



## ANALYSIS OF HUMANITARIAN DISCOURSE IN MAHMOUD ABBAS' SPEECH AT THE 2018 UN SESSION: A FAIRCLOUGH PERSPECTIVE

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### Abstract

This research aims to decipher the talk of humankind displayed in Palestinian President Mahmoud Abbas's discourse within the 73rd Jointed together Countries (UN) Common Gathering of 2018. Palestinian freedom from the Israelian occupation could be an exceptionally complex universal matter since numerous variables avoid the goal. The strategy that will be utilized in this inquire about could be a subjective strategy with an expressive approach The Critical Discourse Analysis (CDA) hypothesis of Norman Fairclough. The result of this ponder is the talk of humankind found in Mahmoud Abbas's discourse that has awakened to such phonetic components as lexicon and sentence. Such components lead to an extraordinary talk which is additionally impacted by such intertextual perspectives as social and cultural. Concurring to Fairclough's hypothesis, the structure of a talk comes about from an outside figure of dialect building a literary development because it did with Mahmoud Abbas's discourse content. The developing universal bolster and part of the Jointed together Country (UN) as a world peace organization proceeds to campaign the compassionate talk of Palestine autonomy has given the Palestinian President's opportunity to bring Palestinian desires and desires through the 73rd UN common get together of 2018.

### تجريد

يهدف هذا البحث إلى كشف الخطاب الإنساني الذي ظهر في خطاب الرئيس الفلسطيني محمود عباس خلال الدورة الثالثة والسبعين للجمعية العامة للأمم المتحدة عام ٢٠١٨. إن استقلال فلسطين عن الاحتلال الإسرائيلي قضية دولية معقدة للغاية بسبب العديد من العوامل التي تعيق تحقيقها. تعتمد هذه الدراسة على منهج نوعي باستخدام مقاربة وصفية تستند إلى نظرية التحليل النقدي للخطاب (CDA) لنورمان فيركلاف. أظهرت نتائج هذه الدراسة أن الخطاب الإنساني في خطاب محمود عباس يتجلى في عناصر لغوية مثل المعجم وبنية الجملة. تشكل هذه العناصر خطاباً قوياً يتأثر أيضاً بالجوانب التناسبية مثل العوامل الاجتماعية والثقافية. ووفقاً لنظرية فيركلاف، فإن بنية الخطاب تتشكل من العوامل الخارجية للغة التي تبني التكوين النصي، كما هو الحال في محتوى خطاب محمود عباس. إن الدعم الدولي المتزايد والدور الذي تلعبه الأمم المتحدة كمنظمة عالمية للسلام يواصلان الترويج للخطاب الإنساني بشأن استقلال فلسطين، مما منح الرئيس الفلسطيني فرصة لعرض تطلعات وآمال الشعب الفلسطيني من خلال الدورة الثالثة والسبعين للجمعية العامة للأمم المتحدة عام ٢٠١٨.

### Abstrak

Penelitian ini bertujuan untuk mengungkap wacana kemanusiaan yang ditampilkan dalam pidato Presiden Palestina, Mahmoud Abbas, pada Sidang Umum Perserikatan Bangsa-Bangsa (PBB) ke-73 tahun 2018.

**Kata kunci:**

*Mahmoud Abbas  
Wacana Kemanusiaan  
Norman Fairclough*

Kemerdekaan Palestina dari pendudukan Israel merupakan permasalahan internasional yang sangat kompleks karena banyak faktor yang menghambat penyelesaiannya. Metode yang digunakan dalam penelitian ini adalah metode kualitatif dengan pendekatan deskriptif berdasarkan teori Analisis Wacana Kritis (Critical Discourse Analysis/CDA) dari Norman Fairclough. Hasil dari penelitian ini menunjukkan bahwa wacana kemanusiaan dalam pidato Mahmoud Abbas tercermin dalam unsur-unsur linguistik seperti leksikon dan struktur kalimat. Unsur-unsur ini membentuk wacana yang kuat, yang juga dipengaruhi oleh aspek intertekstualitas, termasuk faktor sosial dan budaya. Menurut teori Fairclough, struktur suatu wacana terbentuk dari faktor eksternal bahasa yang membangun konstruksi tekstual, sebagaimana terjadi dalam isi pidato Mahmoud Abbas. Dukungan internasional yang terus berkembang serta peran Perserikatan Bangsa-Bangsa (PBB) sebagai organisasi perdamaian dunia terus mengkampanyekan wacana kemanusiaan dalam perjuangan kemerdekaan Palestina. Hal ini memberikan kesempatan bagi Presiden Palestina untuk menyampaikan harapan dan aspirasi rakyat Palestina melalui Sidang Umum PBB ke-73 tahun 2018.

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## A. Introduction

In the study of modern linguistics, one of the problems that can be studied is the problem of discourse. According to Chaer, discourse itself is one of the aspects that is closely related to syntax in the study of modern linguistics. However, in its history, many traditionalist grammarians have been skeptical of this discourse analysis. In fact, according to Chomsky, the indifference to discourse analysis in linguistic studies is exacerbated by the structuralist and generative approach that is only limited to syntax at the sentence level. Some linguists, such as Kenneth Lee Pike, have emphasized the importance of conducting analysis on larger units of language than just sentences. Previously, the indifference to discourse analysis may also be due to the complexity and breadth of topics faced in the discourse, which made it seem challenging as an object of study (Chaer 2012, 266-67). In this day and age, things have changed drastically. Discourse analysis has been considered as one of the inseparable parts of the study of linguistics.

According to KBBI (Great Dictionary of Indonesian Language), discourse is defined as the most comprehensive unit of language, manifested in various forms of works such as novels, books, articles, speeches, or sermons. In addition, discourse also

includes the ability or procedure to think systematically, as well as the process of giving consideration based on common sense, and verbal exchange of ideas (KBBI (Kamus Besar Indonesian) Online Version Dictionary n.d.).

Chaer argues that discourse is a complete concept, idea, thought, or idea that can be understood by the reader (in written discourse) or the listener (in oral discourse), without any doubt. As the highest or largest grammatical unit, it means that the discourse is formed from sentences or sentences that meet grammatical requirements, and other discourse requirements. Grammatical requirements in discourse can be met if the discourse has been fostered, or what is called coherence, namely the harmony of relationships between the elements in the discourse (Chaer 2012, 266). The development and reconstruction of this discourse concept, for example, is exemplified by Michel Foucault, who was initially motivated by his anxiety about the reduction of the meaning of discourse (Sara Mills 2011, 26).

The analysis of critical discourse itself according to Norman Fairclough in his book entitled *Critical Discourse Analysis: The Critical Study of Language dan juga Language and Power* explained that the framework for critical discourse analysis itself is an integrase that is structured and composed of three aspects. These three aspects include text analysis, discourse practice analysis, namely text consumption and distribution, as well as sociocultural analysis and discursive event analysis (be it interviews, scientific papers, conversations, and so on) as a whole (Fairclough 1995, 23). According to Jorgensen and Phillips, Fairclough's approach is referred to as a text-oriented discourse analysis that seeks to bring together three traditions. These traditions include textual analysis in the field of linguistics (including Michael Halliday's functional grammar), then macrosociological analysis of social practices including Foucault's theory which does not provide a methodology for text analysis, as well as the interpretive tradition of microsociology in the discipline of sociology (Marianne Jørgensen 2002, 65–66).

This research will focus on Palestinian President Mahmoud Abbas's speech at the 73rd session of the United Nations General Assembly (UN) in 2018. UN General Assembly Session, or *United Nations General Assembly*, is an annual meeting held by the United Nations General Assembly to discuss various issues related to world peace (General Assembly of the United Nations n.d.). One of the issues discussed at the highest UN forum is the issue of conflict that befalls Palestine and Israel. At the forum,

Palestinian President Mahmoud Abbas voiced Palestinian independence and opposed the resolution issued by US President Donald Trump on the recognition of Jerusalem as Israel's capital. Using the analytical knife, namely the analysis of Norman Fairclough's critical discourse, the author will reveal how the discourse of humanism or humanity in the speech delivered by Palestinian President Mahmoud Abbas in the 73rd session of the UN General Assembly.

To support this research, there are several previous studies that are used as review material. The first research was an article titled *Fairclough's Critical Discourse in the Text of the Advertisement Where You Know: Indian Royal Coffee* written by Khikmah Susanti, Puji Anto, Atiek Nur Hidayati. The research in this article is to uncover the ideology and motives behind advertising. The analysis method used is a critical discourse analysis model developed by Norman Fairclough, which pays attention to three dimensions: text (advertising), text practice (discourse), and sociocultural practice. The results of the study show that linguistic analysis in advertising relies on various specific identities, such as millennial generation identity and Indian identity (Susanti, Anto, and Hidayati 2020).

Next is an article titled *Israeli and Palestinian hostages in CNN coverage from Fairclough's perspective* written by Putri Sherina and Zaqiatul Mardiah. This research aims to uncover how CNN, as a news platform representing the perspective of the Western (American) press, portrays Palestine, especially through reports on hostage situations by both Israelis and Palestinians using Fairclough's critical discourse analysis, with a microstructural approach, supported by the corpus Sketch Engine (Sherina and Mardiah 2024).

Next is an article titled *The Use of Ceasefire and Humanitarian Pause in " Hamas to Release 50 Israelis Hostage After Four-Day Humanitarian Pause in Gaza" in Java Pos: A Critical Discourse Analysis Study of Norman Fairclough Model* written by Inez Catur Windy Carmitha and Ari Kusmiatun. This research analyzes the critical discourse of online media news entitled Hamas Will Independence 50 Israeli Hostages After Achieving a Humanitarian Pause in Gaza for Four Days in Java has its contribution in the field of Indonesian language and literature with the results of studies through online news media. This study uses a qualitative method with a critical approach to the discourse analysis approach of the Norman Fairclough model (Carmitha and Kusmiatun 2024).

## **B. Research Methods**

The method that will be used in this study is a descriptive qualitative method. Qualitative research is a research process to understand human or social phenomena by creating a comprehensive and complex picture that can be presented in words, reporting detailed views obtained from informant sources, and carried out in a natural setting (Muhammad Rijal Fadli 2021). This study applies a descriptive qualitative method with the aim of analyzing and interpreting the discourse of humanity. The focus of the analysis was directed to the speech of Palestinian President Mahmoud Abbas, delivered at the 73rd Session of the UN General Assembly. This process involves the study of both the video and the text of the speech in question. The research method used is very relevant to the issue of data collection and processing. In this study, we identified data based on the type, source, collection technique, and analysis method applied.

## **C. Result and Discussion**

According to Norman Fairclough, the framework for critical discourse analysis itself is an integrase that is structured and composed of three aspects. These three aspects include text analysis, followed by discourse practice analysis and sociocultural practice analysis (Fairclough 1989, 92). Therefore, this discussion will be prepared in accordance with these three aspects.

### **1. Humanitarian Discourse Based on Text Analysis**

Fairclough looks at text on many levels. A text is not just displays how an object is described but also how the relationships between objects are defined. In this section, Fairclough's critical discourse analysis focuses on three aspects, namely vocabulary, grammar and cohesion. Both vocabulary, grammar and cohesion analysis have the same four values, namely experiential, relational, expressive and connective (Zainuddin, Darwis, and Iswary 2021). So in this study, we will look at the text dimension of Palestinian President Mahmoud Abbas's speech based on Norman Fairclough's theory.

### **2. Humanitarian Discourse Based on Vocabulary Analysis**

The following are some of the vocabulary in the speech of Palestinian President Mahmoud Abbas at the 73rd UN General Assembly which describes the humanitarian discourse through several words in the table below.

In the transfection analysis itself, it will identify several sentences that will be classified into two types of sentences, namely affirmative sentences and imperative sentences. For this reason, in the first part of this section, we will mention several affirmative sentences that describe the humanitarian discourse in President Mahmoud Abbas's speech:

Word/Mufrodāt	Explanation
جنتكم أطلب	The word جنتكم أطلب is addressed to Israel for what they did. Because the word أطلب can be interpreted as "usurping".
الحرية والاستقلال والعدل	The three words which are a continuation of the two words above which mean freedom, independence and justice are the three aspects that Israel has seized from Palestine.
منظمة التحرير الفلسطينية	The Palestine Liberation Organization, also known in English as <i>the Palestinian Liberation Organization</i> (PLO) which is the highest authority for an independent Palestinian state.
إصدار قانون عنصري	The word إصدار قانون explains that Israel has used a racist law.
قانون القومية للشعب اليهودي	The word للشعب اليهودي which is <i>khobar</i> from the word قانون القومية mentions the special law of the Jewish nation
يشرع التمييز	These two words mean discrimination exclusively. The continuation of the two words, هؤلاء المواطنين العرب completes the two words.
يخرجهم من دائرة المواطنة	The word يخرجهم was restored to the Arabs of Israel whose rights were erased
دولة التمييز العنصري	The word is interpreted as a country that cultivates racial crime (apharteid) like South Africa in the past.
الأمم المتحدة	The United Nations (UN) or in English is referred to as <i>the United Nation</i> (UN) which in Arabic in its official name is الإتحاد الأمم المتحدة.
السلام العربية	It was intended as the peace of the Arab nation proclaimed by Donald Trump, the President of the United States at that time.

Word/Mufrodat	Explanation
حلول إنسانية	The humanitarian solution in question is a satirical expression of the solution initiated by the west but only benefits the Israeli side.
منظمة إرهابية	It is interpreted as a terrorist organization, which is Mahmoud Abbas's insinuation to those who call the PLO a terrorist organization.
إنقاذ عملية السلام	The peace process that Mahmoud Abbas intended was a process mediated by the west.
نهاء احتلالها لدولة فلسطين	The word <i>نهاية احتلالها</i> is returned to Israel which has been committing aggression against Palestine since the mass migration of Jews to Palestine.
المحاكم الدولية	The International Court of Justice, the juridical body or the highest court of the United Nations which in Arabic is referred to as <i>المحكمة الجنائية الدولية</i>
إنهاء الاحتلال	Mahmoud Abbas's call on Israel to stop the occupation of Palestinian territories,
الأونروا	UNRWA ( <i>United Nations Relief and Works Agency for Palestine Refugees</i> ) is a special UN agency that deals with refugee issues and peace for the Palestinian people.
اللاجئين والشتات	Refugees and the Palestinian diaspora who are fighting for the fate of their homeland from afar.
تقديم الدعم السياسي والاقتصادي والمالي	Mahmoud Abbas's plea to the world to continue providing political, economic and material assistance to the Palestinian people
الوكالة التزاماً دولياً ثابتاً	Helping UNRWA, according to Mahmoud Abbas, is an obligation of the international world at large
ظلام الاحتلال إلى زوال	Mahmoud Abbas's message to all Palestinians who listened to his speech that the darkness of occupation or occupation will soon be replaced by peace.

### 3. Humanitarian Discourse Based on Grammatical Analysis

Grammatical analysis in Norman Fairclough's theory of critical discourse analysis includes transitivity, modality, and aspects. For this reason, this section will explain the humanitarian discourse in Mahmoud Abbas's speech based on these three parts.

### **Transfections**

In the transfection analysis itself, it will identify several sentences that will be classified into two types of sentences, namely affirmative sentences and imperative sentences. For this reason, in the first part of this section, we will mention several affirmative sentences that describe the humanitarian discourse in President Mahmoud Abbas's speech:

١. جئتكم أطلب الحرية والاستقلال والعدل لشعبي المظلوم الذي يرنح تحت نير الاحتلال الإسرائيلي منذ ٥١ عاماً.
٢. خلال هذا العام انعقد المجلس الوطني الفلسطيني، برلمان دولة فلسطين، حيث جرى تجديد شرعية مؤسساتنا الوطنية بانتخاب قيادة جديدة لمنظمة التحرير الفلسطينية الممثل الشرعي والوحيد للشعب الفلسطيني.
٣. وقد اتخذ هذا البرلمان قرارات هامة تُلزمنا بإعادة النظر في الاتفاقات الموقعة مع الحكومة الإسرائيلية.
٥. أقدمت إسرائيل على إصدار قانون عنصري تجاوز كل الخطوط الحمراء، أسمته قانون القومية للشعب اليهودي.
٦. ويميّز هذا القانون ضد المواطنين العرب في إسرائيل.
٧. إن هذا القانون يشكل خطأ فادحاً وخطراً محققاً من الناحيتين السياسية والقانونية.
٨. هذا القانون العنصري، أيتها السيدات والسادة، يتحدث عما يسمونه أرض إسرائيل.
٩. إن هذا القانون العنصري يشكل وصمة عار أخرى في جبين دولة إسرائيل.
١٠. وانتظرنا مبادرته بفارغ الصبر، ولكننا فوجئنا بما أقدم عليه من قرارات وإجراءات تتناقض بشكل كامل مع دور والتزامات إدارته تجاه عملية السلام.
١١. وبمجملة هذه المواقف تكون الإدارة قد تنكرت لالتزامات أمريكية سابقة، وقوضت حل الدولتين.
١٢. أن إسرائيل لم تنفذ قراراً واحداً من مئات القرارات التي أصدرها مجلس الأمن وآخرها القرار ٢٣٣٤.
١٣. إننا نقاوم هذا الاحتلال الاستعماري الاستيطاني الإسرائيلي بالوسائل المشروعة التي أقرتها منظماتكم الدولية.
١٤. نحن شعب غير زائد على وجه الكرة الأرضية، بل متجذر فيها منذ خمسة آلاف سنة.
١٥. إننا على موعد قريب مع فجر الحرية والاستقلال، وإن ظلام الاحتلال إلى زوال بإذن الله.



Meanwhile, the types of imperative sentences in President Mahmoud Abbas' speech at the 2018 UN General Assembly session include:

١. وما هي حدود دولة إسرائيل التي أتحدى أن يعرفها أحد منكم؟!.
٢. أدعو دول العالم التي لم تعترف بعد بدولة فلسطين للإسراع بهذا الاعتراف.
٣. أود أن ألفت انتباه حضراتكم بأن دولة فلسطين سوف تترأس في العام ٢٠١٩.
٤. وأريد أن أتوجه هنا مرة أخرى إلى الحكومة البريطانية التي تتحمل مسؤولية تاريخية وسياسية وقانونية وأخلاقية.
٥. أطالب الولايات المتحدة الأمريكية التي دعمت وعد بلفور بكل قوة وعملت مع بريطانيا من أجل تنفيذه بذات الشيء.
٦. أطلب الجمعية العامة للأمم المتحدة بأن تجعل دعم هذه الوكالة التزاماً دولياً ثابتاً.

### **Modalities**

In general, the modality referred to by Norman Fairclough refers to a person's power relations. Where with the ability he has, he is able to interpret it through his speech. Examples of modalities in the closing sentence of Mahmoud Abbas's speech at the 2018 UN General Assembly are:

تحية إكبار لشهدائنا الأبرار وأسرانا البواسل وأقول للفلسطينيين جميعاً، إننا على موعد قريب مع فجر الحرية والاستقلال، وإن ظلام الاحتلال إلى زوال بإذن الله.

The use of modalities in Mahmoud Abbas's speech illustrates his determination and determination to continue to fight with the Palestinian people. In every speech he delivered, he did not forget to insert the word الاستقلال which described how expensive the price of independence was that had to be fought for with blood. Then the last sentence that was spoken before the closing greeting of his speech was also إن ظلام الاحتلال إلى زوال بإذن الله which convinced all Palestinians to always fight together. Because colonialism is a crime against humanity that must be fought, Mahmoud Abbas used his speech and opportunity to speak in front of the world as a propaganda medium and encouragement for Palestinian independence from Israeli occupation.

### **Aspects**

In this speech, Mahmoud Abbas used the أن aspect in his speech. There are several aspects of أن which in Arabic grammar rules is one of the

'awamilun nasb. The use of the word أن which means "will" is a description of the strength of determination and the image of Mahmoud Abbas's determination as the leader of the Palestinian people to be independent from the Israeli colony. And there are several examples of the use of the word أن in Mahmoud Abbas's speech, including:

١. بأن تجعل دعم هذه الوكالة التزاماً دولياً ثابتاً.
٢. وأريد أن أتوجه هنا مرة أخرى إلى الحكومة البريطانية التي تتحمل مسؤولية تاريخية وسياسية وقانونية وأخلاقية.
٣. أتحدى أن يعرفها أحد منكم!؟
٤. وهل يجوز أن تبقى دولة فوق القانون؟

#### **4. Humanitarian Discourse Based on Discourse Practice Analysis**

In the concept of Fairclough, the analysis of discourse practice aims to describe how text is produced and consumed. Texts are formed through a discrete practice, which determines how the text is produced. Most of the factors that form a narrative in a text can be seen in the opening part of a text, especially in speeches. As in the opening speech of Mahmoud Abbas as follows:

السيدة ماريا فرناندا إسبينوزا رئيسة الجمعية العامة للأمم المتحدة، السيد أنطونيو غوتيرش الأمين العام للأمم المتحدة، السيدات والسادة المحترمون.  
في مثل هذه الأيام من العام الماضي، جئكم أطلب الحرية والاستقلال والعدل لشعبي المظلوم الذي يرزح تحت نير الاحتلال الإسرائيلي منذ ٥١ عاماً، وأعود إليكم اليوم وهذا الاحتلال الاستعماري لا زال جائماً على صدورنا، يقوض جهودنا الحثيثة لبناء مؤسسات دولتنا العتيدة، التي اعترفت بها جمعيتكم الموقرة عام ٢٠١٢.

At the beginning, Mahmoud Abbas did not forget to greet the leaders and members of the UN General Assembly with the word السيدة which shows respect and norms of politeness in a forum. In the next section, Mahmoud Abbas uses effective rhetoric to steer the forum into the discourse he will present in his speech. This is the initial foundation that forms the character and meaning of the language in conveying the message. The support of phonological aspects, such as pressure and tone, serves to arouse the audience to feel every word they express. Although his speech was delivered

in Arabic and most of the audience listened through earphones, the character that emerged from Mahmoud Abbas's speech was still able to express the message he wanted to convey to the participants of the 73rd UN General Assembly.

The character of the language builder who aims to string the language rhetoric in Mahmoud Abbas's speech is very clear from the fragment of his opening sentence *نتكم أطلب الحرية والاستقلال والعدل لشعبي*. The sentence fragment opens a series of contents of his speech in the humanitarian discourse that he wants to convey. Where the problem of Israeli colonization of the Palestinian people is a humanitarian problem that must be solved for the benefit of all Palestinian people.

##### **5. Humanitarian Discourse Based on Analysis of Socio-Cultural Practices**

In Norman Fairclough's theory of critical discourse analysis, it is explained that the practice of discourse is a process that produces a relationship between internal factors in the text and external factors that build the discourse in the text. Social and cultural factors are factors that build a discourse that will be conveyed through a text narrative. As contained in Mahmoud Abbas's speech at the 73rd session of the UN General Assembly in 2018. The issue of Palestinian independence, which has been voiced by many parties, forms a construct of humanitarian discourse that must be fought earnestly through existing international forums.

In his speeches, Mahmoud Abbas often uses the word *الاستقلال* which is basically the goal of the great ideals that he and the Palestinian people want to achieve. The expression *الاستقلال* is not only a goal that must be achieved, but there are fundamentalist values contained through the expression of these words. The interpretation of the word is the result of the construction of discourse that is formed through various levels in the hierarchy of modern linguistic components, ranging from phonemes as the lowest element to discourse as the highest component. Therefore, the content of Mahmoud Abbas's speech highlighted many Western parties, such as the United States and Britain, which are Israel's main allies.

The decision of the President of the United States, Donald Trump, to make Jerusalem the capital of Israel is a hard slap in the face to Palestinian independence aspirations. Moreover, in 2017, when the United States vetoed a UN Security Council resolution rejecting such a unilateral measure, it showed that a number of superpowers, which are also partners of the United States, were indirectly blocking the realization of the long-fought two-state solution. This situation finally gave birth to ideas that developed and were revealed through the rhetoric of Mahmoud Abbas's speech at the UN General Assembly session.

#### **D. Conclusion**

Palestinian President Mahmoud Abbas's speech at the 17th session of the UN General Assembly in 2018, reflects the great hopes and aspirations of the Palestinian people to achieve independence from Israeli occupation. The issue of Palestinian independence has been a hotly discussed humanitarian theme in the international arena for decades. In the speech, Mahmoud Abbas used various narratives that were carefully woven through word choices and sentence arrangements that showed humanitarian rhetoric.

The discourse building factors that are influenced by the basic components in modern linguistics give birth to an idea contained in the text of Mahmoud Abbas's speech. Thus, a discourse was born and contained in the text of the speech delivered in the highest forum of the United Nations (UN).

The humanitarian facts that are clearly visible to this day show how cruel Israel is in annexing Palestinian settlements, both in the West Bank and the Gaza Strip. The biggest challenge experienced by the Palestinian people in achieving their independence is the role of major countries such as the United States and Britain that continue to support the development of the state of Israel, giving birth to a discourse and interpreted in Palestinian President Mahmoud Abbas's speech at the 73rd session of the UN General Assembly in 2018.

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