



LINGUISTIC SOLIDARITY IN PRO-PALESTINIAN ARAB DIGITAL ACTIVISM: A CYBER-PRAGMATIC ANALYSIS

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Abstract

This study aims to examine how pro-Palestinian Arab digital activism on platform X (Twitter) constructs humanitarian solidarity through linguistic and multimodal practices. The research used a qualitative method to analyze posts, hashtags, visuals, and symbolic expressions on platform X (Twitter), using Peled's concept of linguistic solidarity and Yus's cyber-pragmatics as analytical frameworks. Data were collected through purposive sampling of Arabic-language posts on platform X that express support for Palestine, gathered via online observation of selected hashtags and recorded along with their interaction contexts. The findings indicate that Arab pro-Palestinian digital activism on platform X manifests as a dynamic form of linguistic solidarity, drawing on linguistic, visual, and emotional resources to express empathy, identity, and resistance. Through Arabic and English usage, symbolic imagery, and religious or humanitarian expressions, online discourse becomes a site of moral engagement and collective identity formation, where meaning emerges through shared cultural knowledge and emotional participation, thereby strengthening and sustaining transnational solidarity for Palestine.

Keywords: Linguistic solidarity; Digital activism; Arabic social media

تجريد

الهدف من هذه الدراسة هي كيفية بناء التضامن الإنساني بالممارسات اللغوية والوسائط المتعددة في النشاط الرقمي العربي المؤيد لفلسطين على منصة على منصة X (تويتر). اعتمد البحث على المنهج النوعي بتحليل المنشورات، والوسوم (الهاشتاغات)، والمواد البصرية، والتعبيرات الرمزية على منصة X، وجمعت البيانات بأسلوب العينة القصدية لمنشورات باللغة العربية على منصة X التي تعبر عن الدعم لفلسطين، وعبرت الملاحظة الإلكترونية لوسوم مختارة وتوثيقها مع سياقات التفاعل المرتبطة بها. النتائج من هذه الدراسة هي أن النشاط الرقمي العربي المؤيد لفلسطين على منصة X يجسد شكلاً ديناميكياً من التضامن اللغوي بتفاعل الموارد اللغوية والبصرية والعاطفية للتعبير عن التعاطف والهوية والمقاومة. استخدام اللغتين العربية والإنجليزية، والصور الرمزية، والتعبيرات الدينية أو الإنسانية، يصبح الخطاب الرقمي فضاءً للتفاعل الأخلاقي وتشكيل الهوية الجماعية الخلاصة من هذه الدراسة هي أن النشاط الرقمي العربي المؤيد لفلسطين على منصة X

الكلمات المفتاحية: التضامن اللغوي؛ النشاط الرقمي؛ وسائل التواصل العربية



INTRODUCTION

The development of digital technology has created new communication spaces that transcend physical and geographical boundaries, thereby transforming how humans interact and form communities. Online communities have become one of the most significant manifestations of social interaction in the digital era, where individuals not only exchange information but also construct identities and values, including those related to transregional solidarity.¹ Platforms such as Twitter, Instagram, and Facebook now serve as primary arenas for global societies to express their perspectives, empathy, and solidarity toward humanitarian issues. In the Arab world, digital activism has emerged as a vital form of social participation, particularly in support of the Palestinian cause.² Posts, hashtags, and comments circulating on social media are not merely emotional reactions but represent linguistic practices imbued with ideological, cultural, and collective identity values.³

However, despite the growing scholarly attention to digital activism and online solidarity, existing studies have predominantly focused on patterns of political mobilisation, audience engagement, or quantitative indicators of participation, often within Western-centred contexts. As a result, limited attention has been paid to how humanitarian solidarity is linguistically and pragmatically constructed in Arabic-language digital spaces, particularly through the multimodal practices of Arab digital activists supporting Palestine. This gap highlights a discrepancy between the expectation that digital activism be understood as a moral–linguistic practice and the current state of research, which has yet to address this dimension adequately.

In this context, Yael Peled's concept of linguistic solidarity offers a relevant lens for understanding how language functions in these digital spaces. Peled argues that social solidarity is manifested not only through political or moral actions but also through linguistic practice. Language thus plays both a moral and pragmatic role in creating and sustaining human togetherness, serving as an ethical medium for *being together with others in a certain way*.⁴ Applied to the digital sphere, linguistic solidarity highlights how users employ language as a moral and social practice to express empathy,

¹Oman Sukmana, "Pendahuluan: dunia digital perspektif sosiologi," in *Sosiologi digital: transformasi sosial di era teknologi* (Star Digital Publishing, 2025), 7–8.

²Dina Tawfic, "Tweeting solidarity across borders: a social network analysis of pro-Palestinian activism," *Arab Media & Society*, nos. 38, Summer/Fall 2024 (July 2025): 15, <https://doi.org/10.70090/AMS.38.DT1>.

³Galina E. Snezhko, "Hashtags as pragmatic devices of cultural reproduction in digital discourse," *Training, Language and Culture* 9, no. 2 (2025): 111, <https://doi.org/10.22363/2521-442X-2025-9-2-104-113>.

⁴Yael Peled, "Solidarity and/in language: theory, practice, rhetoric," *Global Justice: Theory Practice Rhetoric* 14, no. 01 (2024): 82, <https://doi.org/10.21248/gjn.14.01.261>.

build collective belonging, and affirm commitment to humanitarian values, transforming digital communication into a meaningful act of solidarity.⁵

In the context of Arab digital activism, the theory of linguistic solidarity helps explain how Arabic functions as a key instrument in forming transnational networks of solidarity. Through Arabic, digital activists express empathy, support, and resistance against injustice, making linguistic practice itself a form of linguistic solidarity. Expressions such as "فلسطين حرة" (Free Palestine), "غزة تنتصر" (Gaza triumphs), and "كلنا فلسطين" (We are all Palestine) are not merely political slogans, but representations of solidarity manifested through linguistic choices and speech acts.

Although numerous studies have examined online solidarity with Palestine, existing research has largely followed visual and media-oriented trajectories. Previous studies have predominantly focused on media politics, visual activism, and symbolic representation in digital spaces. For instance, Abusheikh highlights Twitter (X) as a platform for mobilizing international solidarity, emphasizing its role in amplifying political narratives and fostering global awareness.⁶ Similarly, Hayes examines how international advocacy organizations employ digital visual activism to construct solidarity through images and visual framing.⁷ In these studies, textual elements are generally treated as secondary components that accompany visual content rather than as primary objects of analysis. In the same vein, Rahmawati investigates the visual representation of solidarity with Palestine through a semiotic approach, focusing on symbols such as the watermelon and the map of Palestine as signs of resistance.⁸ While these studies offer valuable insights into the symbolic and visual dimensions of digital solidarity, they tend to prioritize imagery and representation, leaving the linguistic construction of solidarity largely unexplored. Taken together, existing research emphasizes the visual and symbolic aspects of digital activism while overlooking how language itself functions as a central mechanism for producing, negotiating, and sustaining solidarity in online contexts.

This gap is particularly evident in studies of Arab digital activism, where Arabic-language practices are often mentioned but rarely examined in terms of their pragmatic and interactional functions. In digital environments, however, language operates within complex pragmatic conditions shaped by interactivity, shared cultural knowledge, and

⁵ Amerah I Almossa, "Discourse-Pragmatic Functions of Ya3ni in Najdi Arabic Interaction," *Theory and Practice in Language Studies* 13, no. 3 (March 2023): 567–578, <https://doi.org/10.17507/tpls.1303.04>.

⁶ Ali I.M. Abusheikh, "Digital activism for Palestine on Twitter: a comparative Arabic and English corpus-based study" (Hamad Bin Khalifa University, 2023), <https://www.proquest.com/openview/b2d624b95c8f4b57aeae0024b99959f4/1?cbl=2026366&diss=y&pq-origsite=gscholar>.

⁷ Jenny Hayes, "Palestinian solidarity on social media: the distribution of images of occupation on Twitter, Facebook, and Instagram by advocacy organizations" (University of Sheffield, 2023), <chrome-extension://efaidnbmnnnibpcajpcglclefindmkaj/https://theses.whiterose.ac.uk/id/eprint/33365/1/Palestinian%20Solidarity%20on%20Social%20Media.pdf>.

⁸ Putri Rahmawati, "Representation of Palestine solidarity in social media : a semiotic approach to symbols of resistance," *Proceedings: Meulaboh International Conference on Islamic Studies* 1 (December 2024): 65–81, <https://doi.org/10.47498/miconis.vli.3631>.



technologically mediated communication. Linguistic expressions on social media are not merely descriptive; they are performative acts through which users articulate empathy, moral alignment, and collective identity.⁹

Addressing this gap, the present study adopts a cyber-pragmatic approach to examine how linguistic solidarity is constructed in Arab pro-Palestinian digital activism. Cyber-pragmatics, as proposed by Yus, provides a framework for analyzing how meaning is produced and interpreted in online environments by considering digital elements such as hashtags, emojis, hyperlinks, and open comments.¹⁰ This perspective is further supported by Rahardi's view that cyber-pragmatics investigates the speaker's intended meaning based on contextual interpretation, as in general pragmatics, but with consideration of technological and digital developments.¹¹ This approach enables researchers to understand how speech acts, implicatures, and online contexts interact to shape effective messages of solidarity.

By integrating the concept of linguistic solidarity with a cyber-pragmatic framework, this study offers a novel perspective on digital solidarity by positioning language as the primary site of analysis rather than a supplementary element to visual content. Accordingly, this research aims to analyze how solidarity with Palestine is constructed through the linguistic practices of Arabic-speaking social media users. Specifically, it examines the linguistic strategies and digital pragmatic contexts through which empathy, shared values, and moral commitment are articulated within Arab pro-Palestinian discourse. Through this focus, the study seeks to contribute to contemporary pragmatic studies and digital discourse analysis by demonstrating how language functions as a key medium of humanitarian solidarity in the global digital era.

METHOD

This study employs a qualitative research design using a cyber-pragmatic approach¹². This approach examines how linguistic practices on the X (Twitter) platform contribute to constructing linguistic solidarity with Palestine through online interactions. By integrating the theories of linguistic solidarity and cyber-pragmatics, the research analyzes the forms, functions, and pragmatic meanings of linguistic acts that reflect digital solidarity¹³.

⁹ Almossa, "Discourse-Pragmatic Functions of Ya3ni in Najdi Arabic Interaction."

¹⁰ Francisco Yus, *Cyberpragmatics: internet-mediated communication in context*, Pragmatics & Beyond New Series 213 (John Benjamins Publishing Company, 2011), 13.

¹¹ Kunjana Rahardi, *Pragmatik: konteks ekstralinguistik dalam perspektif cyberpragmatics* (Amara Book, 2020), 13.

¹² David L. Morgan, "Research Design and Research Methods," *Integrating Qualitative and Quantitative Methods: A Pragmatic Approach* (SAGE Publications, Inc., 2014), <https://doi.org/10.4135/9781544304533.n3>.

¹³ Feifei Zhou, "Pragmatics: Order in Speech Acts," *Models of the Human in Twentieth-Century Linguistic Theories* (Springer Singapore, 2020), https://doi.org/10.1007/978-981-15-1255-1_14.

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The data sources for this study include Arabic-language posts, hashtags, and comments on the X platform that express support for Palestine. Data were collected using purposive sampling based on the following criteria: (1) written in Arabic, (2) centered on the theme of Palestinian solidarity, (3) publicly accessible, and (4) containing linguistic elements that convey empathy, collective calls to action, or shared identity¹⁴. Data collection was conducted through online observation, exploring hashtags such as #فلسطين_حرّة_غزة_تنتصر, and #فلسطين, followed by recording posts and their digital interaction contexts, including relevant replies and retweets.

Data analysis was carried out using a descriptive–interpretative approach through three stages: (1) identifying linguistic forms and strategies of linguistic solidarity; (2) applying cyber-pragmatic analysis to interpret speech acts, implicatures, and online interaction contexts; and (3) interpreting the meaning of linguistic solidarity as an expression of empathy and transnational togetherness¹⁵. Data validity was ensured through theoretical and digital context triangulation and peer debriefing to maintain consistency and objectivity in interpretation.¹⁶

RESULT AND DISCUSSION

The phenomenon of digital solidarity with Palestine, which spreads widely on platform X (Twitter), illustrates how the virtual space has become a medium for expressing concern and moral engagement among Arab communities toward humanitarian issues. The following analysis examines linguistic practices in Arab netizens' posts that construct linguistic solidarity through word choices, speech styles, and digital communication strategies.

¹⁴ B Devendar Rao and Ramkumar Jayaraman, “A Novel Quantum Identity Authentication Protocol Based on Random Bell Pair Using Pre-Shared Key,” in *Proceedings of International Conference on Computational Intelligence and Data Engineering* (Springer Nature Singapore, 2023), 361–372, https://doi.org/10.1007/978-981-99-0609-3_25.

¹⁵ Prihantoro, “Analysis of Indonesian Multiword Expressions: Linguistic vs Data-Driven Approach,” in *Linguistic Resources for Natural Language Processing* (Springer Nature Switzerland, 2024), 201–217, https://doi.org/10.1007/978-3-031-43811-0_11.

¹⁶ Andrew Duncan, “Maintain Objectivity To Push Through Transitions,” *The Way Ahead* 12, no. 01 (February 2016): 24–25, <https://doi.org/10.2118/0116-024-twa>.



**Linguistic Solidarity in Pro-Palestinian Arab Digital Activism:
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Picture 1 Data 1

Data 1

Posted by @AthmaneSabeg on October 3, 2025

أسطول "الصمود" سيبقى علامة فارقة في النضال الإنساني المميز من القضية الفلسطينية.. ومهما فعل البغاة فلن ينقصوا من جهد المشاركين فيه من جميع أصقاع العالم.. ببساطة لأن رسالتهم وصلت إلى غزة قبل بلوغ سفنهم الساحل #غزة_تنتصر #فلسطين_حرة

The " *al-ṣumūd* " (Steadfastness) fleet will remain a distinctive mark in the extraordinary humanitarian struggle for Palestine. Whatever the oppressors may do, they will never be able to diminish the value of the efforts made by participants from all around the world. Simply put, their message had already reached Gaza before their ships even arrived at its shores. #GazaWins #FreePalestine

The post was created by 'Uthman Sabeq (@AthmaneSabeg) on October 3, 2025, in response to the interception of the humanitarian flotilla *Aṣṭūl al-ṣumūd* (the Steadfastness Fleet) bound for Gaza¹⁷ and is accompanied by an image of ships sailing under Palestinian flags. The term *Aṣṭūl al-ṣumūd* serves as a widely recognized symbolic reference in pro-Palestinian discourse, representing courage, steadfastness, and

¹⁷ "إسرائيل تسيطر على آخر سفن 'أسطول الصمود العالمي'" *BBC News Araby*, Oktober 2025, <https://www.bbc.com/arabic/articles/cx2p65l5vgjo>.

cross-border humanitarian solidarity. Through the integration of textual narration, visual imagery, and hashtags (#غزة_تنتصر, #فلسطين_حرّة), the post demonstrates how Arab pro-Palestinian digital communication employs contextualization strategies to construct the meaning of solidarity.

From a cyber-pragmatic perspective, this post illustrates how meaning emerges through processes of contextualization and inference by digital users who share a mutual cognitive environment.¹⁸ Audiences familiar with the Palestinian issue generally understand the symbolic background of the flotilla, allowing the concise message to trigger broader interpretations.¹⁹ The seemingly simple text actually invites users to engage cognitively and complete its meaning through their existing socio-political knowledge.²⁰ This inferential process aligns with Sperber and Wilson's Relevance Theory, in which readers seek optimal relevance by drawing upon the contextual information already stored in their collective memory of the Palestinian struggle.²¹

The post is accompanied by an image of ships flying Palestinian flags, which serves as a visual cue reinforcing the post's textual meaning.²² The visual element adds an emotional and symbolic dimension, suggesting that the fleet represents not only physical humanitarian ships but also a metaphor for steadfastness and global unity in the face of injustice. The integration of text, imagery, and hashtags (#غزة_تنتصر #فلسطين_حرّة) expands the interpretive space, making the post a form of multimodal practice that combines linguistic, visual, and digital elements in a mutually reinforcing way.

Moreover, the expression "رسالتهم وصلت إلى غزة قبل بلوغ سفنهم الساحل" (their message had already reached Gaza before their ships even arrived at its shores) carries a rhetorical function that reinforces linguistic solidarity. Through this statement, the writer emphasizes that solidarity is not merely a physical act but also a symbolic force conveyed through digital messages. Here, language functions as a medium of resistance, where solidarity is reproduced through narratives of steadfastness and courage. In this context, the post is not merely an expression of opinion but also a symbolic act affirming the moral engagement of social media users in the humanitarian struggle for Palestine.

From a cyber-pragmatic perspective, this post demonstrates how the digital space functions as a site for meaning production that transcends geographical and ideological boundaries. Contextualization emerges through the interaction between text, global context, and users' emotional participation, who come from diverse social backgrounds yet share a common humanitarian purpose. This dynamic process is further supported by the concept of semantic correlation, which explains that meaning arises not only from

¹⁸ Yus, *Cyberpragmatics*, 24.

¹⁹ Michele A Willson, "Being-Together: Thinking through Technologically Mediated Sociality and Community," *Communication and Critical/Cultural Studies* 9, no. 3 (September 2012): 279–297, <https://doi.org/10.1080/14791420.2012.705007>.

²⁰ Almossa, "Discourse-Pragmatic Functions of Ya3ni in Najdi Arabic Interaction."

²¹ Dan Sperber and Deirdre Wilson, *Relevance: communication and cognition*, 2. ed., Repr (Blackwell, 2010), 287.

²² Willson, "Being-Together: Thinking through Technologically Mediated Sociality and Community."



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objective overlaps between text and image but also from contextual and emotional interpretations shaped by users' diverse experiences.²³ Consequently, the post becomes a focal point for collective identity, where linguistic and visual solidarity operate as mediums of resistance against injustice. Through this post, social media users present themselves as advocates of global solidarity, digital activists symbolically championing justice, and members of the pro-Palestinian community united by shared moral, ideological, and emotional values in support of the Palestinian struggle.

Thus, this post demonstrates that contextualization strategies in Arab pro-Palestinian digital activism operate not only at the semantic level, but also within social, ideological, and emotional dimensions. The concise message, combined with symbolic visuals and hashtags, produces meaning that is both cognitively relevant and affectively powerful. This post highlights the effectiveness of digital language as an instrument for constructing global solidarity, as explained within Yus's framework of cyber-pragmatics and Peled's concept of linguistic solidarity.



Picture 2. Data 2

Data 2

Posted by @shaalan87m on September 23, 2025

يا رب فرجك على غزة أهلها اجبر قلوبهم و اغنهم برحمتك #غزة_العزة

O God, grant Your help to Gaza and its people, strengthen their hearts, and suffice them with Your mercy.

²³ Gullal S. Cheema et al., "Understanding image-text relations and news values for multimodal news analysis," *Frontiers in Artificial Intelligence* 6 (May 2023): 13, <https://doi.org/10.3389/frai.2023.1125533>.

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This post appeared amid rising tension and suffering in Gaza, where civilians were facing blockade, attacks, and an ongoing humanitarian crisis.²⁴ In this situation, social media became a space for Arab and global communities to express moral support and humanitarian solidarity. The phrase "يا رب" (O God) opens the post with a spiritual and emotional tone, showing a direct plea to God that reflects both surrender and hope. The sentence acts as an expression of empathy, directed not only toward the people of Gaza but also to the online audience who share the same concern and compassion.²⁵

This concern is expressed through digital interactions in the form of reply comments, serving as spontaneous emotional responses from other users. Replies such as "اللهم آمين" (O Allah, grant it) and "يا رب" (O God) reinforce the sense that the post is not merely an individual expression, but part of a digital collective ritual in which social media users join together in prayer through online spaces. Such brief expressions foster a sense of closeness and shared identity among users who support the Palestinian cause. Thus, these short interactions show that language in online spaces not only conveys literal messages but also creates networks of solidarity and empathy that transcend geographical boundaries.

Furthermore, within the cyber-pragmatic framework, the utterance "يا رب فرّج على" (O God, grant Your help to Gaza and its people) in the context of Arab social media serves as a collective expression of empathy for Gaza's suffering. This occurs because users share similar social, emotional, and political backgrounds in understanding the Palestinian issue, leading to a process of free enrichment, a concept proposed by Yus, referring to the addition of meaning by users based on shared contextual understanding.²⁶ Thus, this seemingly simple prayer carries a more profound, broader meaning, encompassing emotional layers of sorrow, solidarity, and collective supplication for Gaza.

Based on this, social media serves as a collaborative arena for meaning-making, where inference and shared knowledge enable spiritual messages, in the form of prayers, to serve as symbols of solidarity among users.²⁷ The response "اللهم آمين" (O Allah, grant it) demonstrates that the sender's intended meaning has been received and reinforced by readers, underscoring how the language of prayer can serve as an instrument of resistance and digital solidarity in the context of the Palestinian conflict. Yus refers to this phenomenon as mutual manifestness, a condition in which all participants in communication recognize that they share the same beliefs, emotions, and goals.²⁸

Moreover, from the perspective of linguistic solidarity, the use of Classical Arabic (*fuṣḥa*) in prayer widens its scope, as this linguistic form is understood across

²⁴ Syarifuddin, "Korban tewas di Gaza hampir 65.000 jiwa, 428 orang meninggal akibat kelaparan," *Sindo News*, September 17, 2025, <https://international.sindonews.com/read/1621073/43/korban-tewas-di-gaza-hampir-65000-jiwa-428-orang-meninggal-akibat-kelaparan-1758064167/6>.

²⁵ Almossa, "Discourse-Pragmatic Functions of Ya3ni in Najdi Arabic Interaction."

²⁶ Yus, *Cyberpragmatics*, 145.

²⁷ Almossa, "Discourse-Pragmatic Functions of Ya3ni in Najdi Arabic Interaction."

²⁸ Yus, *Cyberpragmatics*, 193.



national boundaries in the Arab world.²⁹ By using a shared language and a religious register in their posts, users are not only praying for Gaza but also affirming their identity and sense of unity within the Arab-Islamic community. From the standpoint of linguistic solidarity, this entire chain of interaction forms a collective ritual in digital space. One user prays, another responds with "amen," and the original poster reaffirms the prayer. This process demonstrates how language functions as a performative act of solidarity, not merely expressing support but actively creating it through linguistic engagement.³⁰

Thus, the post and its responses reflect a synergy between cyber-pragmatics and linguistic solidarity. Here, language functions not merely as a tool of communication but as a social act that shapes relationships among individuals in the virtual space. Through processes of inference, contextual understanding, and shared responses, the prayer transcends its religious function and transforms into an act of digital solidarity that unites Arabic speakers around the world in a shared humanitarian and spiritual consciousness.



Picture 3. Data 3

Data 3

Posted by @AlshoubBreaking on October 6, 2025

مارك بيرنال لاعب برشلونة الإسباني: من أجل السلام، من أجل العدالة فلسطين سوف

تكون حرة #فلسطين

²⁹ Kinberg, *Studies in the Linguistic Structure of Classical Arabic*, ed. Kinberg and Versteegh (BRILL, 2001), <https://doi.org/10.1163/9789047400486>.

³⁰ Ahlam Alharbi and Mary Rucker, "Discursive Practices of the Performative Theory of Solidarity Discourse," *Language Sciences* 95 (January 2023): 101515, <https://doi.org/10.1016/j.langsci.2022.101515>.

Marc Bernal, a Spanish player for Barcelona, said: “For peace, for justice, Palestine will be free.” #Palestine

This post comes from the account @AlshaoubBreaking on platform X (Twitter), featuring both a visual and a quotation from the Spanish football player Marc Bernal.

From a pragmatic perspective, this post serves as both a declarative and a representative speech act, conveying information and expressing an ideological and emotional stance toward the Palestinian issue. Within the framework of cyber-pragmatics, the caption and accompanying image work together to construct a strong contextual meaning. The mention of Marc Bernal's identity as a Barcelona player serves as an important cue for readers to interpret the statement "من أجل السلام من أجل العدالة، فلسطين" (for peace, for justice, Palestine will be free) not merely as a general call for peace, but as a genuine expression of support from a non-Arab public figure for the Palestinian struggle.³¹

In digital communication, trust or credibility is often built not through lengthy explanations but through support from individuals perceived as important or influential. In line with Yus's view, comments or endorsements from other users on social media can make a statement appear more convincing.³² Therefore, by writing "the Spanish Barcelona player" (لاعب برشلونة الإسباني), the account implicitly reinforces the legitimacy of the message, prompting readers to perceive it as stronger and more credible because it comes from a well-known figure. Such support increases users' trust, creates the impression that the message is valid and worth following, and produces a powerful emotional effect, fostering global solidarity grounded in universal humanitarian values. Moreover, in the Arab context, the mention of a "Barcelona player" indirectly evokes associations with Europe, football, and the global sphere. It means the account strategically employs cross-cultural relevance, signaling that the Palestinian issue is not only an Arab concern but also a matter of global attention. It also represents a form of digital pragmatics that emphasizes shared attitudes transcending geographical and cultural boundaries.³³

Furthermore, the quotation "من أجل السلام من أجل العدالة، فلسطين سوف تكون حرة" (for peace, for justice, Palestine will be free) conveys a message of moral solidarity. The phrases "for peace" (من أجل السلام) and "for justice" (من أجل العدالة) represent universal concepts that are readily accepted by a global audience, regardless of religion or ideology. This post seeks to unite users' emotions and evoke shared feelings of hope and compassion. On Arab social media, such emotional appeal plays a crucial role in fostering digital solidarity within the broader movement supporting Palestine.³⁴

³¹ Shira Chess, "Ready Player Two: Women Gamers and Designed Identity," in *Ready Player Two* (University of Minnesota Press, n.d.), 1–30, <https://doi.org/10.5749/j.ctt1pwt7z7.4>.

³² Yus, *Cyberpragmatics*, 130.

³³ Chess, "Ready Player Two: Women Gamers and Designed Identity."

³⁴ Alan Petersen, "Digital Media and Future Emotional Life," in *Emotions Online* (Routledge, 2022), 152–178, <https://doi.org/10.4324/9781003147435-6>.



Thus, this post does not merely convey news but constructs an act of digital solidarity through language. The caption serves as a contextual element that guides interpretation by clarifying who is speaking and in what context, while the quotation in the image functions as the emotional core that unites the audience in a shared spirit of humanity and support for Palestine.



Picture 4. Data 4

Data 4

Posted by @MusabKSh1

من تحت الركام نرفع راية الحرية... فلسطين حرة 🇵🇸

“🇵🇸 From the ruins, we raise the flag of freedom... Free Palestine”

From the ruins, we raise the flag of freedom... Free Palestine 🇵🇸

The post by @MusabKSh1 features Arabic and English text, an image of a Palestinian man raising his national flag amid the rubble of destroyed buildings, emojis, and the Palestinian flag icon in its caption.

From a cyber-pragmatic perspective, this post illustrates how the digital context enables inferential and multimodal meaning-making through the combination of text, visuals, and emoji symbols, which together construct emotional and social significance.³⁵ The sentence "نرفع راية الحرية" (we raise the flag of freedom) is both declarative and performative, conveying a message and serving as a symbolic act of nonviolent resistance that expresses optimism and the continuity of the struggle. The

³⁵ Plemenita, "Aspects of Nominalization from a Cognitive Perspective," in *Meaning Making in Text* (Palgrave Macmillan, n.d.), <https://doi.org/10.1057/9781137477309.0011>.

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visuals of destroyed buildings and a raised Palestinian flag further strengthen the message by evoking empathy, pride, and solidarity from a global audience. For social media users already familiar with the Gaza conflict, the post is interpreted not as a piece of messaging but as a moral call and an affirmation of identity and resilience.³⁶ Thus, the meaning that emerges goes beyond the literal call of "Free Palestine"; it also conveys the idea that "the Palestinian people remain alive and steadfast even amid destruction."

In addition, the use of two languages, Arabic and English, not only reflects a strategic communicative choice but also functions as a powerful means to strengthen solidarity. Arabic is employed to express identity and foster emotional closeness with the Palestinian people, while English broadens the message's reach to a global audience, promoting humanitarian solidarity.³⁷ This bilingual practice aligns with Pérez-Sabater's concept of *minimal bilingualism*, which serves as a tool to enhance solidarity and closeness within a community.³⁸ While every culture has its own communicative norms, according to Gumperz, Mateo, and Yus, as cited in Yus, the interaction between Arabic and English represents the bridging of two distinct cultural systems, one reinforcing internal group identity and the other engaging an international audience.³⁹ Such a combination demonstrates a high level of communicative awareness by targeting dual audiences: the Arab community, directly experiencing the struggle, and the broader global community, who provide moral and humanitarian support. Thus, bilingualism in this context operates not merely as language choice but as a pragmatic and symbolic strategy to cultivate more profound solidarity across linguistic and cultural boundaries.

Furthermore, referring to Peled, the post demonstrates a concrete practice of linguistic solidarity on the ground, that is, within real social contexts rather than merely at the theoretical level. In line with Peled's view, understanding solidarity should begin with how individuals and communities use language in their lived experiences.⁴⁰ In this case, the use of two languages (Arabic and English) represents two complementary layers of solidarity. Arabic conveys emotion, identity, and cultural proximity to the Palestinian struggle, while English extends the message to a global audience. Both languages function as symbolic tools that connect local and universal forms of solidarity, embodying what Peled describes as an effort to understand human relations through linguistic practices rooted in everyday life. Thus, the post is not merely a bilingual translation, but a manifestation of solidarity *on the ground*, where language becomes a medium of genuine empathy and togetherness in the digital sphere, affirming a sense of we-ness that transcends linguistic, cultural, and national boundaries.

³⁶ Will Ward, "Social Media and the Gaza Conflict," *Arab Media & Society*, no. 08 (January 2009), <https://doi.org/10.70090/ww09smgc>.

³⁷ Mark B Pacheco, "Spanish, Arabic, and 'English-Only': Making Meaning Across Languages in Two Classroom Communities," *TESOL Quarterly* 52, no. 4 (June 2018): 995–1021, <https://doi.org/10.1002/tesq.446>.

³⁸ Carmen Pérez-Sabater, "Moments of sharing, language style and resources for solidarity on social media: a comparative analysis," *Journal of Pragmatics* 180 (July 2021): 279, <https://doi.org/10.1016/j.pragma.2021.04.034>.

³⁹ Yus, *Cyberpragmatics*, 25.

⁴⁰ Peled, "Solidarity and/in language," 96–97.



Visual emojis such as the Palestinian flag and the peace sign 🕊 serve as powerful tools in strengthening messages of solidarity on social media. According to Marko's case study on identity performance through emojis on Instagram, emojis are not merely decorative but play a crucial role in shaping, expressing, and signaling users' identities across multiple accounts.⁴¹ Similarly, posts featuring the Palestinian flag and peace sign use these symbols as concise yet meaningful representations of both ideological beliefs and emotional affiliations, which are integral parts of identity construction.⁴² Both emojis and visual icons function as visual anchors that help audiences emotionally and contextually interpret the message, reinforcing the collective identity of those expressing solidarity. Moreover, the image of a man raising the flag amid the ruins serves as a powerful visual anchor, evoking feelings of courage, resilience, and renewal from destruction, further strengthening the verbal message of freedom. In this way, language, imagery, and symbols complement one another to create a unified and emotionally compelling meaning between the utterance and its surrounding context, illustrating how solidarity emerges from the dynamic interaction of language, symbols, emotions, and identity.

Overall, this post functions as an act of digital solidarity that combines three key aspects: the expression of collective identity, universal reach, and the visual representation of struggle. Within Yus's framework, this post exemplifies how online communication operates not merely as message transmission but as a social act that reinforces empathy, meaning, and solidarity among members of the global pro-Palestinian community.

Based on the four datasets analyzed above, this study's findings align with existing research that identifies social media as a key space for expressing and circulating solidarity with Palestine. Prior studies show that platform X (Twitter) facilitates transnational engagement and amplifies global awareness of the Palestinian issue. Abusheikh demonstrates how Twitter enables the dissemination of political narratives and the mobilization of international solidarity, while Hayes highlights the strategic role of visual activism in communicating humanitarian concerns and fostering emotional connection. Extending these insights, the present study shows that solidaristic engagement is enacted through everyday digital interactions that integrate symbolic references, emotional expression, and moral positioning.

The findings further indicate that digital solidarity is inherently multimodal, relying on images, hashtags, and widely recognized symbols alongside linguistic expression. The analyzed posts reveal that solidarity is articulated through diverse

⁴¹ Karoline Marko, "Digital identity performance through emoji on the social media platform Instagram," *Frontiers in Communication* 8 (May 2023): 10, <https://doi.org/10.3389/fcomm.2023.1148517>.

⁴² Jacqueline Nguyen and B Bradford Brown, "Making Meanings, Meaning Identity: Hmong Adolescent Perceptions and Use of Language and Style as Identity Symbols: HMONG Identity Construction," *Journal of Research on Adolescence* 20, no. 4 (November 2010): 849–868, <https://doi.org/10.1111/j.1532-7795.2010.00666.x>.

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textual forms, such as humanitarian narratives, prayers, declarative statements, and bilingual utterances, which work with visual elements to produce shared meanings and emotional alignment within online spaces.

Rahmawati's semiotic analysis of visual symbols, including the watermelon and the map of Palestine, illuminates how resistance and solidarity are visually encoded in digital contexts. Building on this perspective, the present study demonstrates that linguistic practices also function as symbolic resources. Through contextual framing, ritualized expressions, and moral evaluation, language enables users to express empathy, affirm collective identity, and situate themselves within a broader humanitarian discourse. Language and visuals, therefore, operate synergistically, reinforcing one another in digital communication.

Overall, while earlier research has prioritized visual and media-oriented dimensions of pro-Palestinian digital activism, this study contributes a complementary perspective by foregrounding the active role of language in constructing and sustaining online solidarity. By demonstrating the interdependence of linguistic and visual modes, this study advances an integrated understanding of digital solidarity as a multimodal, interactive process.

CONCLUSION

This study shows that digital solidarity in Arab pro-Palestinian Digital Activism on social media is shaped not only by visual elements but, more fundamentally, by linguistic practices embedded in everyday online interactions. The findings show that brief textual forms, such as prayers, declarative statements, and bilingual expressions, function as key resources for expressing empathy, moral alignment, and shared identity among users. Rather than playing a secondary role, language operates alongside images, hashtags, and symbols to actively construct and sustain solidarity in digital spaces. Conceptually, solidarity emerges through shared interpretation of linguistic cues, contextual knowledge, and emotional engagement among users. In addressing the research problem, this study highlights that linguistic choices are central to how solidarity is articulated, recognized, and maintained online. Overall, digital solidarity can be understood as a participatory and socially grounded process in which language plays a decisive role in shaping collective meaning and connection.



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