dhamir *waaw jama'* is because the speaker asks several Palestinian boys. The commissive meaning contained in the

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[35] Jay Conison, "The Pragmatics of Promise," *Canadian Journal of Law & Jurisprudence* 10, no. 2 (July 1997): 273–322, https://doi.org/10.1017/S0841820900001545.

Arabic	English	Analysis
مفكرين تطلعوا ؟ لا	Are you thinking of leaving? No, we're not.	conversation is how Palestinian children have bound themselves to remain in Palestine and refuse to leave. The word مفكرين is a fa'il im of the fi'il فَكَّرَ which functions as the mubtada' while the word تطلعوا means "to come out" which functions as the khabar. The commissive meaning contained in this conversation is how Palestinian children firmly refuse to leave Palestine.
لقيت ترامب قلنا في تهجير بدكوا تطلعوا من الشمال ومن غزة ناويين تطلعوا ؟ لا	When Trump says there will be expulsions, do you want to get out of the north and Gaza? Do you intend to leave? No, we don't.	The word ناويين is the Isim fa'il of the fi'il نوى which means to . The commissive meaning contained in this conversation is that even children in Palestine do not have the slightest intention of leaving Palestine. This shows the attachment between Palestinians and the Palestinian territories themselves.
بدكم تطلعوا من جباليا ؟ لا	Do you want to get out of Jabalia? No, we don't.	A similar question to the previous one was asked again, but this time more specifically. جباليا is one of the areas in Palestine. Once again Palestinian children refused to leave their homes.
يعني بدكم مش تطلعوا كلمة اخيرة، بدكو تطلعو من جباليا ؟ لا	So, you don't want to come out? Last word, do you want to leave Jabalia? No, I don't.	The speaker asks for the last time, and the Palestinian children's answer is still the same. they do not want to leave their homes. the commissive meaning contained in this conversation is that they are committed to continuing to survive.

Based on the table above, these sentences contain strong commissive meaning. Despite the pressures, sorrows, and sufferings, they are committed not to leave the Palestinian territories. This can be seen from the answer " لا" which is their consistent rejection of the questions asked to them.

4. Conclusion

This study examines the illocutionary speech acts of Palestinians obtained through analysis content on social media platforms which is based on linguistic studies. Representative speech acts in this study include the functions of stating, reporting, and testifying to the casualties through direct reports by Palestinian journalists through their personal Instagram accounts. Declarative speech acts with

the function of strengthening or affirming the steadfastness and strength of the Palestinian defense were conveyed by Al-Qassam spokesman in the telegram video upload. Directive illocution with speech that contains orders, requests, and demands of Palestinians to the world community. Expressive illocution is realized in expressions of sadness and confusion. Commissive illocution is realized in the expression of Palestinian children's commitment to the struggle to defend the land of Palestine. The researcher hopes that this study can provide an understanding of the speech acts of Palestinians who use foreign languages, namely Arabic through pragmatics studies. This research needs further research that can be studied in other linguistic fields.

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