

## ARABIC LANGUAGE AND SOLIDARITY: A SOCIOLINGUISTIC STUDY OF THE GAZA HASHTAG ON SOCIAL MEDIA X

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### Abstract

This study examines the role of Arabic in building solidarity on social media X through the hashtag #غزة. Social movements, identity representation, and media narratives have been widely researched, but little attention has been given to how Arabic functions as a medium for unity and empathy in the digital space. Arabic is not only used as a means of communication, but also as a medium for solidarity. This research was conducted using qualitative methods through a netnographic approach over eleven months (January-November 2025). Data was collected through observation, documentation, selection, and classification of posts using Arabic language related to Gaza. The analysis was carried out using Teun A. Van Dijk's critical discourse analysis model, which covers the dimensions of text, social cognition, and social context. The findings of the study show that Arabic manifests mechanical solidarity through religious collective consciousness and organic solidarity through role differentiation in humanitarian action. This study recommends the integration of humanistic values in Arabic language education so that learning is oriented towards social and moral awareness.

**Keywords:** *Arabic; solidarity; discourse analysis; social media X; Gaza*

## 1. INTRODUCTION

The Israeli-Palestinian conflict began on November 12, 1917, when Britain emerged victorious from World War I. A year later, the collapse of the Ottoman Empire led to the partition of the Ottoman territories among Britain, France, Italy, and Greece (Zhafira, 2023). The territory of Palestine subsequently fell under British control. In its narrative, Britain claimed that its presence was intended to guide the Palestinian people. Overtime, Britain began accepting Jewish immigrants from Europe into Palestine. Jews migrated en masse and settled in the land of Palestine. This policy

was deemed arbitrary and unilateral, as it disregarded the sovereign rights of the indigenous Palestinian population who had lived there for generations.

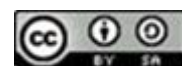
On May 14, 1948, the head of the Jewish Agency, David Ben-Gurion, declared the State of Israel (Adnan et al., 2025). Consequently, Palestinian land has been increasingly displaced by arriving Israeli settlers who have established exclusive settlements. The Palestinian population now remains only in Gaza and the West Bank. To this day, oppression, torture, and warfare continue to occur between Arab nations and Israel, driven by Israeli atrocities.

The conflict in Gaza has sparked massive global social solidarity, particularly in the digital sphere. Social media has become a hub for global communities to express support, disseminate information, and build a shared narrative (Putri, 2024). Amid these dynamics, the Arabic language serves not only as a tool for communication but also as a symbol of identity and a unifying force for solidarity. As noted by (Rachmawati (2021) and Rahman and Maisurah (2023), the Arabic language functions as a social mediator that shapes and reflects relationships within society. Thus, Arabic serves as a collective platform for communities to voice humanitarian issues.

Platform X (formerly Twitter) has become one of the most dynamic spaces for expressing opinions on social media. Through the use of hashtags, users can coordinate widespread discussions (Rosida, 2021). The hashtag #غزة, which means “Gaza” in Arabic, serves as a digital meeting point for diverse segments of the broader public within a single movement of solidarity. This phenomenon demonstrates that every piece of content, post, or digital text that appears is closely tied to the real-world actions and social conditions of its users. To understand the connection between language use and this social reality, a sociolinguistic approach is required.

Sociolinguistics, as a branch of applied linguistics, examines the relationship between language use and the social context of its speakers. According to Irwan Fadli et al. (2024), sociolinguistic studies help us understand how language is used in diverse social contexts across various communities. This understanding aligns with Emile Durkheim’s framework, which emphasizes that language users in society cannot be separated from forms of social solidarity (Fathoni, 2024a). Solidarity itself refers to the bonds of togetherness and a sense of mutual connection among individuals within a group that drives them to act collectively for the common good.

Durkheim distinguishes between two types of solidarity: mechanical and organic. Mechanical solidarity emerges in relatively homogeneous societies, where members are bound by shared values, ways of life, and worldviews (Iilir, 2020). In the context of hashtags, mechanical solidarity is evident in shared values such as humanitarian and religious principles, which foster a sense of unity. On the other hand, organic solidarity grows from the differentiation of social roles within the



community (Hamdan, 2023). This phenomenon is clearly visible: various users with different social backgrounds—ranging from activists, journalists, and academics to the general public—contribute in diverse ways. Thus, solidarity in the digital space is reflected not only in shared values but also in how the Arabic language is used as a unifying symbol.

Several previous studies have examined similar issues from various perspectives. Kristianto et al. (2021) examined the emergence of solidarity actions on Twitter using the connective action theoretical framework, focusing on the effectiveness of the movement and the actors involved. Nur R. and Fiddienika (2024) analyzed how language represents identity and perspectives in the context of conflict, along with its implications for public perception. Meanwhile, Nasaruddin and Atikurrahman (2024) conducted a critical discourse analysis of the coverage of the Gaza conflict on Al-Jazeera Arabic and BBC Arabic, understanding news narratives as practices of political discourse.

Referring to these studies, most of them highlight aspects of social movements, identity representation, or media narratives. However, few studies specifically examine how Arabic is used on social media platform X as a symbol of solidarity and empathy using a sociolinguistic approach based on netnography and critical discourse analysis. This study not only observes language as a tool of communication but also as a symbol of unity and an expression of netizens' empathy toward humanitarian issues in Gaza. From a linguistic perspective, this study contributes to understanding the structural and textual characteristics of the Arabic language, particularly within the context of digital discourse and social media. Thus, this study aims to contribute to the field of Arabic linguistics through linguistic analysis and to emphasize the importance of fostering the value of solidarity in learning, so that Arabic is not only understood grammatically but also as a vehicle for social and moral awareness.

## **2. LITERATURE REVIEW**

This study uses Emile Durkheim's theory of social solidarity as a reference to analyze patterns of digital interaction, in which mechanical solidarity is seen to emerge in homogeneous societies bound by similar values, worldviews, and a strong collective consciousness (Sari & Zustril, 2023). In the digital space, these bonds are strengthened by the social cognition of writers who produce texts based on religious identity as a unifying force. In line with Teun A. Van Dijk's dimension of social cognition, the production of this discourse is influenced by the mental background and ideology of the group, which then gives rise to organic solidarity through the division of functional roles in humanitarian action (Sarasati, 2019). Then, this foundation of thinking positions Arabic

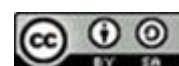
not merely as a communication tool, but as a sociolinguistic instrument for constructing organized social movements in the midst of a crisis.

The analytical framework in this study integrates Teun A. Van Dijk's dimensions of text, cognition, and social context to examine how rhetorical strategies, such as the use of metaphors and statistical data, function as instruments of symbolic resistance in the digital space (Firdausi et al., 2025). Through this approach, the link between discourse structure and humanitarian missions can be sharply mapped, where Arabic plays a role as a catalyst for spiritual resilience and a driver of cross-border solidarity. This theoretical integration provides a basis for answering how digital narratives can transform empathy into collective action on a global scale.

### 3. METHOD

This study uses a qualitative method with a netnography approach grounded in Teun A. Van Dijk's critical discourse analysis model. The netnography approach is an approach adapted from the ethnographic approach applied to the digital environment. According to (Syahrizal & Jailani, 2023) In general, ethnography studies individuals or communities in a particular cultural context in a natural way. In the development of research, this approach has undergone adaptation in line with the emergence of new interaction spaces in digital linkups. This is where the term netnography comes from. Netnography allows researchers to explore behavior and symbolic interactions in communities that emerge in content Luhuringbudi et al. (2025). Researchers observed user activity on the X (Twitter) platform, particularly posts using the hashtag #غزة, to understand how language is used as a symbol of solidarity and identity.

This research was conducted by collecting and analyzing data over eleven months, from January to November 2025. The researchers carried out the data collection process in three stages. This followed the principles of qualitative research, which involved the selection of relevant data, followed by analysis of the observations and documentation that had been (Priyanti & Akbar, 2025). The initial stage involved observing activities on the X platform. The researchers monitored conversations, posts, comments, and patterns of Arabic language use on the hashtag #غزة. The second stage of the netnography approach involved documentation, namely the recording and storage of relevant data. At this stage, the researchers documented the text of the posts, comments, date of posting, number of interactions, user origin, and social context of the author. In the next stage, the researchers selected the posts that were most relevant to the focus of the research based on the criteria of the data needed for analysis. In the fourth stage, the selected data were grouped into four categories, namely: solidarity, information/news, assistance, and language style.



Next, the data were analyzed using Teun A. Van Dijk's critical discourse analysis model, which encompasses three main dimensions: text structure, social cognition, and social context. The core of Van Dijk's analysis is integrating these three dimensions of discourse into a unified analytical framework Susiawati et al. (2022). This analysis was chosen as it is considered the most appropriate, as the model asserts that discourse is a manifestation of the interaction between individuals and their social reality, wherein texts are shaped by linguistic structures and the social conditions under which they are produced.

#### **4. DISCUSSION**

Teun A. van Dijk's Critical Discourse Analysis is examined using macrolinguistic and microlinguistic structures. According to Rahmalia & Hamdani (2025), the macro structure refers to the overall level of meaning or the core of a discourse. For example, in a series of posts, the context refers to the overarching theme of humanity; although the words differ in each post, the central theme remains the same. The Micro-structure, on the other hand, is analyzed at a more detailed level—specifically, the linguistic elements used to construct the aforementioned macro-meaning. (Suriadi, 2025) explains that the micro-structure reveals how language can shape public opinion. Van Dijk divides this into several aspects: Semantics, Syntax, Stylistics, and Rhetoric. For example, in a post, the phrase “Gaza is a wounded heart” is found; this indicates the use of metaphorical language to evoke empathy.

Based on the data collected, there were 70 findings classified into four main categories. First, 16 posts showed expressions of solidarity. Second, there were 35 pieces of data in the form of news that served as a means of information. Third, 4 data points were found related to assistance, showing concrete actions through material contributions. Fourth, there were 15 data points that highlighted style of language, where the use of Arabic, verses, poetry, rhymes, and metaphorical expressions created an emotional tone in the communication.

##### **A. Macrostructural Analysis**

From the 16 solidarity data collected, this study reduced it to four core data that were most representative. This selection was based on relevance and consistency in affirming the theme of solidarity. Focusing on the selected data allowed for a sharper analysis of the text structure and discourse strategy, while also revealing how solidarity was constructed and interpreted in a social context.

In a post on the @xxxxxx\_xxxxxx8 account (mazwi melane) uploaded on 07/11/25, the user wrote:

في الرياض، #غزة في قلوبنا. التضامن الإسلامي هو سر قوتنا! #غزة\_محور\_التضامن


Which means “In Riyadh, #Gaza is in our hearts. Islamic solidarity is the secret of our strength! #Gaza\_center\_of\_solidarity”.

Textually, the use of the phrase غزة في قلوبنا (Gaza is in our hearts) serves as a metaphor to show a deep emotional closeness despite geographical distance. Users employ strong declarative sentences such as التضامن الإسلامي هو سر قوتنا (Islamic solidarity is our strength) to emphasize non-material sources of strength. The text concludes with the hashtag غزة\_محور\_التضامن (#Gaza\_center\_of\_solidarity), which functions as a micro-strategy to position Gaza as the main focal point of the current global Islamic unity movement.


In the dimension of social cognition, users have a mindset that views religious identity as the strongest unifying identity. This is in line with the principles of the Islamic movement, which places religious identity and belief in Allah as the main foundation for building aspirations in life and social movements (Akbar et al., 2024). Users want to instill the understanding that the strength of the ummah does not lie in numbers or weaponry, but in unity of heart and a sense of brotherhood.

In a social context, these tweets are an attempt to build public opinion in the center of the Arab world (Riyadh) to keep the Gaza issue a top priority. This discourse emerged in the midst of a crisis, where people used social media platforms to strengthen global moral pressure.

Next, on the account @xxxxxxxxx87 (أمل حمدان حبيب), a post uploaded on November 4, 2025, with 1,700 likes, reads:

بس للناس اليّ ما بتزهق منّا، من غزة، حاولت أخص لكم الوضع في غزة  #تفاصيل\_غزة

Meaning: “But, for those who are not tired of us, from Gaza, I will try to explain the situation in #Gaza to you.”

In terms of text structure, this account uses a very humble and familiar style of language with the choice of words للناس اليّ ما بتزهق منّا (for those who are not tired of us). The use of the word ‘us’ indicates the user’s position as a direct part of the citizens of Gaza. The use of the bandaged heart emoji (  ) serves as a visual symbol to describe a wounded but still loving state of mind. The short text structure aims to create personal closeness, as if speaking privately to a close friend.

In terms of social cognition, the user feels that the world may be growing tired of news about Gaza. This awareness gives rise to a sense of embarrassment as well as a strong desire to continue communicating with people who still care. The user constructs an identity as a survivor who still wants to share humanity in the midst of difficult circumstances.

In a social context, this tweet reflects the phenomenon of “compassion fatigue”. This term refers to the emotional impact of continuously witnessing the suffering of others, without having

to experience it directly (Nelma, 2022). This discourse emerged as an effort to maintain public attention so that the Gaza issue would not be forgotten. The number of likes was 1,700 on this post show that there are still many people who are loyal in giving moral support.

@AxxxxxOxxxxxxx (Assala) wrote in a post uploaded on January 16, 2025:

سعادته لاتوصف لهالقرار اللي رح يوقف نزيه أم ووجع ويصير وقت يرتاحوا أهلنا وحبائنا بغزّه الله يرحم شهدانا ويحفظ أهلنا وتكون الأيام الجايه فيها الخير والعمار والنصر يكون عنوان كل الأيام الجايه آمين يارب العالمين  
#غزة\_تنتصر

Meaning: Indescribable happiness over this decision that will end suffering and pain, and allow our families and loved ones to rest. May Allah have mercy on the martyrs and protect our families, and may the days ahead be filled with goodness, prosperity, and victory. Amen, O Lord of the universe.  
#Gaza\_will\_win

Textually, Assala uses very personal and emotional words, such as سعادته لاتوصف (indescribable happiness) and أهلنا وحبائنا (family and loved ones). The use of Amiyah Arabic shows that this message is conveyed in a familiar and warm manner, as if speaking to one's own relatives.

In terms of social cognition, Assala, as a public figure, is aware that the people of Gaza are not just objects of news, but part of her own identity (family). For the author, the happiness of the people of Gaza is her own happiness.

In terms of social context, this post appeared in January 2025 as a response to the long suffering in Gaza. This discourse reflects the mood of Arab society, which generally longs for stability and prosperity (العمار). Within the social power structure, Assala uses her influence as a singer to reinforce positive sentiments and unity. This social context shows how the opinions of public figures serve to affirm the broader community's hopes for victory and peace in conflict areas.

After analyzing the textual, cognitive, and social contextual dimensions of these various posts, it becomes clear that language is not merely a tool of communication, but a reflection of the existing social bonds within society. The themes and outlines at the macro level represent Emile Durkheim's theory of solidarity (Fathoni, 2024b). To provide a more systematic overview of how these messages represent the types of solidarity according to Emile Durkheim's theory, a summary of the analysis regarding the classification of solidarity for each dataset is presented in the table.

**Table 1. Solidarity Analysis**

No.	Account and User Origin	Analysis Theme	Type of Solidarity	Explanation
1.	@xxxxx_xxxxx8 (Originally from Durban, South Africa, he speaks Fushah Arabic.)	Emotional Support	Mechanic	The bond is based on shared values and religion, where individuals unite because they are “alike” rather than because they need each other functionally.
2.	@xxxxxxxxxxx87 (Originally from Gaza, Palestine, speaks Fushah Arabic)	The desire to share realities	Organic	Sharing information because of the reciprocal relationship to understand different realities
3.	@AxxxxxOxxxxx (Egyptian singer uses Arabic Ammiyah)	Emotional Solidarity and Family Affection	Mechanic	Driven by feelings from individual collective consciousness rather than contractual or professional relationships.

Based on the data in the table, it can be concluded that the solidarity formed on social media X through the Arabic language is divided into two main areas: mechanical solidarity based on shared religious values, emotional bonds, and collective consciousness without any professional contractual relationship, and organic solidarity that emphasizes the division of functional roles in sharing public realities and information. This distinction shows that the use of Arabic, both Fushah and Amiyah, serves as a powerful sociolinguistic instrument for uniting individuals from various geographical backgrounds under a shared vision of empathy towards the Gaza issue.

## B. Microstructural Analysis

From the total data that had been classified based on category, the researchers conducted a second stage of data reduction to sharpen the technical discourse analysis. This reduction was carried out by selecting data that was considered most representative based on source category, namely: 1 news item, 1 item on aid, and 1 item on style of language. This selection aimed to enable a more in-depth analysis of the microstructure of the discourse without losing the essence of the data as a whole.

### 1) News Discourse 1: @BxxxxxxNxxxxx (نصر البوسعيدي)

Islamic universities in #Gaza are rising again with the spirit of their people to reopen the doors of knowledge despite the destruction, massacres, and suffering.

ونهدت الجامعة الإسلامية في #غزة مرة أخرى بهمة أهلها لتفتح أبواب العلم مرة أخرى رغم الدمار والإبادة والدمار..

May Allah bless the people of #Gaza and cleanse their land from the filth of occupation.

بارك الله في شعب #غزة وطهر أرضهم من دنس الاحتلال ..

Discourse Structure	Category	Analysis Results
Micro Structure	<b>Semantics:</b> Setting Details Purpose Assumption	<i>Setting:</i> Highlighting the conditions in Gaza, which is in a state of destruction, slaughter, and suffering due to war. <i>Details:</i> Discussing the education sector, specifically the Islamic University of Gaza. <i>Purpose:</i> To show that efforts to reopen the “doors of knowledge” are a tangible form of revival and resistance against the effects of war. <i>Assumption:</i> The user's assumption that education is the main foundation of resistance.
Micro Structure	<b>Syntax:</b> Sentence Structure Coherence Pronouns	<i>Sentence structure:</i> uses a declarative sentence structure followed by a prayer sentence. <i>Coherence:</i> uses the word “رغم” (although) to connect the spirit of revival with reality. <i>Pronoun:</i> explains the word “أهلها” (its people/family) as a substitute for ownership of the institution.
Micro Structure	<b>Stilistics:</b> Lexicon (diction)	<i>Lexicon:</i> The use of the word “دنس” (filth) to represent occupation and “طهر” (purity) for the land of Gaza.
Micro Structure	<b>Rhetoric:</b> Graphics Metaphors Expressions	<i>Graphics:</i> Use of the hashtag #Gaza to emphasize the identity of the location and broaden the scope of discourse. <i>Metaphor:</i> The phrase “لتفتح أبواب العلم” (reopening the doors of knowledge) is used as a metaphor for hope and a future that cannot be destroyed by weapons. <i>Expression:</i> The expression “بارك الله” (May Allah bless) shows a deep expression of spiritual solidarity.

## 2) Aid Discourse: @SxxxxNxxx50 (أخبار السعودية)

Saudi Arabia's unending generosity...

سخاء سعودي لا ينقطع ..

#Saudi Arabia distributes food and baby milk packages at an orphan camp in the Al-Qarara area, south of #Gaza.

#السعودية توزع سلالاً غذائية وحليب الأطفال في مخيم الأيتام بمنطقة القرارة جنوب #غزة.

Discourse Structure	Category	Analysis Results
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Micro Structure	<b>Semantics:</b> Setting Details Purpose Assumption	<i>Setting:</i> The situation in Gaza, particularly in orphan camps that need logistical assistance. <i>Details:</i> The user wrote “سلاّلاً غذائية” (food packages) and “حليب الأطفال” (baby milk) to indicate the types of aid provided. <i>Purpose:</i> To show Saudi Arabia as a generous and helpful country. <i>Assumption:</i> There is an assumption that without this aid, it would be difficult to meet the logistical needs of the camp.
Micro Structure	<b>Syntax:</b> Sentence Structure Coherence Pronouns	<i>Sentence structure:</i> Uses a news sentence pattern that begins with a sentence of praise. <i>Coherence:</i> The first sentence, “سخاء سعودي” (Saudi generosity), which goes on to explain the form of generosity. <i>Pronoun:</i> The word “Saudi Arabia” as the provider of aid.
Micro Structure	<b>Stilistics:</b> Lexicon (diction)	<i>Lexicon:</i> The word “سخاء” means generosity, giving it more dignity than the simple word “help.” The word “لا ينقطع” means uninterrupted, indicating continuity.
Micro Structure	<b>Rhetoric:</b> Graphics Metaphors Expressions	<i>Graphics:</i> The use of the hashtags #السعودية and #غزة illustrates the good relations between the two countries. <i>Metaphor:</i> “Unending generosity” is likened to water that flows continuously. <i>Expression:</i> Shows the joy of helping fellow Arab countries.

### 3) Style of Language Discourse: @AxxxHxxxxxx313 (انس حقاني)

O noble Gaza, you are victory and good news.  
On your forehead are written verses of sacrifice.

يا غزّة العزّ أنت النصر والبشرى  
على جبينك آيات الفدا تُقرا

Your blood now flows on our land.  
A river that will irrigate the horizon, the soul,  
and memories.

دماؤك الآن تجري في مرابعنا  
نهرًا سيروي المدى والروح والذكرى

Your tears today become pearls and dew  
As if appearing in our night with a full moon  
O noble Gaza, you are victory and good news  
On your forehead are written verses of sacrifice

دموعك اليوم صارت لؤلؤًا وندىً  
كأنها طلّعت في ليلنا بدرا  
يا غزّة العزّ أنت النصر والبشرى  
على جبينك آيات الفدا تُقرا

#Gaza\_wins #Gaza

#غزة\_تنتصر #غزة

Verses, Anas Haqani		أبيات، أنس حقاني
Discourse Structure	Category	Analysis Results
Micro Structure	<b>Semantics:</b> Setting Details Purpose Assumption	<i>Setting:</i> The Gaza Struggle. <i>Details:</i> The user details the suffering (blood and tears) and transforms it into symbols of beauty (rivers, pearls, the moon). <i>Purpose:</i> To praise Gaza's resilience. <i>Assumption:</i> The assumption that all sacrifices are a fair price to pay for victory.
Micro Structure	<b>Syntax:</b> Sentence Structure Coherence Pronouns	<i>Sentence structure:</i> Using the word “يا غزّة” as a (Nida') or exclamation in that region as personification. <i>Coherence:</i> Using comparative coherence that connects “tears” with “pearls” and ‘blood’ with “rivers”. <i>Pronoun:</i> Using the second person pronoun “أنت” (you) to refer to Gaza.
Micro Structure	<b>Stilistics:</b> Lexicon (diction)	<i>Lexicon:</i> The word “سخاء” means generosity, giving it more dignity than the simple word “help.” The word “لا ينقطع” means uninterrupted, indicating continuity.
Micro Structure	<b>Rhetoric:</b> Graphics Metaphors Expressions	<i>Graphics:</i> Writing in the form of verses as a form of linguistic beauty that attracts the reader's attention. <i>Metaphor:</i> Dominance of metaphors of nature and precious objects (1) River of blood symbolizes the continuity of life full of struggle; (2) Pearls of tears symbolize the glory of sadness; (3) Full moon symbolizes hope in the darkness of war; (4) Forehead symbolizes the purity of struggle. <i>Expression:</i> Shows admiration and glorification of the struggle in Gaza.

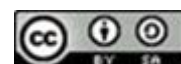
## 5. CLOSING

This study successfully revealed that the use of Arabic in the hashtag #غزة on social media X is not merely a linguistic communication tool, but a crucial sociolinguistic instrument in constructing digital solidarity. Through Teun A. Van Dijk's critical discourse analysis model, it was found that the text structure involves metaphors that function as rhetorical strategies to build spiritual strength and symbolic resistance. The results of the study show that Arabic manifests two forms of Durkheimian solidarity simultaneously: mechanical solidarity, which unites users through collective consciousness, and organic solidarity, which is reflected in the functional division of roles between the media, journalists, public figures, and Gazans in voicing humanitarian issues.

This study contributes scientifically to the fields of sociolinguistics and Arabic language education by expanding the scope of language studies from mere grammatical analysis to functional-social analysis in the digital space. These findings advance the understanding that in the digital age, Arabic acts as a “social connector” capable of transcending geographical boundaries to shape global public opinion. Practically, this research provides a foundation for the development of Arabic teaching materials based on human values and solidarity, so that learners not only master linguistic skills but also have sensitivity to the global social and moral context.

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