



Articles

Negative Impoliteness and Reconstruction of Identity: Cyberpragmatics Analysis of Palestinian Conflict News Comments on Arab Youtube Channel

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A B S T R A C T

This study aims to explain the negative impoliteness in the comments on the news of the Palestinian conflict on the Arab Youtube channel. This descriptive qualitative research took the source of data in the form of 5 news of the attack on the Al-Aqsa mosque complex by the Israeli military on the Al Jazeera youtube channel as a data source. The internet archive documentation technique and free-of-conversation listening technique were used at the data collection stage. Meanwhile, the identity method by referring to the stages of qualitative analysis was used as a guide in data analysis. The researchers found 310 negative impoliteness speeches consisting of 5 types: frighten found at 17 speeches (6%); condescend, scorn or ridicule at 113 speeches (36%); invade the other's space at 72 speeches (23%); explicitly associate the others with negative aspect at 97 speeches (31%); put the other's indebtedness on record at 11 speeches (4%). The negative impoliteness has a context in the form of criticism of the political policies of Arab countries in responding to the Palestinian conflict. Speakers seek to construct a new community identity for Arab countries in the context of fighting against the Israeli occupation of Palestine.

I. INTRODUCTION

The attack on the Al-Aqsa Mosque complex in Ramadan 2021 marked the escalation of the Palestinian-Israeli conflict, the longest humanitarian conflict in the Middle East (Regan, 2020; Scheindlin & Waxman, 2016; Shafir, 2017). News of the action on Youtube triggered various user comments (Mor et al., 2016; Törnberg & Törnberg, 2016). Some provide perspective using negative impoliteness language addressed to various parties. From one side, the use of negative impoliteness language can be understood as a new media phenomenon that positively influences the Arab world (Eren-Erdoğan & Ergun, 2017; Hwang & Kim, 2015; Zayani, 2005; Zweiri & Murphy, 2011). However, on the other hand, this

phenomenon can be a disaster that prolongs the occurrence of conflict (Eickelman & Anderson, 2003).

In the linguistic scientific landscape, many experts have responded to the phenomenon of language use on the internet. As an object of study, impoliteness is often associated with conflict, morality, and identity (Garcés-Conejos Blitvich, 2010; Graham, 2007; Upadhyay, 2010)2003; Spencer-Oatey, 2005. This phenomenon also occurs in the Arab world, where language impoliteness on the internet is closely related to society's identity, morality, and sociological phenomena (Al Zidjaly, 2012, 2019a; Khosravini & Sarkhoh, 2017; Labben, 2018)I draw on contemporary theorizing on the concept of face (e.g., Ting-Toomey 1994, 2004;

Tracy 2008. A study of (Al Zidjaly, 2012, 2019a) I examine impoliteness-oriented discourse on Arabic Twitter as a resource for the negotiation of Islamic moral order. I do so by highlighting the responses Arabs post in reaction to a tweet which attacks Islamic cultural face. As the triggering act poses an indirect request to change an authoritative Islamic practice deemed immoral by the instigator of the tweet, sundry responses were generated to repair the damaged collective face through keeping intact or arguing against the questionable moral order. The main strategy I identify as a response to the professed face-attack is divine (im explained that the digital world is a medium for Arab society to reconstruct their community. People consciously build online communities as a platform to realize solidarity in the real world. Simultaneously, the interaction of discourse on the internet has offered a revitalization of identity for Arab and Islamic communities (Al Zidjaly, 2010) from a sociolinguistic perspective, the role that the Internet plays in the online discursive construction of the Islamic religious identity of an enlightener. It does so by examining chatroom conversations between a man with a disability from the Islamic Arabian country, Oman and individuals of diverse religious backgrounds and nationalities with whom he frequently chats. The chapter illustrates how an enlightener identity is constructed through juxtaposing two contrastive religious identities: a liberal identity (when interacting with other Muslims).

In this context, a negative impoliteness study of Youtube users' comments on news of the Palestinian conflict is interesting to do. This study offers a novelty because it has never been done before. Some Arabic researchers on Youtube focus on the use of offensive and abusive language (Al-Tamimi et al., 2017; Asghar et al., 2015; Hassan, 2019; Perrino, 2017). This perspective is different from negative impoliteness which focuses on attacking the face of the interlocutor in a speech (Culpeper, 1996, 2020). In addition, the study of negative impoliteness became meaningful according to the findings of (Alqarni, 2020; Hammod & Abdul-Rassul, 2017; Hassan, 2019) a new genre of computer-mediated communication. Based on data from comments of Arabic viewers of political TV talk shows on YouTube, the article argues that impolite responses

appear to be a common feature in Arabic comments in political talk shows on YouTube. Identity and power are reconsidered in this paper as variables that trigger impoliteness in Arabic online responses in political talk shows on YouTube. It argues that obscuring identity online incites the use of conventionalized impoliteness to exercise power on the TV presenter or the TV episode's guest. The article also shows how communication variables such as context, commentator's identity and models of communication influence the realization of impolite responses in those online interactions. The study draws on Spencer-Oatey (2007) where Arabic Youtube user comments are dominated by impolite language. From the aspect of the object, this study focuses on discussing the Palestinian conflict, while previous studies discuss conflicts in other Arab countries (Badarneh & Migdadi, 2018; El-Falaky, 2019; Gordon et al., 2017; Harlow, 2012; Labben, 2018; Sheline, 2021; Sinatora, 2019).

In addition to these novelty facts, negative impoliteness in Arabic Youtube user comments is also a complex phenomenon because it involves many aspects. In the various speeches in the comments column, there are issues of religiosity, sociology, politics, and activism against colonialism. This complexity is also a challenge for linguistic studies on social media, especially Youtube (Arthurs et al., 2018; Kern et al., 2016; Snelson et al., 2012). In humanitarian conflicts in various Arab countries, social media has been used as a medium of resistance and social solidarity (Al Zidjaly, 2019b; Eren-Erdoğan & Ergun, 2017; Harlow, 2012; Hwang & Kim, 2015; Zidjaly, 2019). This study will be interesting because it explores new data that is different from the existing studies.

The researchers used the theory of negative impoliteness proposed by (Culpeper, 1996, 2005; Culpeper et al., 2003) in analyzing stage. In his argument, (Culpeper, 1996, 2005) suggested several impoliteness strategies consisting of bald on-record impoliteness; positive impoliteness; negative impoliteness; sarcasm or mock impoliteness; withhold impoliteness. In this classification, negative impoliteness is a strategy designed to damage the addressee's negative face wants. This strategy consists of several outputs: frighten; condescend, scorn or ridicule; invade the other's

space; explicitly associate the others with negative aspects; put the other's indebtedness on record (Culpeper, 1996, 2005). This analytical framework is appropriate to use considering that language on Youtube is one type of discourse where the study of impoliteness develops (Bou-Franch & Garcés-Conejos Blitvich, 2014; Dynel, 2015; Garcés-Conejos Blitvich, 2010; Lorenzo-Dus et al., 2011).

II. METHODS

The design of this research was descriptive qualitative. The descriptive qualitative character was reflected in the use of theory as a blueprint, the process of collecting data in a natural setting, and analysis involving context (Hadi, 2001; Moleong, 2005; Neuman, 2007). The data was taken from the AlJazeera Channel الجزيرة which can be accessed at the link <https://www.youtube.com/c/aljazeera/> featured. Al-Jazeera is the largest Arabic news YouTube channel. It has 8.69 million subscribers and a total of more than 3 billion views. This channel has reached various countries so that the linguistic data in the comments column has very

varied forms and represents various thoughts.

News of the al-Aqsa Mosque attack in Ramadan 2021 was chosen as the source of the data. In addition to getting various comments from many users, also reasons for the sensitivity of the issue. Muslims in different countries also condemned the actions of the Israeli army in the news. To determine the focus of the study, five news stories published on May 10, 2021, were selected as the subject of the study. The five news stories were chronological series starting from the siege, the attack, and the mosque congregation's evacuation outside the Al-Aqsa Mosque complex. Details of the five news sources of data can be seen in table 1.

Data were collected using internet archive documentation techniques (Gunn & Faire, 2011) using the Youtube Comments Downloader application (<https://youtubecommentsdownloader.com/>) which can be accessed online. After printing all the data, the researcher used the free-of-conversation listening technique (Mahsun,

Table 1. List of Research Subject News

Title	Link of Video	Comment
صور مباشرة لاقتحام قوات الاحتلال الإسرائيلي للمسجد الأقصى <i>ṣūrah mubāsharah li iqtihām quwwāt al-ihtilāl al-isrāīlī li al-masjid al-aqṣā</i> Live Broadcast of the Israeli Occupation Forces Storming the Al-Aqsa Mosque	https://www.youtube.com/watch?v=axwb9ywDRGs	830
طرد الطواقم الطبية والمسعفين من داخل المسجد الأقصى وساحاته <i>ṭard al-ṭawāqim al-ṭibbiyah wa al-mus'ifīn min dākhl al-masjid al-aqṣā wa sāhātih</i> 'The Medical Staff and Paramedics were Expelled from Inside the Al-Aqsa Mosque and its Courtyards'	https://www.youtube.com/watch?v=sqvlHAuFoWs	771
عاجل - استغاثات حية من داخل المسجد الأقصى <i>'ājil - isti'ānāt hayyah min dākhl al-masjid al-aqṣā</i> 'Urgent - Live Calls from Inside the Al-Aqsa Mosque'	https://www.youtube.com/watch?v=YrOTT0fOF8k	165
اعتداء قوات الاحتلال على المرابطات داخل المسجد الأقصى <i>i'tidā' quwwāt al-ihtilāl 'alā al-murābiṭāt dākhl al-masjid al-aqṣā</i> 'Israeli Occupation Forces Attack Worshipers Inside the Al-Aqsa Mosque'	https://www.youtube.com/watch?v=5spB5fmOeSs	92
لحظة خروج المرابطين المحتجزين داخل المساجد إلى ساحات الأقصى <i>lahẓah khurūj al-murābiṭīn al-muhtajzīn dākhl al-masjid ilā sāhāt al-aqṣā</i> 'The Moment the Worshipers Detained Inside the Mosques Leave for Al-Aqsa Courtyards'	https://www.youtube.com/watch?v=n1YcjipcrAI	91
Number of Comment		1.949

2005; Rahardjo, 2002) to read the data in detail and repeatedly. The researchers marked the data containing negative impoliteness by referring to the classification of (Culpeper, 1996). The authors made relevant reflective notes throughout the data collection process to conduct the analysis (Lune & Berg, 2017).

At the analysis stage, the author used the identity method (Sudaryanto, 2001). The analysis was carried out to describe the negative impoliteness of the data source by involving context outside the language according to the speech components (Hymes, 2009). The author took the stages of the qualitative analysis model (Lune & Berg, 2017), which consists of data reduction, data display, and conclusion and verification. In the data reduction stage, the researchers extracted the data by selecting the core speeches. At the data display stage, the researchers presented the data that was considered the most relevant and representative to explain the results of the analysis. The selected data was then described and concluded. At the verification stage, the researchers re-checked the suitability of the data analysis result with the context of the data. The results of the analysis were then presented using informal and formal methods (Rahardjo, 2002). The researchers used the standard transliteration model ALA-LC Romanization to facilitate understanding of Arabic research data.

III. RESULT

Based on the results of data analysis, it was found that there were 310 negative impoliteness speeches in the comments on the Palestinian conflict news on the Youtube channel as the data source. The number of speeches consists of five types: frighten; condescend, scorn or ridicule; invade the other's space; explicitly associate the others with a negative aspect, and put the other's indebtedness on record. Quantitatively, the form frighten was found at 17 speeches (6%); condescend, scorn or ridicule at 113 speeches (36%); invade the other's space at 72 speeches (23%); explicitly associate the others with negative aspect at 97 speeches (31%); put the other's indebtedness on record at 11 speeches (4%). The distribution of the number and presentation of each type of negative impoliteness is displayed in figure 1.

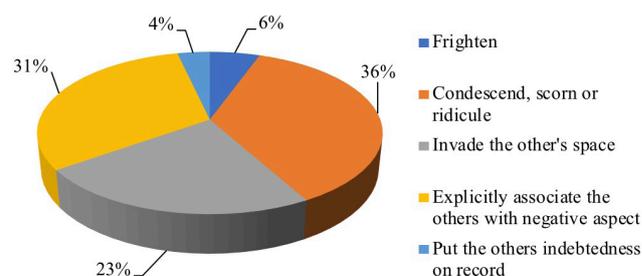


Figure 1. Negative Impoliteness in Youtube Channel Data Source

Based on the appearance of the figure, it can be seen that the form of impoliteness in the news comments of the Palestinian conflict on youtube channels tends to show expressive scaremongering; demeaning, mocking, or mocking; attack other spaces, and explicitly associate others with negative aspects, and the analysis can be seen in the following sections.

Frighten

This form of frightening relates to trying to frighten others and threaten that something bad will happen in the future. This form uses speech that is intended to cause concern for others. In the data source, the two forms of Frighten were found. The form of speech that seeks to scare others can be seen in table 2.

Table 2. Frighten (Scaring Others)

Speaker 1
الصهاينة يخافوا ما يخشوش.
<i>al-ṣahāyanah yakhāfū mā yakhshush</i>
'Zionists are afraid of scary things'
Speaker 2
فلينذهب المسوول القومي إلى جهنم. الله اكبر! الله اكبر!
<i>falyadhab al-mas'ul al-qawmī ilā jahannam. Allāhu akbar! Allāhu akbar!</i>
'Let them go to the helliest hell. Allah is the greatest! Allah is the greatest!'

In table 2 above, speaker 1 states the nature of Zionists, that they are afraid of scary things. Speaker 2 replied with a frightening speech containing news to scare the Zionists. The content of speech 2 relates to speech 1. When speaker 1 mentions *mā yaḥshūsh* 'scary things,' speaker 2 immediately realizes it in his speech. He describes

these things specifically, namely *Jahannam* 'the helliest hell.' The form of frightening in this speech is emphasized by the imperative in the form of *falyadhhab* 'let them go.' The frightening form in this speech is reinforced by the imperative of the *falyadhhab* 'let them go.' In addition to this form of scaremongering, data sources also found a form of threat that something bad will happen. This form is as reflected in table 3.

Table 3. Frighten (Threat of Bad Things)

<p>ربي سيطردهم من رحمته كما طرد الشيطان الرجيم. <i>rabbī sayatruduhum min raḥmatihī kamā ṭarada al-shayṭān al-rajīm</i> 'My Lord will expel them (Israel) from His mercy as He expelled the accursed Satan.'</p>
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In table 3 above, the speaker threatens others (Israel) that they will get bad things in the future. The specific form of such a bad thing is that they will not reach Allah's mercy. This substance is emphasized through the sentence *sayatruduhum min raḥmatih* '(Allah) will expel them (Israel) from His mercy'. Speaker likens the process of expelling Israel from God's mercy as expelling Satan from heaven. This illustrates how bad the position of Israel is for the speaker.

Condescend, scorn or ridicule

Condescend, scorn or ridicule relates to attempts to insult others. In this form, negative impoliteness is speeches that consider other people to be low, weak, and despicable. These two forms were found in data sources. The first form is to weaken others as shown in table 4.

Table 4. Speech Weakens Others

<p>Speaker 1 أين العرب، أين المسلمون؟ <i>ayna al-arab, ayna al-muslimūn?</i> 'Where are the Arabs, where are the Muslims?'</p>
<p>Speaker 2 العرب طبعا خائفون من أمريكا و إسرائيل. <i>al-arab tab'an khāifūn min amrikā wa isrāīl.</i> 'The Arabs, of course, are afraid of America and Israel.'</p>

In table 4 above, speaker 1 makes scornful speeches against Arab and Muslim countries. He questioned the absence of Arabs and Muslims in defending the Palestinian people occupied by Israel. In response to speaker 1, speaker 2 issued a speech that weakened the Arab countries. This form is reflected in the *khāifūn* phrase 'fear,' in which speaker 2 describes Arab countries afraid of the United States and Israel. In addition to weakening, the second form found in data sources is demeaning to others. This form can be seen in table 5.

Table 5. Condescending Speech to Others

<p>Speaker 1 وبين إيران؟ وبين حزب الله، وبين أمثال شهيد الأقصى قاسم سليماني؟ وبين خليفة المسلمين تبعهم أردوغان..؟؟ وبين حماس، وبين حماسهم؟ و إلا ما تطلع إلا مع الحوثي باطلاق صواريخ الكعبة..؟ <i>wayn īrān? wayn hizb Allāh, wayn amthāl shahīd al-aqṣā qāsim sulaymānī? wayn khalīfah al-muslimīn taba'ahum erdoğan? wayn ḥammās, wayn ḥammāsuhum? wa illā mā taṭla 'u illā ma'a al-hūthi biṭlāqi ṣawārīkh al-ka'bah..?</i> "Where is Iran? Where is Hezbollah, and where are Al-Aqsa martyrs like Qassem Soleimani? Where is the Caliph of Muslims followed by Erdogan? Where is Hamas? Where is their courage? And what did he do except with Al-Houthi by firing missiles at the Kaaba..?"</p>
<p>Speaker 2 اللهم انصر شبابنا و رجالنا يا رب... <i>Allāhumma unṣur shabābanā wa rijālunā yā rabb..</i> 'Oh Allah, help our youth and men'</p>

In table 5 above, speaker 1 issued scorn for the state, organization, and central figures. In contrast to the first form, the ridicule is delivered directly and explicitly. Speaker 1 scoffed at Iran, Hezbollah, Qasim Sulaymani, Erdogan, and Hamas. Responding to the ridicule, speaker 2 issued a speech in the form of a prayer for youth and men. Speaker 2 implicitly positions youth and men as a group that dares to fight. As a condescending speech, the prayer became the antithesis for Iran, Hezbollah, Qasim Sulaymani, Erdogan, and Hamas, who are considered afraid to fight.

Invade the other's space

Invade the other's space relates to the speaker's attempt to attack others directly. Speakers no longer

consider privacy in the form of the status and social strata of others who are the target of speech. Among these forms can be seen in table 6.

Table 6. Speech Invading Other People's Space

Speaker 1
يا محمد ابن سلمان، هل أعجبك و أباك سلمان فعل إخوانك الصهاينة. في قتل اهل لا اله الا الله و اقتحام القدس الشريف. اول قبلتين و ثاني الحرمين.
<i>Yā muḥammad ibn salmān, hal a'jabaka wa abāka salmān fi'l ihwānika al-ṣahyāniyah. Fī qatli ahl lā ilāha illā Allāh wa iqtihām al-quds al-sharīf. Awwalu qiblatayn wa thānī al-ḥaramayn.</i>
'O Muhammad Ibn Salman, did you and your father Salman like the behavior of your Zionist brothers? Killing those who worship Allah and raiding Al-Quds Al-Sharif, the first qibla and the second holiest land of Muslims.'
Speaker 2
اللهم العن آل سعود و آل سلول.
<i>Allāhumma al'in āla su'ūd wa āla salūl.</i>
'O Allah, curse the Sa'ud family and the Salul family.'

In table 6 above, speaker 1 issued me a speech in the form of direct criticism of Muhammad bin Salman and King Salman as the rulers of Saudi Arabia. Speaker 1 revealed something that is considered a secret of the royal family, which is not helping Palestinians who are being colonized by Israel. The speech is an attack on the privacy or secrets of the Kingdom of Saudi Arabia, which is the foreign policy they have adopted in the Palestinian conflict. In other data, there were also attacks on other Arab leaders, such as Erdogan (Turkey), Bashar Assad (Syria), Hassan Rouhani (Iran). These forms of speech have the same substance, namely criticism of the foreign policy they applied in dealing with the Palestinian conflict.

Explicitly associate the others with the negative aspect

The form of explicitly associate the others with negative aspects relates to the speaker's efforts to attach vices to others. With the attachment of these vices, other people become negatively associated. Among these forms can be seen in table 7.

Table 7. Speech that Associates Bad Traits with Others

الإسرائيليون مرضى نفسيا بالمعنى الحقيقي للكلمة يريدون الإنتقام لقتلهم في الإحتفال الوسح.

al-isrāīliyyūn marḍā nafsiyan bi al-ma'nā al-ḥaqīqī li al-kalimah yurīdūn al-intiqām li qatlahum fī al-iḥtifāl al-waṣḥ.

'The Israelis are mentally ill in the truest sense of the word, wanting to avenge their murderers in the big celebration.'

In table 7 above, the speaker attaches a bad trait to Israel, namely mental illness. This form is reflected in the sentence *al-isrāīliyyūn marḍā nafsiyan* 'the Israelites are mentally ill'. The association automatically puts Israel as a negative value entity. Not only for Israel, negative associations on data sources were also found for Arab countries. This can be seen in table 8.

Table 8. Speech that Associates Bad Traits with Others

Speaker 1
إيران المجوسية. قاتله أطفال سوريا. و إسرائيل ملة واحدة. إسرائيل و إيران المجوسية. هم أعداء الأمة الإسلامية.
<i>Īrān al-majūsiyah. qatalahu atfāl sūriyā, wa isrāīl millah wāḥidah. isrāīl wa īrān al-majūsiyyah. hum a'dā'u al-ummah al-islāmiyyah.</i>
'Zoroaster. Syrian child killers. They are and Israel is one sect. Israel and Zoroastrian Iran. They are both enemies of the Muslims.'
Speaker 2
بشار النعجة حسن نصر اللات قاتل أطفال سوريا و نتياهو اليهودي كلهم ملة واحدة.
<i>bashār al-na'jah ḥassan naṣr al-lāta qatala atfāl sūriyā wa netanyahu al-yahūdī kulluhum millah wāḥidah.</i>
'Bashar the sheep, Hassan the helper of Idol, who fought the children of Syria, and Netanyahu, the Jew, are all one sect.'

In table 8 above, the negatively associated objects are Iran, Israel, Bashar Al-Assad, Hassan Rouhani, and Benjamin Netanyahu. Iran is associated with the Zoroaster that they are in the same sect. They are an enemy of Muslims. Bashar Al-Assad, Hassan Rouhani, and Benjamin Netanyahu have been likened to animals and idol helpers. This reality shows that speakers intentionally form a negative image of the other person who is the target of their speech.

Put the other's indebtedness on record

Put the other's indebtedness on record relates to the efforts of speakers to demonstrate the existence of the services or debts of others. In this form, the speaker mentioned the things that must be paid by others to him. In the data source, this form is reflected in the speech that mentions other people's debts to him. This phenomenon can be seen in the data in table 9.

Table 9. The Speech of Collecting Other People's Debts

أين هي الجيوش العربية؟! أين هي الملايير الدولار التي تصرف
بشراء الأسلحة و العتاد العسكري؟! أين..؟! أين..!?

*Ayna hiya al-juyūsh al-'arabiyah!? Ayna hiya al-malāyīr
al-dūlār allatī tuṣarrifu bi shirā' al-asliḥah wa al-'itād al-
askarī!? ayna..!? ayna..!?*

'Where are the Arab armies!? Where are the billions of dollars spent on buying weapons and military equipment!? where..!? where..!?'

In table 9 above, the speaker mentioned in detail the things that are the rights of the people to the government. The speaker mentioned that the government had spent a lot of money to buy weapons and military equipment. However, it had no impact at all on the military aid program for the Palestinians. The speeches of collecting the debts are reflected in the question word *ayna..!? ayna..!?* 'Where!? Where!?'

Based on some of the above findings, it can be seen that, in the linguistic scientific landscape, many experts have responded to the phenomenon of language use on the internet, as an object of study, impoliteness is often associated with conflict, morality, and identity. A result, negative impoliteness in the speech commentator's speech is no longer only in the microstructure of discourse but has entered the macrostructure in the form of the social context targeted by the speaker, to criticize Arab countries, the negative impoliteness speech in the data source is mostly based on the sociocultural identity of the Arabs with use internet as negative impoliteness in the speech. Therefore, the cyberpragmatic approach can be used as a form of identity disclosure and reconstruction.

DISCUSSION

Analysis from the perspective of negative politeness showed a variety of impolite speech in the comments column of the Arabic Youtube channel on the news of the Israeli army attack on the Al-Aqsa Mosque complex. A total of 5 forms of negative impoliteness found in the data source reflect the context of the diverse speaker situation. In general, the most dominant context is the socio-political situation of the Palestinian conflict which has heated up again with the attack on the Al-Aqsa Mosque complex and the Sheikh Jarrah land dispute. Meanwhile, specifically, the speech was motivated by the absence of solidarity of Arab and Muslim countries in helping the Palestinian people. This context relates to criticism of the foreign policies of Arab countries which are politically judged to be more in favor of the United States than the suffering of the Palestinian people.

Based on the order, the form of negative impoliteness in the data source consists of condescending, scorn, or ridicule (36%); explicitly associate the others with negative aspect (31%) invade the other's space (23%); frighten (6%); put the other's indebtedness on record (4%). The order of numbers is due to the context of the speech situation. The form of condescending, scorn, or ridicule is intended to insinuate and underestimate the existence of these countries because the Arab countries are not united in taking a stand against the Palestinian conflict. Speakers insult, weaken, and demean Arab countries that are considered cowards. Meanwhile, explicitly associate the others with negative aspects and invade the other's space are used to attack clearly by revealing things that are not favored by these Arab countries. In the last two forms, the speaker explicitly criticizes the foreign policies applied.

Viewed from the perspective of speech content, the study's results confirmed the study's findings (Al Zidjaly, 2012, 2019b, 2019a; Khosravini & Sarkhoh, 2017; Labben, 2018)I draw on contemporary theorizing on the concept of face (e.g., Ting-Toomey 1994, 2004; Tracy 2008. Negative impoliteness speech in data sources aims to reconstruct Arab identity to deal with various aggressions from foreign countries. According to the findings of (Al Zidjaly, 2012, 2019a, 2019b)I

draw on contemporary theorizing on the concept of face (e.g., Ting-Toomey 1994, 2004; Tracy 2008, the speeches reflect the confusion of Arab identity, so they need the construction of a new community mediated by the internet. In line with that, existing speeches no longer focus on personal face-to-face attacks, but more than that to have sociocultural implications (El-Falaky, 2019; Gerbaudo, 2012; Sumiala & Korpiola, 2017). Thus, negative impoliteness in the speech commentator's speech is no longer only in the microstructure of discourse but has entered the macrostructure in the form of the social context targeted by the speaker (Angouri & Tseliga, 2010).

In addition to the relevance of the above, the research results also have a distinction from previous studies. In contrast to the findings of (Harlow, 2012; Rabab'ah & Alali, 2020; Rababa'h & Rabab'ah, 2021), Negative impoliteness in the data source is only in the form of speech, not including video links, images, or news. To criticize Arab countries, the negative impoliteness speech in the data source is mostly based on the sociocultural identity of the Arabs. Speakers consider the importance of the unity of Arab countries to overcome the occupation experienced by the Palestinian people. It is different from the findings of (Al Zidjaly, 2010; Culpeper et al., 2017; Sheline, 2021) which revealed the context of religious identity in impoliteness speech on social media. Thus, research findings will contribute to the development of theories and studies of language impoliteness (Haugh, 2018).

From the perspective of implications for social reality, the study findings will have more impact on grassroots movements than the political policies of Arab governments. Following the arguments of (Ghannam, 2011; Hwang & Kim, 2015; Kidd & McIntosh, 2016; Smidi & Shahin, 2017), the community consciously initiates social movements from below to form strong solidarity. These speeches

will form digital solidarity that moves sporadically among internet users (Sumiala & Korpiola, 2017). Negative impoliteness, which is intended to form a new Arab community construction, will manifest at the level of the general public with the existence of these theoretical arguments. Meanwhile, in terms of political solidarity between countries, the construction of the Arab community as expected by speakers will clash with various political interests of the government.

V. CONCLUSION

Based on the analysis and discussion above, it can be concluded that negative impoliteness in the comments of Arabic Youtube channels is influenced by the context of the speaker's views on the Israeli-Palestinian conflict. The three dominant types, condescend, scorn or ridicule; explicitly associate the others with a negative aspect; Invade the other's space, describes the speaker's response to the foreign policy of Arab countries. Speakers demean Arab countries that are considered more pro-Israel than Palestine. Speakers directly make negative impoliteness as a language choice to attack these Arab countries. The purpose of the speaker to convey negative impoliteness speech is the construction of a new identity and community for Arab countries. However, considering the political dynamics in the Middle East, these expectations tend to be challenging to realize. The pragmatic symptoms that exist in cyberspace will have more impact on the construction of grassroots community solidarity than the government's political policies.

This research is far from perfect, there are still many other views and perspectives that can be expressed on this object so that this study can still be explored again in the form of pragmatic studies and other linguistic studies so that the results can contribute to pragmatic science and Palestinian conflict or Middle Eastern objects in general.

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