CONTENT ANALYSIS OF ABU UBAIDAH'S SPEECH ON ALJAZEERAMUBASHER'S INSTAGRAM DURING OPERATION AL-AQSA TEMPEST

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ABSTRACT
Abu Ubaidah's speech aired by aljazeeramubasher's Instagram account was in the spotlight after the occurrence of Toufan al-Aqsa on October 7, 2023. The firm and straightforward style of language and the use of fushah Arabic are definitely a special attraction for listeners. This study aims to describe the style of language and messages conveyed by Abu Ubaidah in his speech using the content analysis method approach of Krippendorff's perspective. The stages of Krippendorff content analysis consist of unitizing, sampling, recording, reducing, inferring, narating, and desingning. This stage is carried out with watching, listening, and note-taking techniques. The results showed that the Arabic uslub used by Abu Ubaidah was fushah Arabic in accordance with the rules of good and correct Arabic. No Abu Ubaidah used 'ammiyah Arabic at all in his speeches. Meanwhile, in terms of the message conveyed by Abu Ubaidah with Krippendorf content analysis techniques, it was found that there was an invitation and expression of optimism from Abu Ubaidah to especially Muslims and all people in the world for Allah's help to the Palestinian people and the struggle of Hamas forces in defending Palestinian land. Abu Ubaidah as the spokesman for the Izzuddin Al-Qassam brigade managed to transfer this confidence to all the audience who watched and listened to his speech.

الكلمات المفتاحية:

الخطابة؛ تحليل المحتوى؛ كريبندورف.

الملخص

أصبحت كلمة أبو عبيدة التي بثتها حساب إنستغرام الجزيرة مباشر تحت الأضواء بعد وقوع طوفان الأقصى في ٧ أكتوبر ٢٠٢٣. إن الأسلوب اللغوي الحازم والمباشر واستخدام اللغة العربية الفصحى بالتأكيد يجذب المستمعين بشكل خاص. تهدف هذه الدراسة إلى وصف أسلوب اللغة والرسائل التي نقلها أبو عبيدة في خطابه باستخدام منهج تحليل المحتوى من منظور كريبندورف. تتكون مراحل تحليل المحتوى من كريبندورف من الوحدات، العينة، التسجيل، التخفيف، الاستدلال، السرد، والتصميم. تُنفّذ هذه المراحل باستخدام تقنيات المشاهدة والاستماع وتدوين الملاحظات. أظهرت النتائج أن الأسلوب العربي المستخدم من قبل أبو عبيدة كان اللغة العربية الفصحى وفقًا لقواعد اللغة العربية الصحيحة. لم يستخدم أبو عبيدة اللغة العامية على الإطلاق في كلماته. من ناحية الرسالة التي نقلها أبو عبيدة باستخدام تقنيات تحليل محتوى كريبندورف، تبين أن هناك دعوة وتعبيرًا عن التفاؤل من قبل أبو عبيدة للمسلمين خاصة ولجميع الناس في العالم بشأن نصرة الله للشعب الفلسطيني ونضال قوات حماس في الدفاع عن أرض فلسطين. نجح أبو عبيدة كمتحدث باسم كتائب عز الدين القسام في نقل هذه الثقة إلى جميع الجمهور الذين شاهدوا واستمعوا إلى كلمته.

INTRODUCTION

The Operation Al-Aqsa Tempest or the Israel-Palestine War in October 2023 has had a significant impact on the world, not only the Islamic world but also the Western world (Aqsa, 2023). The impact that is truly visible is the emergence of new perspectives on Islam, views on how Islam advocates for peace (Muvid, 2021). Furthermore, this event has brought people together, not only Muslims but also followers of other religions, united against the oppression and genocide happening in Palestine. (Awang, 2021). The influence is solely due to the speech delivered by Abu Ubaidah.

Abu Ubaidah, also known as a pseudonym for a Palestinian militant, serves as the spokesperson for the Izz ad-Din al-Qassam Brigades, the military wing of Hamas(Celso, 2024; Said et al., 2024; Sulaiman et al., 2024). He frequently appears, notably on the aljazeeramubasher Instagram channel. Since the outbreak of Operation Aqsa Storm on October 7, 2023, the aljazeeramubasher Instagram channel has regularly broadcasted events and the Palestinian people's struggle in response to Israeli attacks, including speeches by Abu Ubaidah.

Abu Ubaidah's speech has captured the attention of the entire world, not only the Islamic world but also the Western world. His straightforward and firm yet calm style has mesmerized many. The language used is classical Arabic (*fusha*). With this clear and calm classical Arabic language, attention is drawn to examine the content of the speech he delivers.

Previous studies on speeches have primarily focused on their linguistic structures, delivery techniques, and persuasive elements in various contexts. Usman (2017) emphasized that speeches are a significant aspect of speaking skills, serving as a medium for conveying ideas, concepts, and beliefs orally. His study highlighted the importance of audience consideration and contextual adaptation in effective speech delivery. Similarly, research by Rahmawati et al. (2019) explored rhetorical techniques used in public speaking, identifying ethos, pathos, and logos as critical components for engaging the audience and achieving the speaker's objectives. These studies collectively underscore the communicative and persuasive potential of speeches, focusing on their formal, structural, and rhetorical dimensions.

Another line of research examines the sociopolitical impact of speeches. For instance, Firdaus (2020) analyzed the speeches of prominent leaders to investigate their role in influencing public opinion and shaping ideologies. His findings reveal that the power of a speech extends beyond its linguistic features, encompassing the sociocultural and ideological contexts in which it is delivered. Similarly, Yasin et al. (2021) studied speeches in political campaigns, demonstrating how rhetoric is strategically employed to elicit emotional responses and align audience beliefs with the speaker's goals. These studies provide valuable insights into the effectiveness of speeches as tools for persuasion and influence within specific contexts.

Despite these contributions, several research gaps remain. Most studies have focused on general public speaking or political rhetoric, with limited attention to speeches delivered in conflict or ideological contexts, such as those by Abu Ubaidah. Furthermore, while rhetorical theories like Aristotle's ethos, pathos, and logos are widely applied, there is scant research integrating these with Arabic rhetorical traditions (balaghah), such as ilmu ma'ani, bayan, and badi'. This integration is critical for analyzing speeches delivered in Arabic, especially by speakers with distinct sociopolitical and ideological backgrounds.

This research seeks to address these gaps by exploring Abu Ubaidah's speeches, employing a combined framework of Aristotle's rhetoric and Arabic balaghah principles. By focusing on the sociolinguistic and ideological dimensions of these speeches, the study contributes to a deeper understanding of how rhetoric is used to influence and mobilize audiences in conflict scenarios, offering a novel perspective within the field of speech

analysis.

Furthermore, a speech is a form of verbal communication delivered to a large audience in a one-way manner (Nurishlah et al., 2023). Speeches are commonly delivered in formal situations to express opinions and provide an overview of a subject (Izar et al., 2020). When preparing a speech, people typically organize the structure of the speech by selecting a topic, arranging the speech's flow, providing supporting data, and concluding. A qualitative descriptive method is used to provide an in-depth understanding of the speeches' content, structure, and persuasive techniques. This approach allows for a detailed exploration of linguistic and rhetorical strategies within their sociocultural and ideological contexts.

The description above concludes that a speech is an expression of thoughts and feelings from an individual conveyed in a one-way manner with ideas and concepts aimed at influencing the listener. Speeches are delivered with clear and structured expressions so that they can be well understood by the audience. Paying attention to the audience is also key in delivering the speech itself.

The speech delivered by Abu Ubaidah following the events of the Aqsa Storm operation indirectly influenced many listeners. The speech became intriguing due to its clear, firm, and structured delivery. Additionally, Abu Ubaidah's persona, which cannot be identified in detail because he can only be heard and is not clearly visible as he wears a face cover during his speeches, adds to the intrigue. This condition underpins the research to be conducted to understand the background and the phenomenon of the content of his speeches.

FINDINGS AND DISCUSSION
The Speech of Abu Ubaidah

As for language context and style, or language style, they are interesting aspects that can be discussed in the speech. Rhetoric and language style are the most important things to consider in delivering a speech (Sari, 2020). An engaging language style will significantly influence the listeners. Additionally, language aspects such as words and phrases used also have their own significance in delivering a speech.

Abu Ubaidah often conveys the developments of the Al-Qassam Brigades' struggle in retaliating against attacks launched by Israel following the events of the Al-Aqsa Storm on October 7, 2023. One of his speeches used in this analysis was delivered on March 8, 2024, just before this year's Ramadan. The speech was shared by the Al Jazeera Mubasher channel through his Instagram account and was viewed by over one million viewers.

The speech was delivered by Abu Ubaidah to convey the developments in the struggle of the Al-Qassam Brigades in defending Palestine from Israeli occupation. In this context, Abu Ubaidah exhibited a spirit of resilience and determination. His high confidence in Allah's assistance to the land of Syria was a key theme in his speech. The speech evoked emotions, delivered with fervor, stirring strong feelings among the audience (Sudibyo & Banowo, 2023), (RADJABOVICH et al., 2023). Abu Ubaidah conveyed that Ramadan is a noble month, full of blessings, a month of obedience, jihad, and victory. He stated this at the beginning of his speech.

There are various forms of oral communication, one of which is speeches. Scientifically, a speech is a process of production, understanding, and interpretation. Speeches are delivered in front of the public. The purpose of a speech is to convey a message, influence the audience and listeners, and transfer specific information or issues (Syarifullah, 2020), (Fikry, 2020). Speeches are delivered in a clear, firm, structured, and systematic language.

The important aspects to be considered in a speech are the speech structure, language style, social and cultural context, communicative interaction, and communication effects. Speech structure is the sequence of explanations and descriptions of a particular

arrangement and organization. Speeches are composed according to the intended effect or purpose. (Neno et al., 2020). In the structure of a speech, there are introduction, development, climax, and conclusion.

Adhering to Krippendorf's theoretical steps on content analysis of speeches, we can observe the message conveyed by Abu Ubaidah in the opening sentence of his speech. The optimistic words about Ramadan are the key, emphasizing that Ramadan is a month of blessings, victory, and jihad. Furthermore, Abu Ubaidah goes even further by immediately calling for jihad, even at the cost of sacrificing lives. This is evident in the following statement.

"نبارك لشعبنا العظيم ولأمتنا الإسلامية قرب حلول شهر رمضان المبارك، شهر الطاعة والجهاد والانتصارات وإن كان المسلمون في بقاع الدنيا يستعدون لاستقبال رمضان. فقد قدمنا قربانا لله، شلاّلا من الدماء الزّكية والأرواح الطاهرة. استقبلناه بِذُرْوة السّنى بالإسلام والجهاد والرباط والقتال في زمن عزّ فيه الرجال"

"We congratulate our great people and our Islamic nation on the approaching arrival of the blessed month of Ramadan, the month of obedience, jihad, and victories. While Muslims around the world are preparing to welcome Ramadan, we have offered a sacrifice to Allah, a stream of pure blood and pure souls. We received it at the peak of excellence in Islam, jihad, steadfastness, and fighting, in a time when men were rare."

In this opening sentence, the spirit and motivation conveyed by Abu Ubaidah are clearly evident. The call to action is a concrete way to stir the emotions of the audience or listeners (Abdurrahman, 2024),(Jayano & Batubara, 2019). Emotions such as enthusiasm and responsibility can be evoked through strong invitations, enabling the audience to act in accordance with the message of the speech.

"فيا عابد الحرمين لو أبصرتنا، لعلمت أنك بالعبادة تلعب، من كان يخضب خده بدموعه، فنحورنا بدمائنا تتخضب. وإذ يكف الصّحى استخدمة، أمام أمه مليارين على اعتبر رمضان مبارك. فلا يعيرنا أهمية للقدسية مسجدهم الأقصى، الذي يخططون، وإن زعموا غير ذلك لتضيق على أهله وفرض القيود على تعبد فيه، استمرارا للحرب الدينية المعلمة"

"O worshiper of the two holy mosques, if you could see us, you would know that you are playing with worship. Those who stain their cheeks with tears, our necks are stained with blood. While they keep the sleep of the righteous, the Ummah of two billion faces the blessed month of Ramadan. They do not give any importance to the sanctity of their Al-Aqsa Mosque, which they plan, despite their claims to the contrary, to impose restrictions on its people and prevent worship there, continuing the ongoing religious war."

The text above indicates the disappointment expressed by Abu Ubaidah towards the Muslim community: he uses the term "aabid al-haramain" to refer to the Muslims. He gives an analogy that if Muslims wet their cheeks with tears, then they (the fighters and people of Palestine) wet their necks with blood. This expression demonstrates the great sacrifices and suffering occurring in Palestine. Furthermore, Abu Ubaidah urges to pay great attention to Masjid al-Aqsa, which has been deprived of its rightful worship by Muslims in the mosque.

Abu Ubaidah contrasts the situation of the Muslim world with that of the Palestinian people. In his speech, he depicts the joy of the Muslim community in welcoming Ramadan with full triumph. Meanwhile, the Palestinian people have sacrificed lives for the independence of their country. Contrasting these contrasting situations indicates

dissatisfaction (Rahmania & Utomo, 2021; Usman, 2017). The use of illustrations of tears and blood in Abu Ubaidah's speech depicts the current situation.

وإذ لا يراعون حرمة لدماء بريئة هي أقدس عند الله من حرمة الكعبة المشرفة، فإننا بهذه المناسبة، ندعوا كل أبناء شعبنا هدفة والقدس وفلسطين محتلة عام ثمانية وأربعين إلى النفير وزحفته ومسجد الأقصى والرباط فيه، وعدم سماحة احتلال بفرض الوقائع على الأرض

> *"And since they do not respect the sanctity of innocent blood, which is more sacred to Allah than the sanctity of the Holy Kaaba, on this occasion, we call upon all the sons of our people, especially those from Jerusalem and Palestine, occupied since 1948, to rise up, march forward, and defend Al-Aqsa Mosque, to remain steadfast in it, and not to tolerate the occupation that imposes facts on the ground."*

Next, Abu Ubaidah issued a call to action. If there is no longer any respect for the blood and lives of the Palestinian people, Abu Ubaidah urges the remaining people to gather at Masjid al-Aqsa to defend its honor. This statement seems to be made out of disappointment with the situation. Abu Ubaidah calls for the occupation by Israel not to be tolerated and for Israel's grip on Palestine to be loosened.

"فالأقصى لنا وجزء من عقيدتنا. ومن أجلهم طوفان أقصى ومن أجله قدم أهلنا كل ما يملكون. وشاء الله أن يشرف كل بيت في غزة، بهذا شرف عظيم. فما من بيت إلا فيه شهيد وجريح أو أسير من أجل الأقصى. فهنيئا لغزة وأهل هذا شرف. وإن من واجب كل حر أن يلتحم بتضحية أهل غزة ومقاومتها وأن يبذل كل نفيس من أجل أولى قبلتين، لإفشال مخطط العدو وبتقسيمه زمانيا ومكانيا وصولا إلى خدمة وإقامة هيكل المزعوم"

> *"Al-Aqsa is ours and part of our faith. For its sake, the flood of Al-Aqsa rises, and for it, our people have given all they have. Allah has honored every home in Gaza with this great honor. There is no house without a martyr, a wounded, or a prisoner for the sake of Al-Aqsa. Congratulations to Gaza and its people for this honor. It is the duty of every free person to unite with the sacrifice and resistance of Gaza, and to give everything they can for the sake of the first Qibla, to thwart the enemy's plans, and to prevent their division of it, both in time and space, in order to serve and establish the so-called Temple."*

Abu Ubaidah further demonstrated his determination and confidence when he delivered the above statement. He expressed that Masjid al-Aqsa is a matter of pride for the Muslim community. He even stated that if a Muslim acknowledges themselves as such, they would make sacrifices for the mosque. He conveyed pride and congratulated the Palestinian people, whose every household has a martyr in the struggle.

Furthermore, he called for joining the Palestinian people in safeguarding Masjid al-Aqsa from occupation. Additionally, the call was directed towards providing full support to the Palestinian people in their resistance against the oppressors. This call to action represents a principle of the speech delivered by Abu Ubaidah.

كما تدعوا مجاهدي ومقاومي وجماهر أمتنا في كل مكان، لإعلان نفير لمواجهة غدرسة الاحتلال وكل ميدان للقتال والمواجهة، وفي كل ساحة للاحتجاج والتظاهر، وليكن شهر رمضان المبارك كما كان دوما امتدادا لبدر ولفتح الأعظم وتستعيدا لطوفان الأقصى في كل الساحة والجبهة داخل فلسطين وخارجها

"It also calls upon the mujahideen, resistors, and masses of our nation everywhere to declare a mobilization to confront the treachery of the occupation in every battlefield and area of confrontation, and in every space of protest and demonstration. Let the blessed month of Ramadan, as it always has been, be an extension of the Battle of Badr and the greatest conquest, and a revival of the Al-Aqsa flood on every front and battleground, both inside Palestine and beyond."

At the end of his speech, Abu Ubaidah called on all people, wherever they may be, to voice their condemnation of the oppressors' actions. Everyone should collectively make statements resisting oppression. Abu Ubaidah urged resistance by providing evidence of oppression through demonstrations. He emphasized that the tradition of Ramadan as the month of the Battle of Badr and other great battles should continue. This wave of resistance is hoped to persist both inside and outside Palestine.

Klaus Krippendorff is an expert in content analysis, and his theory provides a useful framework for understanding Abu Ubaidah's speech more deeply. In the context of analyzing this speech, Krippendorff's theory helps to unravel the hidden messages behind the words used by Abu Ubaidah.

One important aspect of Krippendorff's content analysis theory is the recognition of how messages are conveyed through word choices, phrases, and language styles. In Abu Ubaidah's speech, we can see the use of words that evoke emotions such as enthusiasm, disappointment, and pride. Through this analysis, we can understand how Abu Ubaidah seeks to influence the audience by using words that trigger emotional reactions.

Furthermore, Krippendorff's theory highlights the importance of context in understanding communication messages. In Abu Ubaidah's speech, the context is the Israeli attack on Gaza and the Al-Aqsa Storm event. By considering this context, we can see how Abu Ubaidah attempts to mobilize the spirit of resistance and loyalty to Palestine in the face of Israeli occupation.

Klaus Krippendorff's Content Analysis Theory

Klaus Krippendorff is an educator and consultant for various organizations in the government and private sectors. He contributes to the development of educational and communication methodologies (May, 2022). Krippendorff merupakan seorang profesor emeritus di Annenberg School for Communication pada Universitas Pennsylvania (Bock, 2022).

The content analysis method developed by Krippendorff consists of seven stages. First, selecting the unit of analysis (unitizing); second, forming the analysis categories (sampling); third, developing the coding manual (recording); fourth, coding (reducing); fifth, testing reliability (inferring); sixth, analysis and interpretation (narrating); and seventh, designing the reporting of results (designing) (Krippendorff, 2019).

The stage of selecting the unit of analysis involves deciding on the units to be used (Husna et al., 13 C.E.), whether they are phrases, sentences, or paragraphs. The selection of these elements or units must align with the analytical goals the researcher aims to achieve (Harwood & Garry, 2003). This stage is followed by the formation of analysis categories, which serve to identify the criteria and categories that will be used to organize the units or elements of analysis into a specific pattern. This step must be clear and encompass all aspects to be analyzed (Dumay & Cai, 2015).

The next step in content analysis involves the development of a coding manual. This manual includes definitions and coding instructions for each unit of analysis into the established categories. This stage is crucial to ensure consistency in the coding process. The subsequent stage is coding. This process involves assigning labels and codes to the units of analysis according to the coding manual. It can be performed manually or with the assistance of software that facilitates the coding process (Kleinheksel et al., 2020).

After coding, the next stage is testing reliability. This involves evaluating the coded data to identify emerging patterns, themes, or structures. Interpretation and analysis are then conducted to understand the findings within the research context. The final stage, reporting results, involves compiling a report and presenting the findings from the content analysis. This report should describe the methodology, analysis results, interpretations, and research implications. It must be presented systematically and in a manner that is easy for readers to understand (White & Marsh, 2006).

This graphic explains the steps of the content analysis method developed by Klaus Krippendorff. The steps begin with unitizing, followed by sampling, recording, reducing, inferring, narrating, and designing.

Figure1. Klaus Krippendorff's Content Analysis Steps

The scheme above outlines the steps of research using Krippendorff's theory. The research begins by selecting the elements and topics to be studied. The next stage involves selecting the research sample. Once the sample is obtained, it is recorded, and coding related to the points to be studied is conducted. The subsequent stage involves interpreting the themes in accordance with the research inquiry.

Krippendorff's content analysis also pays attention to the structure and patterns of the messages conveyed. In Abu Ubaidah's speech, we can observe patterns such as emphasis on the significance of Ramadan as a month of victory and jihad, as well as calls for unity in resistance against the oppressors. Overall, Klaus Krippendorff's content analysis theory helps to unravel the messages contained in Abu Ubaidah's speech and understand how these messages affect the audience and society as a whole in the context of the Palestinian struggle against Israeli occupation.

Social and cultural aspects are factors that influence the position of the speech (Abdurrahman, 2024; RADJABOVICH et al., 2023). Social and cultural influences will affect the topics conveyed in the speech (Paz et al., 2020). Social and cultural factors influence the topic, language, and strategies in delivering the speech (Azul & Hancock, 2020). Choosing the wrong language and topic will affect the reception of the speech content itself.

The final analysis of this study systematically applies Krippendorff's seven stages of content analysis—unitizing, sampling, recording, reducing, inferring, narrating, and designing—to synthesize findings from linguistic analysis, content analysis, and the socio-political context of Abu Ubaidah's speeches. This approach ensures a comprehensive understanding of the rhetorical strategies employed and their impact on the audience, while also highlighting the structure and deeper socio-cultural significance of the speeches.

The first stage, unitizing, involves segmenting the speeches into smaller units of analysis, such as sentences, phrases, or thematic sections. These units are identified based on their relevance to rhetorical strategies, key messages, and socio-political themes. For example, segments emphasizing unity, resistance, or cultural identity are grouped as distinct units to ensure a focused and systematic examination of the speech content.

The next stage is sampling, in which purposive sampling techniques are employed to select speeches most relevant to the research objectives. Speeches addressing critical moments, such as the Aqsa Storm operation and its aftermath, are prioritized. These samples are chosen to reflect broader rhetorical and ideological patterns typical of Abu Ubaidah's oratory style, ensuring the reliability of the findings in depicting his overall

rhetoric.

Subsequently, the recording (coding) stage involves transcribing the speeches and coding them based on predefined categories derived from Aristotle's rhetorical theory (ethos, pathos, logos) and Arabic balaghah principles (ilmu ma'ani, bayan, and badi'). For instance, ethos is evident in efforts to establish credibility through references to shared cultural and religious values; pathos is conveyed through emotional appeals that evoke the collective identity and shared experiences of suffering; and logos is expressed through logical arguments affirming the legitimacy of resistance and the moral obligation to unite.

The coded data are then reduced to identify recurring themes and patterns. Key themes include calls for unity as a form of collective action against oppression, the framing of resistance as a religious and moral duty, and the emphasis on cultural and religious identity to strengthen solidarity. This data reduction ensures the analysis focuses on the most significant and impactful elements of the speeches.

In the inferring stage, these themes are interpreted within their socio-political and cultural contexts. For example, the emphasis on Ramadan in the speeches is linked to its significance as a time of spiritual reflection and collective resilience, amplifying the emotional resonance of calls for unity and resistance. Similarly, the use of metaphors and Quranic references reinforces the ideological legitimacy of the messages.

The findings are then synthesized into a cohesive narrative in the narrating stage, illustrating how Abu Ubaidah strategically employs rhetorical devices to mobilize his audience. His speeches combine logical arguments (logos), emotional appeals (pathos), and credibility (ethos) to create powerful and culturally resonant messages.

Finally, in the designing stage, the analysis is integrated into a broader framework to understand the implications of rhetoric in conflict contexts. This stage also includes formulating recommendations for further research on the relationship between rhetoric, ideology, and cultural identity in Arabic discourse.

The synthesis of this analysis reveals that Abu Ubaidah's speeches are not merely a form of communication but also tools for ideological reinforcement and collective mobilization. His emphasis on unity and resistance aligns closely with the socio-political realities of his audience, while the strategic use of Arabic rhetorical traditions enhances the persuasive power of his messages. By systematically applying Krippendorff's content analysis, this study highlights the profound impact of speeches as a medium for shaping cultural and political narratives.

CONCLUSION

This study evaluates the context and messages conveyed in Abu Ubaidah's speech in response to the Israel attack on Gaza following the Al-Aqsa Storm event on October 7, 2023. The speech, disseminated through the aljazeeramubasher Instagram account, was analyzed with a focus on elements such as enthusiasm, readiness, calls to action, optimism, disappointment, and profound aspirations for victory, as well as belief in Allah's promise regarding the liberation of Palestine from Israeli occupation. Through a methodological approach involving data collection techniques such as listening and writing comprehension from Klaus Krippendorff's perspective, as well as content analysis, this research successfully delineates how the speech influences the spirit of resistance and garners support among the Palestinian community and its allies.

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