

Speech Act Strategies in Anies Matta's Address at the Summit on the Palestinian Genocide

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Abstract: *This article examines the speech act strategies employed in Anies Matta's address at the 2024 Riyadh Summit within the context of international diplomacy responding to the genocide in Palestine. Using a descriptive qualitative approach and John Searle's speech act theory, this study analyzes five categories of speech acts: representatives, directives, commissives, expressives, and declaratives. The analysis is based on the speech transcript and conducted through a pragmatic discourse analysis framework. The findings reveal that the speech is not only imbued with moral and ideological dimensions but also functions as a strategic communicative instrument to assert Indonesia's position as a consistent and principled diplomatic actor in its support for Palestine. The geopolitical context, particularly the normalization of Arab-Israeli relations, further amplifies the urgency of the speech as a form of symbolic resistance to the depoliticization of the Palestinian issue. The linguistic strategies employed by Anies Matta demonstrate an integration of diplomatic communication, national identity, and humanitarian advocacy, highlighting the potential of language as an instrument of foreign policy. This study contributes to the development of political pragmatics, ethical diplomacy, and linguistically oriented international relations research.*

INTRODUCTION

The Israel–Palestine conflict represents one of the most complex and protracted geopolitical conflicts in contemporary history.¹ Since the beginning of Israel's occupation of Palestinian territories in the mid-twentieth century, tensions between the two parties have persisted for more than seven decades without a permanent resolution. The most recent escalation occurred on 7 October 2023, when Hamas launched an armed attack on Israeli territory.² This

¹ Handoyo Prasetyo and Dodi Parlagutan, "Analisis Perang Israel Palestina Ditinjau Dari Perspektif Kejahatan Genosida Dalam Hukum Pidana Internasional," no. June (2024).

² Tabriz Makarim, "Humanity in Conflict: Examining the Roots of Israeli-Palestinian Conflict," *Jurnal Pertahanan: Media Informasi Tentang Kajian Dan Strategi Pertahanan Yang Mengedepankan Identity, Nasionalism Dan Integrity* 10, no. 1 (2024): 143–54, <https://doi.org/10.33172/jp.v10i1.19493>.

attack subsequently triggered a large-scale military response by Israel in the Gaza Strip, resulting in thousands of civilian casualties, including children, medical personnel, and journalists.³ According to a report published by the *ICMES Journal* (2024), Israel's military actions indicate violations of fundamental principles of International Humanitarian Law, such as the prohibition of attacks on civilian objects and the obstruction of humanitarian aid distribution.⁴

These conditions have generated a large-scale humanitarian crisis that has drawn widespread attention from the global community.⁵ In such circumstances, international diplomacy plays a crucial role in shaping public opinion, exerting pressure on the actors involved, and pursuing peaceful conflict resolution.⁶ Indonesia, as a country that has historically and consistently supported Palestinian independence as enshrined in the Preamble of the 1945 Constitution continues to demonstrate its diplomatic commitment through multilateral forums, bilateral cooperation, as well as public and humanitarian diplomacy initiatives.⁷

One significant moment in Indonesia's diplomatic engagement occurred at the Riyadh Summit on 11 November 2024.⁸ On this occasion, Anis Matta delivered a speech affirming Indonesia's position on the Palestinian issue. In his address, Anis Matta employed the Arabic language to articulate Indonesia's stance regarding the post-7 October attacks.⁹ Within the highly politicized and culturally sensitive arena of international diplomacy, the strategic selection of speech acts becomes a critical element in fostering solidarity, legitimacy, and diplomatic effectiveness.

To examine the pragmatic dimension of the speech, this study employs John Searle's speech act theory. This theoretical framework classifies speech acts into five primary categories: representatives (assertions), directives (requests or calls to action), commissives (commitments), expressives (expressions of attitudes or emotions), and declarations (speech acts that bring about changes in social reality).¹⁰ This approach provides a robust conceptual framework for uncovering the communicative intentions underlying political discourse and for analyzing how such utterances generate pragmatic effects within the sphere of global diplomacy.

The selection of Searle's speech act theory in this study is motivated by its relevance to the analysis of political speeches that are performative in nature and aimed at influencing public

³ "و مكتب تنسيق الشؤون الإنسانية يدعو إلى وضع حد للمعاناة التي لا يمكن تصورها منذ هجوم 7 أكتوبر | أخبار الأمم المتحدة," accessed December 25, 2025, <https://news.un.org/ar/story/2024/10/1135441>.

⁴ Mohamad Dzikie Aulia Al Farauqi and Mariana Mariana, "Pelanggaran Hukum Humaniter Internasional Dalam Agresi Militer Israel Ke Gaza Pasca-Serangan Hamas 7 Oktober 2023," *Jurnal ICMES* 8, no. 1 (2024): 1–21, <https://doi.org/10.35748/jurnalicmes.v8i1.189>.

⁵ Al Farauqi and Mariana.

⁶ Sahibzada Adil Munir, Zainab Baig, and Muhammad Haroon, "Prospects of Peace—Prospects for Resolving the Israeli-Palestinian Conflict," *Global International Relations Review* 6, no. 2 (2023): 83–91, [https://doi.org/10.31703/girr.2023\(vi-ii\).09](https://doi.org/10.31703/girr.2023(vi-ii).09).

⁷ Rofiatul Nurhasanah and Debi Setiawati, S.Pd, M.Pd, "Keterlibatan Indonesia Dalam Proses Perdamaian Konflik Palestina-Israel," *Nirwasita: Jurnal Pendidikan Sejarah Dan Ilmu Sosial* 5, no. 1 (2024): 44–57, <https://doi.org/10.59672/nirwasita.v5i1.3530>.

⁸ Danial Darwis, "Diplomasi Multilateral Dunia Islam Menuju Perdamaian Palestina," *The Insiera Insight*, 2024.

⁹ Hanif Hawari, "Berbahasa Arab, Wamenlu RI Usulkan 5 Hal Untuk Palestina Di KTT Luar Biasa Arab-Islam," *Detik Hikmah*, 2024, <https://www.detik.com/hikmah/khazanah/d-7634205/berbahasa-arab-wamenlu-ri-usulkan-5-hal-untuk-palestina-di-ktt-luar-biasa-arab-islam>.

¹⁰ Adil Malik Khanfar, Sasan Sharafi, and Noor Yaqub Yousef, "Quantitative Analysis of Searle's Speech Acts in Four Selected English Short Stories," *Research Journal in Advanced Humanities* 4, no. 1 (2023), <https://doi.org/10.58256/rjah.v4i1.1078>.

opinion as well as diplomatic actors.¹¹ Unlike structural or semiotic approaches that primarily focus on linguistic form, Searle's theory enables an examination of the relationship between utterances and the socio-political actions they produce. Moreover, this framework has been widely applied in political discourse studies to analyze how linguistic strategies function as instruments of power, persuasion, and ideological representation.¹²

Several previous studies have examined the use of Searle's speech act strategies in speeches delivered by Palestinian diplomatic figures, such as Mahmoud Abbas's addresses at the United Nations General Assembly and the OIC Summits. These studies reveal the dominance of directive, commissive, assertive, and expressive speech acts as strategies for constructing moral narratives and garnering international sympathy.¹³ However, research that explicitly analyzes speech act strategies in speeches by Indonesian political figures particularly in international forums addressing the Palestinian issue remains relatively limited. Most existing studies tend to emphasize foreign policy perspectives or emotional rhetorical framing without systematically classifying speech act strategies based on Searle's theoretical model.¹⁴ Furthermore, there is a notable lack of studies that link linguistic analysis of Indonesian political speeches with contemporary geopolitical contexts, such as the trend toward Arab-Israeli normalization and its implications for Indonesia's diplomatic positioning.¹⁵

Accordingly, an analysis of Anis Matta's speech at the 2024 Riyadh Summit is significant in addressing this research gap. This study offers an integrative analysis that connects pragmatic dimensions, geopolitical context, and Indonesia's diplomatic strategies in supporting the Palestinian cause. It is expected to contribute to the broader literature on the relationship between language, power, and diplomacy, while also providing an analytical model for understanding Indonesian diplomatic discourse grounded in ethical and strategic communication in response to global humanitarian issues.

Through a pragmatic approach and critical discourse analysis, this study aims to contribute to the development of a diplomatic model that is not only strategic but also ethical and responsive to global humanitarian challenges. The findings are expected to enrich scholarly

¹¹ Dinar Tjitra Aprianti, Dadan Rusmana, and Dian Budiarti, "A Comparative Analysis of Speech Act Usage Between Retno Marsudi's and Sugiono's Speeches in Supporting Palestine at International Forums," *Journal of English Language and Education* 10, no. 3 (2025): 9–23, <https://doi.org/10.31004/jele.v10i3.792>.

¹² Muhammad Bachrul Ulum, "Strategi Tindak Tutur Pidato Mahmoud Abbas Pada Sidang Majelis Umum PBB Ke-67 Tahun 2012 (Kajian Pragmatik John Rogers Searle)" (Universitas Islam Negeri Sunan Kalijaga, 2022); Gita Yusanti et al., "Speech Act Analysis on Joe Biden's Speech about," *Arbiter* 9, no. 1 (2022): 57–70; Renugah Ramanathan, Shamala Paramasivam, and Tan Bee Hoon, "Discursive Strategies and Speech Acts in Political Discourse of Najib and Modi," *Shanlax International Journal of Education* 8, no. 3 (2020); Zulfa Destia Isnaini and Laili Etika Rahmawati, "Strategi Tindak Tutur E Kspresif Dalam Tayangan Mata Najwa Series 'Gaduh Tiga Periode,'" *Diglossia: Jurnal Kajian Ilmiah Kebahasaan Dan Kesustraan* 13, no. 2 (2022): 92–108; Novi Muharrami, Patriantoro Patriantoro, and A. Totok Priyadi, "Tindak Tutur Ilokusi Dan Strategi Kesantunan Dalam Pidato Gubernur Kalimantan Barat Sutarmidji," *Jurnal Pendidikan Bahasa* 12, no. 2 (2023): 393–406, <https://doi.org/10.31571/bahasa.v12i2.6585>; Aprianti, Rusmana, and Budiarti, "A Comparative Analysis of Speech Act Usage Between Retno Marsudi's and Sugiono's Speeches in Supporting Palestine at International Forums."

¹³ Ulum, "Strategi Tindak Tutur Pidato Mahmoud Abbas Pada Sidang Majelis Umum PBB Ke-67 Tahun 2012 (Kajian Pragmatik John Rogers Searle)."

¹⁴ Raditya Aryasatya Pratama, "Analisis Framing Dan Retorika Dalam Teks Pidato Menteri Luar Negeri RI Terkait Isu Kemanusiaan Di Palestina Tahun 2024," *Journal on Education* 07, no. 02 (2025): 11112–25.

¹⁵ Nur Rizki Eka Putra et al., "Kebijakan Pemerintah Indonesia Terkait Dengan Diplomasi Di Kawasan Timur Tengah (Studi Hubungan United Arab Emirates - Israel)," *Jurnal Pemerintahan Dan Politik* 9, no. 4 (2024): 274–81, <https://doi.org/10.36982/jpg.v9i4.4713>.

discussions on the dynamic interplay between language, power, and diplomacy within contemporary geopolitical contexts.

RESEARCH METHOD

This study adopts a descriptive qualitative approach employing pragmatic discourse analysis. This approach is selected for its capacity to explore the contextual meanings of utterances and to elucidate the function of language as social action within complex and ideologically charged political communication.¹⁶ The primary focus of the study is to analyze the speech act strategies employed by Anis Matta in his address at the Riyadh Summit on 11 November 2024. The theoretical framework is grounded in Searle's speech act theory (1969), which classifies utterances into five principal categories: assertives, directives, commissives, expressives, and declarations.¹⁷ This framework is particularly relevant for identifying the illocutionary intentions embedded in the speech and for examining how such utterances function as instruments for shaping public opinion and articulating Indonesia's diplomatic stance.

The primary data source of this study is the text of Anis Matta's speech, obtained from officially available online documentation in the form of written transcripts and audiovisual recordings. The video data were retrieved from the Indonesian Ministry of Foreign Affairs' official YouTube channel. The video link was subsequently processed using the Vizard application to generate an accurate transcript of the speech. To enhance analytical rigor, secondary data such as scholarly journal articles addressing socio-political dynamics in the Middle East were employed for contextualization. Data collection was conducted through documentation review and non-participant observation, including attention to paralinguistic features such as intonation, facial expressions, and body language. The collected data were then analyzed through systematic procedures of data reduction, classification of speech acts based on Searle's typology, interpretation of illocutionary functions, and meaning construction within the context of Indonesia's diplomatic communication concerning Palestine.

To ensure the validity and trustworthiness of the research findings, data triangulation was employed, encompassing source, theoretical, and researcher triangulation. Source triangulation involved cross-referencing relevant documents and media materials; theoretical triangulation integrated Searle's speech act theory with concepts from political communication and public diplomacy; while researcher triangulation was achieved through peer discussions to minimize interpretive bias.

RESULT AND DISCUSSION

The speech delivered by Anis Matta at the Riyadh Summit on 11 November 2024 demonstrates the strategic use of speech act strategies within the framework of public diplomacy. Based on Searle's speech act theory, the speech encompasses five principal types of speech acts: representatives, directives, commissives, expressives, and declarations.¹⁸ These five categories

¹⁶ Ratna Sari and Filda Fitriani, "Analisis Wacana Pragmatik Dalam Konsep Percakapan Berbahasa," *Demagogi Journal of Social Sciences, Economics and Education* 2, no. 6 (2024): 336–44.

¹⁷ John Rogers Searle, *Speech Acts An Essay in The Philosophy of Language* (New York: Cambridge University Press, 1969).

¹⁸ Sofie Yopita, Nur Endah, and Burhan Djameluddin, "Directive Speech Acts in the Children's Novel 'The Little

are employed to construct Indonesia's position as a consistent, normative, and morally grounded diplomatic actor in its advocacy for Palestine, particularly amid shifting Middle Eastern geopolitical dynamics marked by the wave of Arab–Israeli normalization.

Representatives Speech Act

The following is a set of data illustrating the use of representative speech acts in Anis Matta's speech at the Summit forum:

Table 1. Representatives Speech Act

No	Text	Translation
1	باسم فخامة الرئيس الاندونيسي برابو وسوبيانتو وأعضاء الوفد الاندونيسي	On behalf of His Excellency the President of the Republic of Indonesia, Prabowo Subianto, and the members of the Indonesian delegation.
2	والتي يأتي توقيتها دلالة على خطورة الظروف والمرحلة التي نواجهها. كيف لا، وكلنا شهود على هذه المجازر البشعة وتلك الإبادة الجماعية الحمجية لأهل غزة وفلسطين لأطفال فلسطين لنساء فلسطين وهل سنكون شهودا على موت الضمائر الإنسانية والنخوة الإسلامية إلى جانب هؤلاء القتلى والجرحى بسبب صمتنا وعجزنا.	which comes at a time that signifies the gravity of the circumstances and the critical stage we are confronting. How could it be otherwise, when we are all witnesses to these heinous massacres and the barbaric genocide against the people of Gaza and Palestine against the children of Palestine and the women of Palestine? Shall we then become witnesses to the death of human conscience and Islamic moral responsibility alongside those killed and wounded as a result of our silence and incapacity?
3	هذه القمة غير العادية جاءت كما نعتقد استجابة للتحدي الوجودي لنا جميعا من خلال تنسيق الرد الجماعي من المنظمين العربية والإسلامية والتي تمثل ما لا يكل عن مليارين مسلم من أجل تحرير فلسطين بكل ما نملك من قوة وموارد	This extraordinary summit, as we believe, has been convened in response to an existential challenge confronting us all, through the coordination of a collective response by Arab and Islamic organizations, which represent more than two billion steadfast Muslims, aimed at liberating Palestine with all the strength and resources at our disposal.

4	فإن إسرائيل بقيادة نتنياهو ومعه حلفاؤه اليمينيون المتطرفون لا تعرف غير لغة القوة والبطش والسرقة ما جعلت قرارات الأمم المتحدة ومجلس الأمن ومحكمة العدل الدولية حبرا على ورق.	Israel, under the leadership of Netanyahu and his extremist right-wing allies, recognizes nothing but the language of force, aggression, and brutality, thereby reducing the resolutions of the United Nations, the Security Council, and the International Court of Justice to mere ink on paper.
5	اندونيسيا، ذلك الشعب الذي ولد من رحم العالم، ذاق من مرارة الاستعمار والاثهاد والعنصرية وحتى العبادة الجماعية لا لسنوات ولا لعقود بل لقرون. ومعظم الشعوب العربية والإسلامية كذلك.	Indonesia—a nation born from the crucible of the world—has endured the bitterness of colonialism, oppression, and racism, and even mass extermination, not for years or decades but for centuries. Most Arab and Islamic peoples have experienced similar histories.
6	فهي عندنا أمانة دستورية وفريضة إسلامية وضرورة إنسانية.	For us, it constitutes a constitutional mandate, an Islamic obligation, and a humanitarian imperative.

Representative speech acts are clearly evident in the opening section of the speech, where Anis Matta states that he is addressing the Summit forum on behalf of President Prabowo Subianto as well as the Indonesian delegation. This statement appears as data 1 in Table 1. It provides factual information confirming that Anis Matta, in his capacity as Deputy Minister of Foreign Affairs, serves as Indonesia's delegate speaking at the Summit forum. His proficiency in Arabic further enhances the strategic significance of his position as Deputy Minister of Foreign Affairs in representing Indonesia in Middle Eastern diplomatic forums.

Furthermore, in data 2, Anis explains that the convening of the Summit is prompted by the humanitarian crisis currently faced by the Muslim community, particularly the Palestinian people. In this part of the speech, the Deputy Minister asserts that the global community has become a witness to the genocide taking place in Palestine.

Meanwhile, the statement in data 3 reinforces the preceding assertion (data 2). In this statement, Anis expresses his conviction that the extraordinary summit constitutes a collective response to the challenges confronting Arab nations and the Muslim world. The meeting is also framed as a form of coordination among Muslim actors to liberate Palestine from Israeli aggression. Subsequently, in data 4, Anis delivers a firm statement asserting that Netanyahu and right-wing actors lack humanitarian sensibility. This statement serves to depict the severe bombardment suffered by the Palestinian population and to characterize Israel's attacks, including those occurring on 7 October, as human rights violations amounting to genocide.

Representative speech acts are also evident in the closing section of Anis Matta's speech, as reflected in data 5 and data 6. These statements further reinforce Indonesia's position in responding to the injustice experienced by the Palestinian people. As a nation that has endured

colonial domination, Indonesia draws upon its historical experience of oppression to affirm its commitment to the eradication of all forms of colonialism. This stance is grounded both in constitutional principles and in the moral responsibility of the muslim community to protect fellow muslims.

These statements demonstrate an effort to construct a narrative of truth regarding the ongoing humanitarian tragedy, while simultaneously positioning Indonesia as a moral witness that refuses neutrality. Within diplomatic discourse, such representative speech acts function as a counter-narrative to the tendency toward informational obscurity in international mainstream media, which often portrays the Palestine–Israel conflict in a biased manner. This argument is consistent with Fairclough’s view that narrative possesses the power to shape public opinion and legitimize political action.¹⁹

Directives Speech Act

Furthermore, this speech explicitly employs directive speech acts to call for concrete action. Such speech acts are reflected in the following data:

Table 2. Directives Speech Act

No	Text	Translation
1	نقترح هذه الخطوات التالية إلى جانب المقترحات التي تم تقديمها من إخواننا الأشقاء:	We propose the following measures, in addition to the proposals that have been put forward by our brothers and partners:
2	تكثيف الجهود السياسية والدبلوماسية لإنهاء الحرب في غزة ولبنان ومنع كل محاولات التصعيد من كل الأطراف لجر المنطقة إلى حرب إقليمية لا يمكن التحكم في مسارها.	Intensifying political and diplomatic efforts to end the war in Gaza and Lebanon, and to prevent all attempts at escalation by any party that could drag the region into an uncontrollable regional war.
3	تعبئة الشعوب الإسلامية التي تعتصر قلوبهم معاناة إخوانهم المضطهدين للمشاركة بكل ما يملكون في دعم نضالهم من أجل الاستقلال وفتح كل القنوات الرسمية والسبل المتاحة لإيصال المساعدات الإنسانية إلى فلسطين.	Mobilizing Islamic communities whose hearts are burdened by the suffering of their oppressed brothers to participate, with all available means, in supporting their struggle for independence, and opening all official channels and available avenues to deliver humanitarian assistance to Palestine.
4	إحداث موجات من الدعم العالمي لاستقلال	Generating waves of global

¹⁹ Ni Wayan Ditha Sasmitha, “Analisis Wacana Kritis Norman Fairclough Dalam Stand-Up Comedy Mamat Alkatiri Pada Program ‘Somasi,’” *POLITICOS: Jurnal Politik Dan Pemerintahan* 3, no. 1 (2023): 44–58, <https://doi.org/10.22225/politicos.3.1.2023.44-58>.

فلسطين من خلال توسع التحالفات العالمية لتشمل الجنوب العالمي وجميع الدول المساندة لاستقلال فلسطين واعتبار كل أشكال المقاومة من كل الفصائل الفلسطينية في نفس الوقت حقا قانونيا أزليا لكل شعب مستعمر وليس إرهابا والضغط على كل المؤسسات الدولية لعزل إسرائيل وإلغاء عضويتها من الأمم المتحدة ويجب أن لا تذهب جرائم الحرب والإبادة الجماعية التي ارتكبتها إسرائيل ضد الشعب الفلسطيني من غير معاقبة.

support for Palestinian independence by expanding international alliances to include the Global South and all states supportive of Palestinian self-determination; affirming that all forms of resistance by all Palestinian factions constitute an inherent legal right of any colonized people rather than acts of terrorism; exerting pressure on all international institutions to isolate Israel and revoke its membership in the United Nations; and ensuring that the war crimes and acts of genocide committed by Israel against the Palestinian people do not go unpunished.

5 مواصلة قطع العلاقات الاقتصادية والتجارية والاستثمارية مع إسرائيل وكل الشركات المتصلة بالصهيونية العالمية وإنهاء كل المشاريع الإسرائيلية الجارية داخل دول الأعضاء وفي المقابل زيادة حجم التبادل التجاري بين دول أعضاء منطقتين العربية والإسلامية. بين الدول أعضاء المنطقتين العربية والإسلامية خصوصا في المنتجات التي تمت صناعتها في الدول العربية والإسلامية.

Continuing the severance of economic, trade, and investment relations with Israel and with all companies connected to global Zionism, and terminating all ongoing Israeli projects within the member states; while, conversely, increasing the volume of trade among Arab and Islamic countries, particularly through the exchange of products manufactured within Arab and Islamic states.

6 رفض كل محاولات التطبيع وإعادة النظر في العلاقات الدبلوماسية مع إسرائيل تماشيا مع مبادرة السلام العربية.

Rejecting all attempts at normalization and reconsidering diplomatic relations with Israel in accordance with the Arab Peace Initiative.

In Data 1, which consists of a statement followed by a series of diplomatic and economic recommendations. Among the measures proposed by Indonesia are intensifying peaceful diplomacy to end the conflicts in Gaza and Lebanon and to prevent regional escalation; mobilizing Islamic solidarity to support the Palestinian struggle and to channel humanitarian assistance through official mechanisms; building global support for Palestinian independence; affirming the legitimacy of Palestinian resistance; and encouraging international isolation of Israel. Furthermore, in his speech, Anis Matta also recommends severing economic relations with Israel and pro-Zionist companies, strengthening economic cooperation among Arab and Islamic

countries, and, finally, rejecting the normalization of diplomatic relations with Israel in accordance with the principles of the Arab Peace Initiative.

Taken together, these measures indicate Indonesia's intention to articulate normative leadership within international forums. In the context of regional geopolitics, this call constitutes a direct response to the post–Abraham Accords normalization of Arab–Israeli diplomatic relations, which has significantly altered the political landscape of the Middle East. Accordingly, Anis Matta's speech does not operate in a vacuum; rather, it represents a political stance that implicitly critiques the pragmatic approaches of certain Arab states that have begun to relax their solidarity with the Palestinian cause.²⁰

Commissive Speech Acts

Subsequently, commissive speech acts are identified in the following statements:

Tabel 3. Commissive Speech Acts

No	Text	Translation
1	ومن هنا نقول إن على القمة أن تخرج بتوصيات وخطوات عملية تحمل في طياتها روح الرد الجماعي في مواجهة العقاب الجماعي	Accordingly, we assert that the Summit must produce recommendations and practical measures that embody the spirit of a collective response in confronting collective punishment.
2	ففي هذه الآلام التي عانى منها الشعب الفلسطيني نقول: كلنا فلسطين... لا معنى لحریتنا واستقلالنا إن لم تكن فلسطين حرة مستقلة.	In light of the suffering endured by the Palestinian people, we declare: we are all Palestine; our freedom and independence hold no meaning if Palestine is not free and independent.

The statement in Data 1 reflects Indonesia's serious commitment to addressing the Palestinian issue. In his speech, Anis emphasizes the importance of producing concrete measures to respond to the situation faced by the Palestinian people. As part of its diplomatic efforts, Indonesia contributes by proposing ideas aimed at confronting Israel's practice of collective punishment. These measures are articulated through directive speech acts.

Furthermore, the statement in Data 2 constitutes not merely a moral declaration but a form of constitutional commitment that reflects Indonesia's anti-colonial ethos, as enshrined in the first paragraph of the Preamble to the 1945 Constitution, which states that independence is the right of all nations and that colonialism must therefore be abolished, as it is incompatible with humanity and justice.²¹ This statement reinforces the consistency of Indonesia's foreign policy stance, even amid shifting international political constellations. Indonesia has maintained its pro-Palestinian position despite Arab states such as the United Arab Emirates, Bahrain, and Morocco having

²⁰ Fadhlhan Nur Hakiem, Lolita Deby Mahendra Putri, and Nurbani Adine Gustianti, "Dampak Normalisasi Hubungan Diplomatik Israel Dan Negara-Negara Arab Terhadap Kebijakan Luar Negeri Indonesia Di Timur Tengah," *Jurnal Dinamika Global* 8, no. 2 (2023): 305–18, <https://doi.org/10.36859/jdg.v8i2.1883>.

²¹ "UNDANG-UNDANG DASAR NEGARA REPUBLIK INDONESIA 1945," n.d.

established formal relations with Israel.²²

Accordingly, the commissive speech acts in this address are not merely rhetorical; rather, they are performative in sustaining the continuity of Indonesia's diplomatic position before the global community.

Expressive Speech Acts

Meanwhile, expressive speech acts are manifested through the following expressions:

Tabel 4. Expressive Speech Acts

No	Text	Translation
1	صاحب السموي الملكي الأمير محمد بن سلمان بن عبد العزيز آل سعود أصحاب الفخامة والمعالي والحضور الكرام	His Royal Highness Prince Mohammed bin Salman bin Abdulaziz Al Saud, Their Excellencies and Honorable Distinguished Guests.
2	أشكركم صاحب السموي الملكي على دعوتنا لحضور هذه القمة المباركة	I extend my sincere gratitude to His Royal Highness for inviting us to attend this blessed summit.
3	رحم الله شهداء فلسطين ورزق أحياءهم دولة حرة مستقلة عاصمتها القدس الشريف ورزقنا الله فرصة الصلاة في المسجد الأقصى وعقد القمة القادمة فيها إن شاء الله.	May God have mercy on the martyrs of Palestine, grant its living people a free and independent state with Jerusalem as its capital, and bestow upon us the opportunity to pray at Al-Aqsa Mosque and to hold the next summit there, God willing.

Expressive speech acts are evident in the opening section of Anis Matta's speech, where he delivers an honorary greeting to the Saudi Crown Prince, Mohammed bin Salman bin Abdulaziz Al Saud, as well as to delegates from various countries. Such greetings are customary in formal speeches and serve to show respect to the audience present at the forum. Furthermore, in Data 2, Anis Matta once again expresses his appreciation to the Saudi Crown Prince for extending the invitation to attend the Summit. Taken together, these two instances demonstrate Anis Matta's use of praise toward the Saudi Crown Prince as the host of the 2024 Summit, reflecting an awareness of Arab cultural norms in which commendation of one's interlocutor is a common rhetorical practice.

Meanwhile, the statement in data 3 reveals an emotional and religious dimension that strengthens the sense of solidarity between Indonesia and the Palestinian people. Within the discourse of Islamic diplomacy and political communication, such expressions play a crucial role in generating sympathy and public support, particularly among the international muslim community. This also indicates that Indonesia's diplomacy is not solely formal and structural in

²² Hakiem, Putri, and Gustianti, "Dampak Normalisasi Hubungan Diplomatik Israel Dan Negara-Negara Arab Terhadap Kebijakan Luar Negeri Indonesia Di Timur Tengah."

nature, but also cultural and spiritual.

The context of Arab–Israeli normalization adds an important layer to understanding the urgency and substance of this speech. Fadhlán et al. note that although Indonesia has not participated in the normalization trend, geopolitical pressures, economic interests, and strategic alliances have led several Arab states to pursue diplomatic engagement with Israel on pragmatic grounds.²³ This development has created an imbalance in regional solidarity with Palestine and weakened collective pressure on Israel. It is within this context that Anis Matta’s speech emerges as a significant articulation that rejects moral compromise and reaffirms Indonesia’s unwavering position: full support for Palestinian independence at the levels of diplomacy, international law, and national ideological identity.

Accordingly, this speech is not merely a reflection of foreign policy, but also a discursive act that shapes political reality. The speech act strategies employed demonstrate an integration between linguistic structure and political will, between communication and diplomacy, and between narrative and action. Incorporating the context of Arab–Israeli normalization into this analysis reinforces the understanding that Anis Matta’s speech constitutes part of Indonesia’s symbolic and moral resistance to the contemporary trend of depoliticizing the Palestinian issue on the international stage.

CONCLUSION

Anis Matta’s speech at the 2024 Riyadh Summit demonstrates the use of complex and well-structured speech act strategies within the context of international diplomacy. Through the application of John Searle’s theoretical framework, the speech strategically employs only four types of speech acts to build moral solidarity, call for diplomatic action, and affirm Indonesia’s constitutional position in supporting Palestinian independence. Within the geopolitical context following Arab–Israeli normalization, the speech functions as a form of resistive discourse that rejects political compromise and upholds humanitarian values. The linguistic strategies employed by Anis Matta reveal a close relationship between utterance and political action, thereby reinforcing Indonesia’s ethical and visionary diplomacy in addressing global issues.

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²³ Hakim, Putri, and Gustianti.

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