

**MULTIMODAL ANALYSIS OF EMOJI-TEXT RELATIONS  
AND AMBIENT AFFILIATION IN INSTAGRAM COMMENTS  
ON PALESTINE ISSUE**

**THESIS**

By:

**Shofiyyah Muhtadiatul ‘Adalah**

NIM 210302110077



**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG  
2025**

**MULTIMODAL ANALYSIS OF EMOJI-TEXT RELATIONS  
AND AMBIENT AFFILIATION IN INSTAGRAM COMMENTS  
ON PALESTINE ISSUE**

**THESIS**

Presented to:

Universitas Islam Negeri Maulana Malik Ibrahim Malang

In Partial Fulfillment of the Requirements for the Degree of Sarjana Sastra (S.S)

By:

**Shofiyyah Mubtadiatul ‘Adalah**

NIM 210302110077

Advisor:

**Dr. Yayuk Widyastuti Herawati, M. Pd**

NIP 197705032014112002



**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG**

**2025**

## STATE OF AUTHORSHIP

I state that the thesis entitled **“Multimodal Analysis of Emoji-Text Relation and Ambient Affiliation in Instagram Comments on Palestine Issue”** is my original work. I do not include any materials previously written or published by another person, except those cited as references and written in the references. Hereby, if there is any objection or claim, I am the only person who is responsible for that.

Malang, 12 June 2025

The researcher



Shofiyyah Muhtadiatul 'Adalah

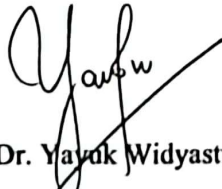
NIM 210302110077

## APPROVAL SHEET

This is to certify that Shofiyyah Muhtadiatul 'Adalah's thesis entitled "**Multimodal Analysis of Emoji-Text Relation and Ambient Affiliation in Instagram Comments on Palestine Issue**" has been approved for thesis examination at Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang, as one of the requirements for the degree of Sarjana Sastra (S.S).

Malang, 12 June 2025

Approved by  
Advisor,



Dr. Yayuk Widyastuti Herawati, M.Pd.  
NIP 197705032014112002

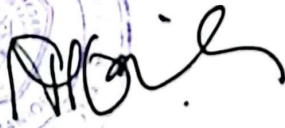
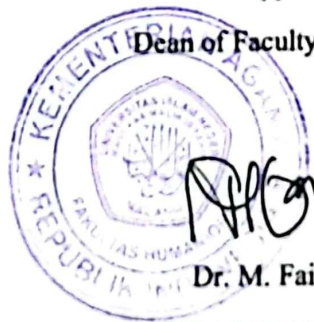
Head of Department of English Literature



Ribut Wahyudi, M.Ed., P.h.D.  
NIP 198112052011011007

Approved by

Dean of Faculty of Humanities,

Dr. M. Faisol, M.Ag  
NIP 197411012003121003

## LEGITIMATION SHEET

This is to certify that Shofiyyah Mubtadiatul 'Adalah's thesis entitled **"Multimodal Analysis of Emoji-Text Relations and Ambient Affiliation in Instagram Comments on Palestine Issue"** has been approved by the Board of Examiners as one of the requirements for the degree of Sarjana Sastra (S.S) in Department of English Literature.

Malang, 12 June 2025

### Board of Examiners

### Signatures

1. Chair Examiner

Dr. Hj. Galuh Nur Rohmah, M.Pd., M.Ed.  
NIP 197402111998032002



2. First Examiner

Dr. Yayuk Widyastuti Herawati, M.Pd.  
NIP 197705032014112002



3. Second Examiner

Habiba Al Umami, M.Hum.  
NIP 199008122019032018



Acknowledge by

Dean,



Dr. M. Faisol, M.Ag

NIP 197411012003121003

## **MOTTO**

“Khairunnas anfa’uhum linnas”

*“The best human among you is the most beneficial for others”*

(HR. Bukhari Muslim)

“Jika kamu tidak tahan dengan lelahnya belajar, maka kamu harus tahan dengan perihnya kebodohan.”

(Imam Syafi’i)

## **DEDICATION**

I dedicate this thesis to my beloved parents, Abi Lukmanul Hakim and Ibu Silfiyani who always pray for me, support me, and are by my side all this time. I also dedicate it to my younger siblings, Hakim, Haniya, and Royyan, hopefully I can be a good model for you all. And of course, to my family and friends around me, especially the Kautsar Squad and Kammi's friends who always provide maximum support and color my days while I am in this foreign land.

## ACKNOWLEDGEMENT

Alhamdulillah rabbil'alam, all praises are due to Allah, the Lord of all that exist, who always gives His grace and guidance. May the peace and blessing of Allah are also poured out to Rasulullah Muhammad PBH, his family and his followers. Because of His mercy, Alhamdulillah I can complete this thesis under the title, "Social Semiotic Analysis of Solidarity Emojis in Instagram Comments on Palestine Issue" to finish my Bachelor of English Literature at UIN Maulana Malik Ibrahim Malang.

Many parties have supported me so that this thesis can be completed well. Thanks to their support and contributions of ideas, my thesis can be completed. Therefore, on this occasion, I would like to express my gratitude to:

1. My supervisor, Dr. Yayuk Widyastuti who has given her best support, guidance, and valueable time, so that alhamdulillah I can finish this thesis smoothly.
2. My parents, Ibu and Abi who always provide me their best support, prayers, and financial support. I also thanks to my little brother, Rabbani Hakim Arrantisyi, Muhammad Royyan El Hakim, and my little sister, Haniya Zahratunnisa who had given me some reminders in the process of finishing this thesis.
3. All my frineds in Malang, especially, my Kautsar's friends, KAMMI, and classmates who had accompanied me and colored my life during my study in Malang.



I acknowledge that my thesis far from perfect. Nonetheless, I hope that readers will find this thesis beneficial and helpful, particularly for future researchers.

Malang, 12 June 2025

The Researcher

Shofiyyah Muhtadiatul ‘Adalah

NIM 210302110077

## ABSTRACT

‘Adalah, Shofiyyah M. (2025). Multimodal Analysis of Emoji-Text Relation in Instagram Comments on Palestine Issue. Undergraduate Thesis. Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang. Advisor: Dr. Yayuk Widyastuti Herawati, M. Pd.

*Key word: Multimodality, Emoji, Ambient Affiliation, Systemic Functional Linguistics, Palestine*

---

The Palestinian issue has long been a sensitive topic and has always attracted international attention. Along with the development of information and communication technology, one of the most effective ways to convey solidarity with the Palestinian issue is through social media. Currently, many social media users interact through the comment section on Instagram, which not only contains text but also emojis as multimodal symbols. This study aims to identify the types of emoji-text convergence in the comments on the “Hourriya” music video by Harris J and reveal how these emoji-text convergences enact communing affiliation strategies to construe ambient affiliation across the comments. This study uses the emoji-text convergence framework by Zappavigna and Logi's (2024b) and the concept of communing affiliation by Zappavigna and Martin (2018), both of which are grounded in Systemic Functional Linguistics. A qualitative method is employed in this study. The results show that the most dominant type of emoji-text relation is depict-illustrate, which appears in 116 out of 225 comments, followed by harmonise-coalesce in 112 comments. These types demonstrate how emojis either visually represent the verbal content or cluster with text to intensify affective meaning. At the level of communing affiliation, the dominant strategies that emerged are convoke and promote. The convoke strategy is realized through the repetition of the Palestinian flag emoji as bonding icon and verbal calls such as “Free Palestine” to invoke shared values, while the promote strategy appears through intensification markers like capital letters and the repetition of the emoji to amplify solidarity expression. Different from previous research that only examines one sign mode, this study integrates a multimodal analysis to illustrate how emoji and text work together in building digital solidarity specifically in Palestine issue. The limitations of this study include the narrow application of the emoji-text convergence framework, the homogeneity of the audience under a pro-Palestinian influencer, and the focus on a single post and platform. Future research is encouraged to apply the framework across broader socio-political contexts, explore more heterogeneous communities, and examine multiple posts or platforms to capture richer dynamics of digital solidarity.

## البحث ملخص

**عدالة، صافية م. (2025).** تحليل متعدد الوسائط لعلاقة الرموز التعبيرية بالنص في تعليقات الانستغرام حول القضية الفلسطينية. رسالة جامعية. قسم الأدب الإنجليزي، كلية العلوم الإنسانية، جامعة مولانا مالك إبراهيم الإسلامية الحكومية مالانج. المشرف: د. يايوك ويدياستوتي هيراواتي، (دكتور في الطب)

السيمائية الاجتماعية، الرموز التعبيرية، اللسانيات الوظيفية المنهجية، فلسطين : المفاتيح الكلمات

لطالما كانت القضية الفلسطينية موضوعًا حساسًا، وحظيت دائمًا باهتمام دولي. ومع تطور تكنولوجيا المعلومات والاتصالات، تُعدّ وسائل التواصل الاجتماعي إحدى أكثر الطرق فعالية للتعبير عن التضامن مع القضية الفلسطينية. يتفاعل حاليًا العديد من مستخدمي وسائل التواصل الاجتماعي عبر خانة التعليقات على إنستغرام، والتي لا تقتصر على النصوص فحسب، بل تتضمن أيضًا رموزًا تعبيرية متعددة الوسائط. تهدف هذه الدراسة إلى تحديد أنواع تقارب الرموز التعبيرية والنصوص في التعليقات على فيديو هاريس جيه الموسيقي "حورية"، وكشف كيفية تطبيق هذا التقارب لاستراتيجية الانتماء المجتمعي لبناء الانتماء الرقمي بين التعليقات. تستخدم هذه الدراسة إطار تقارب الرموز التعبيرية والنصوص الذي وضعه (زابافيجنا ولوغي، ٢٠٢٤ب) ومفهوم الانتماء المجتمعي الذي وضعه (زابافيجنا ومارتن، ٢٠١٨)، وكلاهما مبني على اللغويات الوظيفية المنهجية. وتستخدم هذه الدراسة أساليب نوعية. تُظهر النتائج أن النوع الأكثر شيوعًا لعلاقة الرموز التعبيرية بالنص هو التصوير والتوضيح، والذي يظهر في 116 تعليقًا من أصل 225 تعليقًا، يليه التناغم والاندماج في 112 تعليقًا. تُظهر هذه الأنواع كيف تُمثل الرموز التعبيرية المحتوى اللفظي بصريًا أو تتجمع مع النص لتعزيز المعنى العاطفي. على مستوى الانتماء المجتمعي، فإن الاستراتيجيات السائدة التي تظهر هي الاستدعاء والترويج. تتجلى استراتيجية الاستدعاء من خلال تكرار رمز العلم الفلسطيني كرمز ملزم وتعبيرات لفظية مثل "فلسطين الحرة" لاستحضار القيم المشتركة، بينما تظهر استراتيجية الترويج من خلال علامات التعزيز مثل الأحرف الكبيرة وتكرار الرموز التعبيرية لتعزيز تعبيرات التضامن. على عكس الدراسات السابقة التي حلت وضعًا واحدًا فقط من العلامات، تدمج هذه الدراسة التحليل متعدد الوسائط لتوضيح كيفية عمل الرموز التعبيرية والنص معًا في بناء التضامن الرقمي وتحديدًا فيما يتعلق بالقضية الفلسطينية. تشمل قيود هذه الدراسة ضيق نطاق تطبيق إطار التقارب بين الرموز التعبيرية والنصوص، وتجانس الجمهور في ظل تأثير المؤثرين المؤيدين للفلسطينيين، والتركيز على منشور ومنصة واحدة. نشجع الأبحاث المستقبلية على تطبيق هذا الإطار في سياقات اجتماعية وسياسية أوسع، واستكشاف مجتمعات أكثر تنوعًا، وتحليل منشورات أو منصات متعددة لاستخلاص ديناميكيات أغنى للتضامن الرقمي.

## ABSTRAK

‘Adalah, Shofiyyah M. (2025). Multimodal Analysis of Emoji-Text Relation in Instagram Comments on Palestine Issue. Skripsi. Program Studi Sastra Inggris. Universitas Islam Negeri Maulana Malik Ibrahim Malang. Dosen Pembimbing: Dr. Yayuk Widyastuti Herawati, M. Pd.

*Kata kunci: Multimodal, Emoji, Ambient Affiliation, Linguistik Sistemik Fungsional, Palestina*

---

Isu Palestina telah lama menjadi topik yang sensitif dan selalu menarik perhatian dunia internasional. Seiring dengan perkembangan teknologi informasi dan komunikasi, salah satu cara yang paling efektif untuk menyampaikan solidaritas terhadap isu Palestina adalah melalui media sosial. Saat ini, banyak pengguna media sosial yang berinteraksi melalui kolom komentar di Instagram, yang tidak hanya berisi teks tetapi juga emoji sebagai simbol multimodal. Penelitian ini bertujuan untuk mengidentifikasi jenis konvergensi emoji-teks dalam komentar pada video musik “Hourriya” karya Harris J dan mengungkap bagaimana konvergensi emoji-teks ini menerapkan strategi afiliasi komunal untuk membangun afiliasi digital di antara komentar. Studi ini menggunakan kerangka kerja konvergensi emoji-teks oleh (Zappavigna & Logi, 2024b) dan konsep afiliasi komunal oleh (Zappavigna & Martin, 2018) keduanya didasarkan pada Linguistik Fungsional Sistematis. Metode kualitatif digunakan dalam studi ini. Hasil menunjukkan bahwa jenis hubungan emoji-teks yang paling dominan adalah depict-illustrate, yang muncul dalam 116 dari 225 komentar, diikuti oleh harmonise-coalesce dalam 112 komentar. Jenis-jenis ini menunjukkan bagaimana emoji secara visual mewakili konten verbal atau berkluster dengan teks untuk memperkuat makna afektif. Pada tingkat afiliasi komunal, strategi dominan yang muncul adalah convoke dan promote. Strategi convoke diwujudkan melalui pengulangan emoji bendera Palestina sebagai ikon pengikat dan seruan verbal seperti “Free Palestine” untuk memanggil nilai-nilai bersama, sementara strategi promote muncul melalui penanda penguatan seperti huruf kapital dan pengulangan emoji untuk memperkuat ekspresi solidaritas. Berbeda dengan penelitian sebelumnya yang hanya menganalisis satu mode tanda, studi ini mengintegrasikan analisis multimodal untuk menggambarkan bagaimana emoji dan teks bekerja sama dalam membangun solidaritas digital khususnya dalam isu Palestina. Batasan studi ini meliputi penerapan yang sempit dari kerangka konvergensi emoji-teks, homogenitas audiens di bawah influencer pro-Palestina, dan fokus pada satu posting dan platform. Penelitian masa depan didorong untuk menerapkan kerangka ini dalam konteks sosio-politik yang lebih luas, menjelajahi komunitas yang lebih heterogen, dan menganalisis posting atau platform multiple untuk menangkap dinamika solidaritas digital yang lebih kaya.

## TABLE OF CONTENTS

THESIS .....	i
STATE OF AUTHORSHIP .....	ii
APPROVAL SHEET .....	iii
LEGITIMATION SHEET .....	iv
MOTTO .....	v
DEDICATION .....	vi
ACKNOWLEDGEMENT .....	vii
ABSTRACT .....	ix
البحث ملخص .....	x
ABSTRAK .....	xi
TABLE OF CONTENTS .....	xii
LIST OF TABLES.....	xiv
LIST OF FIGURES .....	xv
APPENDIX .....	xvi
CHAPTER I INTRODUCTION .....	1
A. Background of the Study .....	1
B. Research Question.....	6
C. Research Significance .....	7
D. Scope and Limitation .....	8
E. Definition of Key Terms .....	8
CHAPTER II REVIEW OF RELATED LITERATURE .....	10
A. Multimodal Analysis .....	10
B. Systemic Functional Linguistics (SFL) by Halliday .....	11
a. Ideational Meaning .....	13
b. Interpersonal Meaning .....	14
c. Textual Meaning.....	15
C. Emoji As Visual Communications.....	16
a. History and Development of Emojis .....	16
b. Emojis Function in Communication.....	17

D. The System of Emoji-Text Convergence .....	19
a. Ideational Concurrence .....	19
b. Interpersonal Resonance .....	21
c. Textual Synchronicity .....	23
E. Ambient Affiliation .....	26
a. Convoke Strategy .....	27
b. Finesse Strategy .....	28
c. Promote Strategy .....	29
F. Digital Social Media .....	29
CHAPTER III RESEARCH METHOD .....	31
A. Research Design .....	31
B. Research Instrument .....	32
C. Data and Data Source .....	33
D. Procedure of Data Collection .....	34
E. Procedure of Data Analysis .....	34
F. Triangulation .....	35
CHAPTER IV FINDINGS AND DISCUSSION .....	37
A. Findings .....	37
1. The types of emoji-text convergence are realized in Instagram comments on Harris J's reels about the Palestine issue .....	37
2. The emoji-text convergence enact communing affiliation strategies to construe ambient affiliation across the comments .....	72
B. Discussion .....	81
CHAPTER V CONCLUSION AND SUGGESTIONS .....	87
A. Conclusion .....	87
B. Suggestions .....	88
REFERENCE .....	89
CURRICULUM VITAE .....	94
APPENDIX .....	95

## LIST OF TABLES

Table 3. 1 The Classification of Emoji-Text Convergence .....	32
Table 4. 1 Data of Echo and Coalesce in Harmonise Process.....	41

## LIST OF FIGURES

Figure 2. 1 The system of emoji-text concurrence .....	20
Figure 2. 2 The system of emoji-text resonance.....	22
Figure 2. 3 The system of emoji-text synchronicity .....	24
Figure 3. 1 The system of emoji-text convergence .....	33
Figure 4. 1 The example of data using the emoji-text convergence.....	38



## **APPENDIX**

Appendix 1 List of datum classification .....	95
---	----

# CHAPTER I

## INTRODUCTION

### A. Background of the Study

The Palestinian issue has long been a sensitive topic and has always attracted international attention. During this time, thousands of Palestinians have become victims of violence, with Israeli attacks intensifying in the Gaza region, especially in Rafah, which is one of the last refugee camps for Gazan civilians (Setya, 2024). This situation has drawn global attention, with both Muslim and non-Muslims expressing solidarity on humanitarian grounds. The phenomenon of solidarity movements for Palestine emerged in various major cities such as London (Rony, 2023), Tokyo (Rahayu, 2023), Berlin (Setya, 2023), Paris (Chriastuti, 2024), and Washington D.C (CNN, 2024). Although these countries are dominantly non-Muslims populations, their people voiced the freedom of Palestine. Moreover, they pressured their governments to take a firm stance in supporting human rights in Palestine (Setya, 2023).

As these solidarity movements unfolded in major cities, the momentum spread online, where social media became another key platform for expressing solidarity (Rahmawati, 2024). On Instagram, many reputable influencers voiced their support, including Bella Hadid (Reditya, 2024), Harris J (IDN Times, 2023), and Selena Gomez (ANTARA, 2023). They utilized social media platforms to raise awareness of the situation and highlight the importance of global solidarity. Their followers responded to their courage by liking, sharing, and leaving comments to

support Palestine. Many comments included phrases like, 'Free Palestine' alongside the watermelon emoji, widely used in Instagram posts. This emoji acts as an alternative to a solidarity symbol to avoid being banned and keep the issue raised on social media (Syakira et al., 2024).

In some instances, emojis can have a big impact on the social environment. It happened when the comments on the Instagram accounts of KFC and Starbucks Indonesia were finally closed because the previous comments were invaded by watermelon emojis by Indonesian citizens (Wardani, 2023). This phenomenon demonstrates how emojis can function as icons of affiliation that shape digital social bonds. In this context, the watermelon emoji represents a form of ambient affiliation (Zappavigna, 2011), which is a social bond that does not arise from direct interaction, but rather from the resonance of values and expressions spread across digital public spaces. In other words, social media users express their solidarity without having to know each other or interact directly, simply by consistently using the same symbol. This practice creates a sense of togetherness and collective feeling that supports the Palestinian struggle emotionally and ideologically.

In response to this phenomenon, this study examines the use of emojis in more depth by linking their relationship to text. This is in line with several previous studies, emojis are a type of communication that is ambiguous and does not always have a fixed meaning (Częstochowska et al., 2022). Therefore, the meaning of emojis is highly dependent on the social and linguistic context surrounding them (Boutet et al., 2021; Ghazanfar, 2022; Hashmi et al., 2021). In this regard, (Zappavigna & Logi, 2024a) emphasize that because emojis are not fully defined

(underspecified), their interpretation is highly dependent on the accompanying verbal text. Therefore, in this study, the researchers examine the relationship between emojis and text that semiotically form a multimodal relationship using a multimodal analysis approach, particularly in observing the convergence between emojis and text to understand how the meaning of solidarity is formed and creates social affiliation among comments in digital communication practices.

In order to give a solid foundation in this study, the researcher divided the previous study into four groups. The first group is the study of emoji in socio-political issue as a marker of attitude, emotion, and political identity, as in (Hilman & Wahyudi, 2025; Kariryaa et al., 2022; Miltner, 2021). The study in Kariryaa et al., (2022) and Fatima et al., (2025) highlights how emojis are used to reinforce their national and ideological identities, specifically in the use of flag emoji. Meanwhile, the research in (Hilman & Wahyudi, 2025) examine the use of emojis in Indonesian election comments to reveal political affiliations. And (Miltner, 2021) discusses the use of emojis in the context of racism, showing that emojis can be both a tool of resistance and a symbol of discrimination.

The second group is the previous studies that discuss representations of resistance and solidarity with Palestine using a multimodal approach. Lulu et al., (2022) and Liaqat et al., (2024) analyzed political cartoons as visual media that portray suffering, resilience, and humanitarian issue to evoke empathy and global awareness. Arfan et al., (2024) highlight how visual symbols such as graffiti, posters, watermelons, and kufiya serve as tools of resistance and identity formation.

The next group consists of studies that analyze emojis and text using an SFL approach as in (Logi & Zappavigna, 2021; Zappavigna & Logi, 2024a). In (Logi & Zappavigna, 2021) showed that emojis reinforce affective attitudes through discourse semantics features but without a clear categorization of emoji-text relations. This gap was addressed in (Zappavigna & Logi, 2024a) which developed the emoji-text convergence framework, dividing the relations into ideational concurrence, interpersonal resonance, and textual synchronicity. However, their studies is limited to socio-political contexts like feminism with a heterogeneous audience community.

Meanwhile, the last group consists of that explored communing affiliation in the digital communication. This concept, which extends ambient affiliation (Zappavigna, 2011) was further developed by (Zappavigna & Martin, 2018), through strategies such as convoke, finesse, and promote. These strategies have been applied in various studies, such as (Zappavigna, 2021), who found convoke to be dominant in ASMR YouTube comments, (Zappavigna & Dreyfus, 2022) also identified convoke as central in uniting shared experiences during the COVID-19 pandemic, while (Makki & Zappavigna, 2022) showed how Donald Trump used promote through hyperbolic language to build political solidarity online.

Although previous studies have explored the role of emojis in political discourse and multimodal representations of resistance, few have specifically examined how emojis and text interact semiotically to construct digital solidarity in the context of the Palestine issue. While the emoji-text convergence framework (Zappavigna & Logi, 2024a) introduces the concept of ambient affiliation and briefly mentions its

subcategories, including communing affiliation, it does not elaborate on the specific strategies involved. This study addresses these gaps by applying communing affiliation strategies (Zappavigna & Martin, 2018) to examine how emoji-text convergence contributes to the formation of digital solidarity in Instagram comments.

This research examines the use of emojis and their relational meaning with text in Instagram comments as a form of solidarity with the Palestinian issue. The choice of this subject is based on the increasing number of Instagram users as the main platform for building opinions and social interactions (Adindaa, 2024). Specifically in Gen Z social media users, 91% of them are on Instagram (Aubree, 2024) and most of them are also being an influencer who shaped public discourse through visual-verbal resources.

One of the influencer is Harris J, who is the subject of this study. He is a Muslim singer from England who popular for actively voicing his support for Palestine through social media. This study selected the comments section on the music video “Hourriya” posted on the @harrisjofficial account. The account was selected because it has a community of followers who consistently respond to the Palestinian issue through emotionally charged and multimodal comments. Additionally, the comments also reflect shared values and concerns, making this account a potential space for the formation of ambient affiliation, a social bond that emerges through collective semiotic practices in digital spaces, which can occur without direct interaction between users.

This study is based on three main assumptions. First, when Harris J posted content related to Palestine, his followers, who were mostly Muslim, tended to respond in line with the values he promoted, namely a pro-Palestinian stance. Second, based on shared values and emotional expressions in comments, it is assumed that solidarity is formed among users, manifested in their digital communication practices. Third, through multimodal analysis, it is assumed that the strategies of communing affiliation used by users to build social bonds indirectly through a combination of visual and verbal resources can be revealed.

The purpose of this research is to provide an in-depth understanding of the types of emoji-text convergence and the communing affiliation strategies reflected in Instagram comments, which contribute to the formation of ambient affiliation. More specifically, this study aims to answer two main research questions. The first is to identify the types of emoji-text convergence are realized in Instagram comments on Harris J's reel about the Palestine issue by using Zappavigna and Logi's (2024b) framework. The second is to reveal how these emoji-text convergences enact communing affiliation strategies to construe ambient affiliation across the comments, specifically using the concept of communing affiliation by Zappavigna and Martin (2018).

## **B. Research Question**

Based on the research background above, the research questions in this study are:

1. What types of emoji-text convergence are realized in Instagram comments on Harris J's reel about the Palestine issue?

2. How does emoji-text convergence enact communing affiliation strategies to construe ambient affiliation across the comments?

### **C. Research Significance**

This study contributes to academic literature by offering an integrative approach to understanding the formation of social affiliations in digital discourse. By combining emoji-text convergence analysis at the individual comment level and ambient affiliation at the cross-comment level, this study reveals the communing affiliation strategies semiotically constructed by users in response to socio-political issues. This study also develops and expands the emoji-text convergence framework (Zappavigna & Logi, 2024b) by applying it in the context of digital solidarity in socio-political discourse. Thus, this study not only confirms the existence of solidarity but also demonstrates how social affiliations are formed through multimodal relationships between emojis and text in digital communication practices.

Practically, this study could be a reference for future researchers who are interested in exploring forms of digital solidarity, especially through a multimodal approach. This study opens up space for further research on how visual and verbal resources are strategically used in other socio-political issues. Additionally, for social media users, this study provides insight into how simple practices such as the use of emojis and text in comments play a significant role in building social connections and demonstrating collective support in digital spaces.



## **D. Scope and Limitation**

This research focuses on the emoji and text relation as contribute to multimodal analysis using the framework of emoji-text convergence by (Zappavigna & Logi, 2024b) and the concept of ambient affiliation specifically in communing affiliation (Zappavigna & Martin, 2018) which grounded in Systemic Functional Linguistics by Halliday (1978). This research focuses on posts related to the Palestinian issue on the @harrisjofficial Instagram account. Therefore, this research does not cover interactions on other social media platforms such as Twitter or Facebook.

## **E. Definition of Key Terms**

### **1. Multimodal Analysis**

A research approach that examines how meaning is created through the interplay of various semiotic modes such as verbal text, images, emoji, sounds, and other visual elements.

### **2. Emojis**

Emojis are small icons used in digital communication to express emotions, objects, activities, or ideas. In this study, emojis refer to visual signs used on Instagram to express support for the Palestinian issue.

### **3. Ambient Affiliation**

A concept to understanding how social bonds are formed in the digital media environment, especially when direct interaction does not always occur.

#### 4. Digital Social Media

Digital social media is an internet-based platform that allows the users to communicate interactively through the texts, images, videos, and emojis. In the context of social semiotic analysis, these media, such as Instagram, become multimodal spaces to express solidarity and build social affiliation towards global issues, such as the Palestine cause.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter explains about multimodal analysis, Systemic Functional Linguistics, emoji as visual communications, the system of emoji-text convergence, ambient affiliation, and digital social media.

#### **A. Multimodal Analysis**

Multimodal analysis is an approach that examines how meaning is created through the interplay of various semiotic modes such as language, image, gesture, sound, and spatial (Kress, 2010). In today's digital communication, such as on social media platforms, often incorporates diverse content elements such as text, images, emojis, GIFs, and videos (Poulsen & Kvåle, 2018). These semiotic resources often appear simultaneously, forming multimodal ensembles that allow users to communicate evaluative stance, emotion, and solidarity through more than just words. Multimodal analysis thus reflects existing social practices by showing how people use different semiotic modes in everyday life to interpret and represent the world (van Leeuwen, 2005). It captures how discourse shifts from real-world experience into socially situated representations, influenced by context and culture.

The foundation of multimodality lies in social semiotics, a theory initiated by Halliday (1978), who conceptualized language as a system of meaning-making that serves three metafunctions: ideational, interpersonal, and textual meaning. Kress and Leeuwen (2021) expanded this idea beyond language to include other modes, such as images and layout, in their work *Reading Images: The Grammar of Visual*

Design. They argue that just like language, visual and spatial modes also have their own grammar that contributes to meaning-making.

In this research, multimodal analysis is used to examine the relational convergence between emoji and text in Instagram comments, particularly on posts related to the Palestine issue. This emoji-text relation, as discussed by Zappavigna & Logi (2024b) is a prime site of multimodal meaning-making, where the visual (emoji) and linguistic (text) modes are synchronized to construct shared emotional and ideological stances. Rather than analyzing each mode in isolation, this study considers how the convergence of these modes contributes to the construction of solidarity and evaluative meaning within the ambient social environment of digital media.

### **B. Systemic Functional Linguistics (SFL) by Halliday**

Systemic Functional Linguistics (SFL) is firstly developed by the social semiotic linguist, Michael Alexander Kirkwood Halliday or popularly called by M.A.K Halliday. He proposed the theory of language, which highlights the relationship between language, text, and context (Halliday & Hasan, 1989). SFL is also a functional theory of language, which describes how people use language to make meaning in context (Halliday & Matthiesen, 2004). That is why in SFL, the key point of interest is language as social semiotic. As Halliday mentioned in (Eggins, 2004) that the function of language as a social semiotic is to facilitate everyday social interactions between individuals.

Moreover, SFL examines the language depends on social context that involves three statums in context analysis, there are context of situation, context of culture, context of ideology (Halliday & Hasan, 1989). Then, the social semiotic of the text can be discovered by using the analysis of social context as a tool to fully investigate the meaning of the text (Suardana, 2021). As a tool of functional analysis, this theory has three metafunctions: the ideational metafunction (field-experiences), the interpersonal metafunction (interaction/engagement), and the textual metafunction (organization of discourse).

According to Halliday & Matthiesen (2004), ideational metafunction aims to represent experiences and relationships between phenomena. This metafunction has two components, namely the experiential and the logical. The experiential is a resource for describing real-world and inner-world experiences, such as feelings, beliefs, and reflections. It involves processes, participants, and circumscriptions, while the logical is the resource to construe and create relations of phenomena and events. The second metafunction is interpersonal which functions to construct and manage social relations. Through this metafunction, speakers or writers can convey attitudes, emotions, and intentions, and establish interactions with the audience. The last metafunction is textual which functions to help structure a text or discourse that is logically connected and relevant to the context. It creates a cohesive and coherent structure of information so that the message can be well received (Halliday, 1978; Halliday & Hasan, 1976).

### **a. Ideational Meaning**

According Halliday & Matthiesen (2004), ideational metafunction aims to represent experiences and relationships between phenomena. This metafunction has two components, namely the experiential and the logical. The experiential is a resource for describing real-world and inner-world experiences, such as feelings, beliefs, and reflections. It involves processes, participants, and circumscriptions, while the logical is the resource to construe and create relations of phenomena and events.

Furthermore, ideational meaning is described through the discourse semantic systems of ideation and connexion which realise the field register variable. Based on (Zappavigna & Logi, 2024b) the exploration of ideational meaning only focuses on ideation since the emojis appear to have only limited capacity to coordinate with connexion (concerned with logical, conjunctive relations between stretches of discourse).

Ideation include the resources to construct experiential meaning. In other words, ideation helps to understand that it focuses on activities, the participants who are involved, and their qualities and relationships (Martin & Rose, 2007). To model the construction of this experience, ideation uses three main units, starting with elements, then forming figures, and ending with sequences. Furthermore, elements is divided into three types, entities (name or taxonomies item, such as “flag”), occurrences (events or activities, such as “drink”) and qualities (assessment or

fashion description, such as “like it’s going out of fashion) (Zappavigna & Logi, 2024b).

For more in-depth analysis, (Hao, 2020) classified the entities into six types, such as source (an agent in material process, including speech and thought), thing (non-conscious, often material participants), activity (process that have been nominalized), semiotic (encompass participants related to facts, locutions or ideas), place and time include spatial and temporal localizations, respectively.

### **b. Interpersonal Meaning**

Based on Halliday and Matthiessen (2004), the interpersonal meaning functions to construct and manage social relations. Through this metafunction, speakers or writers can convey attitudes, emotions, and intentions, and establish interactions with the audience. Within the discourse semantic system, this metafunction is elaborated through the Appraisal Theory developed by Martin & White (2005). The Appraisal Theory analyzes how language expresses evaluation, stance, and alignment in discourse. There are three main components in this system: attitude, graduation, and engagement.

The attitude refers to the expression of feelings, social judgments, and aesthetic values. It is divided into three types: affect, which deals with emotional responses or personal feelings (e.g. sadness, joy, fear); judgment, which evaluates human behavior with reference to social norms (e.g. brave, cruel, unjust); and appreciation, which evaluates objects, phenomena, or performances based on value or aesthetics (e.g. beautiful, tragic, iconic).

The graduation deals with the intensity and scalability of attitude, allowing it to be upscaled or downscaled. It has two types: force, which amplifies the degree of intensity (e.g. very, extremely, repeated emojis for visual force); and focus, which sharpens or softens the category boundaries of an attitude (e.g. a true hero, kind of unfair).

The last is engagement refers to how speakers or writers position their voices in relation to other voices or viewpoints. It includes monogloss, where the speaker presents their stance as uncontested (e.g. Palestine must be free.); and heterogloss, where the speaker entertains, attributes, or counters alternative voices (e.g. some people say..., maybe, I believe).

In this study, the Appraisal Theory is used as a layering tool within the analysis of interpersonal resonance, especially in interpreting how users express solidarity, emotion, and stance through emoji-text relations in Instagram comments. It also plays a significant role in understanding how interpersonal meanings contribute to the formation of ambient affiliation, by showing how affective stances resonate across users through multimodal expressions.

### **c. Textual Meaning**

The textual meaning refers to how language is organized to form a coherent and meaningful whole (Halliday & Matthiessen, 2004). It relates to how texts create cohesion, predictability, and flow, allowing the message to be structured effectively for the reader or listener. In the discourse semantic system, textual meaning is realized through the systems of identification and periodicity (Martin & Rose,



2007). However, in this study, the focus is not on tracking referents or clause-level theme-new structures, but rather on how semiotic modes such as emoji and text are synchronized in time to create meaning.

In this context, the concept of textual synchronicity (Zappavigna & Logi, 2024b) is used to explain how emoji and verbal text in Instagram comments are temporally aligned and read as unified meaning-making units. This kind of synchronization enacts textual meaning because it enhances the cohesion and fluency of the multimodal message, even without structural clause-level resources. In this way, emoji–text combinations are read as coherent waves of meaning, visually and verbally, contributing to the smooth flow of evaluative stance in digital discourse.

### **C. Emoji As Visual Communications**

#### **a. History and Development of Emojis**

The word of emoji comes from Japanese 絵文字 – “絵”(e) means ‘picture’ and “文”(moji) means ‘letter, character.’ Therefore, the definition of emoji is the ‘picture word’. Emoji can deliver word without literally word itself. Emoji can deliver word, message, meaning through the picture. Thus, people in today’s era use emojis as an effective way to deliver message or thought.

Emoji were first developed in the late 1990s by Shigetaka Kurita, a Japanese designer, as part of a visual communication system designed for NTT Docomo, a Japanese telecommunications company. The initial design of emoji was very

simple, consisting of 176 icons representing emotions, weather, food and other everyday elements.

Even though, the use of emojis have been used and developed over the last few years, however, they are not new as a form of visual communication. Other icons were used in the past to convey human expressions and feelings as the emoticon in 1982 created by Scott Fahlman. He purposed the use of punctuation faces :- ) to help people differ a message was intended a joke (Dresner & Herring, 2010). There is also kaomoji, a Japanese emoticon, which popular in 1986. Kaomoji comes from the word kao means 'face' and moji means 'character'. Not only that, smiley, a yellow face symbol with dot-shaped eyes and a wide smile that became popular in the 1960s as a symbol of emotional expression.

The development of emoji became more significant when information and communication technology grew rapidly in the 21st century. It also accelerated when the Unicode Consortium began incorporating emoji into its standards in 2010, enabling their universal use across multiple platforms. Today, emojis have become a global communication tool with over 3,600 emojis available across devices and apps (Jennifer, 2022). Various platforms such as WhatsApp, Instagram, and TikTok have also added specific versions of emoji that fit each platform's identity, enriching the context in which they are used.

#### **b. Emojis Function in Communication**

Emojis play a significant role in digital communication as nonverbal cues that can help briefly convey meaning. As digital kinesic elements, emojis replace

visual cues such as facial expressions to show emotion. In line with the opinion expressed by McCulloh (2019) and Seargeant (2019) in (Telaumbanua et al., 2023) that emojis function not only to mediate but also enrich the written text, providing visual cues that convey emotions and contextual nuances. In this case, emojis can reduce the risk of ambiguity in messages, provide emotional context to conversations, and help recipients understand the sender's intent more accurately. That's why when text alone isn't enough to convey feelings, emojis can provide additional clarity. Thus, emojis also function as symbols that enhance expressivity and clarity of language in the digital age.

In addition, emojis allow communication to become more personalized and intimate. By adding an emotional dimension, emojis can strengthen interpersonal relationships in both personal and professional contexts (Boutet et al., 2021). In the world of marketing, emojis have become an essential tool to grab users' attention. They add visual appeal to digital messages, increase engagement rates, and make it easier for brands to communicate creatively with their audience.

Furthermore, the use of emojis facilitates communication in various cultural and social contexts. Moreover, emojis serve as a universal tool that can cross language barriers, making them an ideal solution in cross-cultural communication. On platforms like social media, emojis add personality to posts, increase interaction levels, and help convey messages in an attention-getting way. In the context of psychology, the use of emojis is also associated with an improvement in users' mood, where they feel more emotionally connected to the sender of the message (Dalle Nogare et al., 2023).

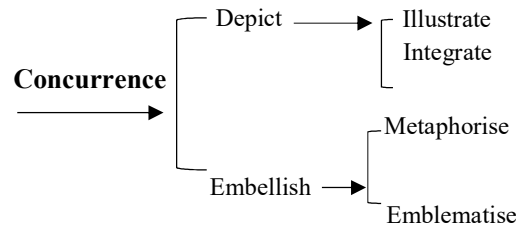
## **D. The System of Emoji-Text Convergence**

The system of emoji-text convergence, introduced by Michele Zappavigna and Lorenzo Logi (2024b) is a theoretical framework that explores how text and emojis interact to create meaning in digital communication. Rooted in social semiotics and Systemic Functional Linguistics (SFL), this framework provides a lens to examine the complicated relationships between linguistic and visual elements in multimodal texts. It highlights how emojis, as semiotic resources, function alongside text to enhance, complement, or modify meaning. The emoji-text convergence focuses on three core dimensions: ideational concurrence, interpersonal resonance, and textual synchronicity.

### **a. Ideational Concurrence**

Ideational concurrence in line with the principle of ideational metafunction in SFL. It focuses on how language represents ideas or experiences. In the context of emoji and text analysis, ideational concurrence concentrates on how emoji and text work together to represent what is being said in the text, such as objects, activities, places, or events. Zappavigna and Logi (2024) elaborate ideational concurrence into two main pathways, each of which has its own way of realizing this shared idea representation, namely depict and embellish. As this relationship is depicted in Figure 2.1.

Figure 2. 1 The system of emoji-text concurrence



### 1. Depict

The depict process applies when an emoji depicts what is mentioned in the text. It involves the use of emoji in a relatively congruent or unidirectional manner with the representation of the ideas contained in the text. In other words, the emoji serves to present the visual or concrete aspect of the idea or experience being discussed. The depict process is further divided into two, namely, illustrate.

In illustrate, emojis provide more specific visual examples or direct representations of what is mentioned in the text. Emojis function as visual representations that parallel and clarify textual ideas. In other words, the emoji illustrates what is mentioned in the text, but does not replace it. Meanwhile, the integrate goes a step further. Here, the emoji is not just an illustration, but it merges semantically with the textual element, becoming an integral part of the idea representation itself. The entire ideational meaning emerges from the seamless combination of the two. In this case, a text without emoji would feel incomplete or miss the important ideational nuances that emoji bring.

## **2. Embellish**

The relationship between emoji and text is not fully congruent or unidirectional with the literal representation of ideas in the text. Another way of adding meaning is through relations of embellishing through drawing on figurative meanings. In this way, emojis do not simply illustrate, but enrich or add new dimensions to ideas through more abstract or figurative means. There are two types of embellishing, metaphorise and emblematised.

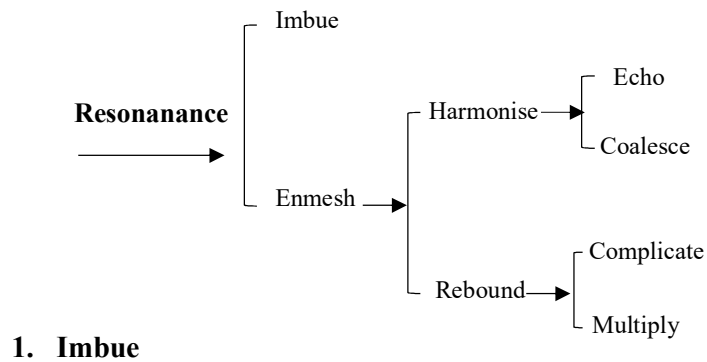
Metaphorise as in incongruent relation occurs where an emoji represents something other than its congruent interpretation in relation to the coc-text. In other words, an emoji is used metaphorically to represent an idea that is different from the literal meaning of the emoji. Meanwhile, in a situation where an incongruent relationship between emoji and text has stabilized to the point where the emoji represents a culturally specific idea or concept, this is known as emblematised. In other words, the emoji comes to stand as a symbol for an idea or concept from the cultural context.

### **b. Interpersonal Resonance**

Interpersonal resonance dimension in line with Halliday's principle in SFL, specifically in interpersonal metafunction, where the speakers or writers convey attitudes, emotions, and intentions, and establish interactions with the audience. In this dimension, refers to the way emoji and text work together to construct interpersonal meanings, such as expressions of emotion, attitude or evaluation. In this context, emojis play an active role in conveying or reinforcing the feelings and

attitudes of the comment writer. Emojis can fill in the gaps of interpersonal meaning, emphasize, reinforce or even change the interpersonal meaning of the accompanying text. This interaction is called resonance because emoji and text echo and influence each other in conveying meaning. Then, Zappavigna and Logi (2024b) divided this dimension into categories, imbue and enmesh, where the enmesh process is further divided into several processes as illustrated in Figure. 2.2.

Figure 2. 2 The system of emoji-text resonance



Imbue occurs when an emoji adds interpersonal meaning to an otherwise ideationally focused post. In other words, they co-construe the emotional state that is not explicitly stated in the text.

## 2. Enmesh

The enmesh process occurs when emoji and text synergize to construct an interpersonal expression of feelings or attitudes. In this framework, Zappavigna and Logi (2024b) divides the enmesh process into two types, namely, harmonise and rebound. The harmonise occurs when emoji and co-text construe a concordant

interpersonal meaning. However, the rebound occurs when there is a discordance or compound interpersonal meaning between the emoji and text.

#### **a. Harmonise Process**

In the harmonise process, there are two sub-categories, namely echo and coalesce. Echo occurs when text and emoji together express relatively harmonious interpersonal meaning, where the emoji serves as an amplifier or repetition of the emotional meaning expressed in the text. Meanwhile, coalesce refers to a situation where the interpersonal meaning is condensed in a single emoji cluster that appears in groups, so that the entire cluster together forms a single emotional entity.

#### **b. Rebound Process**

Different from the harmonize process, where the emoji and text are in harmony in conveying interpersonal meaning, the rebound process occurs when there is a mismatch or combination of interpersonal meaning that is not harmonized between emoji and text, but instead mutually reinforces or expands meaning. In Zappavigna and Logi (2024b) framework, there are two sub-categories, namely complicate and multiply. Complicate occurs when the emoji emotionally conflicts with the text, but the end result is an emotional reinforcement of meaning. However, multiply refers to the role of emoji adding another layer of voice or the voice of a particular persona, thus creating a richer interpersonal feel.

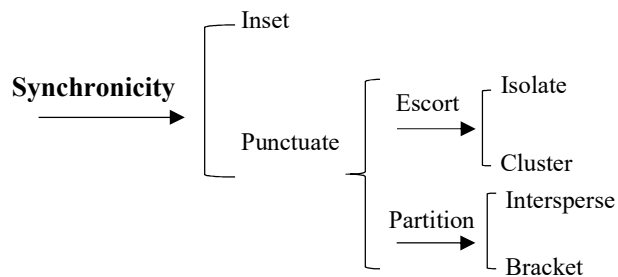
#### **c. Textual Synchronicity**



In Zappavigna and Logi (2024b) study, they proposed the concept of textual synchronicity to explain how emoji and language work together to convey the flow of information in a social media post. This concept falls within the realm of textual metafunction according to the Systemic Functional Linguistics (SFL) framework, which is a textual function that regulates how ideational (experiences) and interpersonal (attitudes and relationships) meanings are woven into a coherent and cohesive text (Halliday, 1978).

Therefore, textual synchronicity focuses on how emojis help organize interpersonal and ideational meaning relations within a unified discourse, so that they can be more clearly understood by readers. In other words, emojis not only reinforce meaning, but also contribute to the organization and marking of information through visual forms. For example, emojis can function as a kind of punctuation (Parkwell, 2019; Sampietro, 2016) or discourse marker (Wiese & Labrenz, 2021). In this dimension, textual synchronicity is divided into two main processes, namely inset and punctuate, where the punctuate process is further divided into several stages as illustrated in Figure 2.3.

Figure 2. 3 The system of emoji-text synchronicity



## **1. Inset**

In this system, the inset process occurs when an emoji enters into a grammatical or discourse structure and occupies a syntactically or semantically important position. This means that the emoji here is not just an addition, but becomes part of the text structure itself (Danesi, 2016). In this process acts the same as in ideational concurrence dimension, specifically in the depict-integrate relation. In this context, emoji function to replace a certain object directly, integrate into the sentence structure, and act like a word. The focus on the ideational perspective is the meaning conveyed, especially regarding what is being talked about such as objects, actions, or events. However, in textual perspective, the focus shifts to how the emoji are placed within the text structure to help the text become cohesive and unified. In other words, emojis here not only convey ideational meaning, but also help organize the text into a cohesive and comprehensible whole.

## **2. Punctuate**

The punctuate process occurs when emoji act like punctuation marks (Parkwell, 2019; Sampietro, 2016) or discourse markers (Wiese & Labrenz, 2021) separate, mark, or provide rhythm in the text. This process is divided into two categories, escort and partition.

### **a. Escort**

In the escort process, emoji is in an adjacent position to a specific linguistic utterance, usually to reinforce interpersonal meaning such as praise, emotion, or appreciation. Emojis in this process accompany the utterance and reinforce the

interpersonal meaning being conveyed. In this context, emojis do not replace words, but rather accompany and reinforce the meaning already present in the verbal utterance. In the escort relation, there are two forms of emoji usage, namely isolate and cluster. Isolate occurs when a single emoji is used singularly and placed directly next to a word or phrase that has interpersonal meaning. Meanwhile, the cluster occurs when multiple emojis are used simultaneously or sequentially to reinforce interpersonal meaning within a unit of text.

#### **b. Partition**

Different from the escort process, partition occurs when an emoji divides or separates parts of the text, either at the inter-clause level or between other units. The partition process is divided into two types, namely intersperse and bracket. Intersperse occurs when emojis are inserted between linguistic units, such as between sentences or even between words. However, bracket happens when emojis are used to frame certain parts of the text, it can be placed at the beginning and at the end of the text. In this context, it shows how emoji function as boundary markers that give special emphasis to the framed utterance.

#### **E. Ambient Affiliation**

Ambient affiliation is an important concept in understanding how social bonds are formed in the digital media environment, especially when direct interaction does not always occur. The affiliation framework was developed through social semiotics to describe how social relations are enacted in language (Knight, 2010b; Martin, 2010). Moreover, this concept of ambient affiliation is expanded to

include bonds that can be formed and felt communally even without direct interaction, a phenomenon that is common in digital and social media environments (Zappavigna, 2021). This concept relies on evaluative language analysis as its foundation, specifically the appraisal framework (Martin and White, 2005), as this framework is crucial in understanding how values are embedded within discourse. Thus according to the affiliation framework, a key way in which social bonds are expressed in language is through ‘couplings’ of ideational and attitudinal meanings (Zappavigna, Dwyer, & Martin, 2008).

Zappavigna and Martin (2018) classified two main types of ambient affiliation, dialogic affiliation and communing affiliation. Dialogic affiliation reveals the interactive bonding while the communing affiliation refers to indirect exchanges. In this study, we focus on the communing affiliation, where the affiliation is formed around shared values, ideas, or interests, but without the need for direct interaction or explicit response between individuals. In addition, because the dataset of the comments section is mostly given that more than 95% of the comments received no reply. Thus, the communing affiliation is appropriate in this analysis.



#### **a. Convoke Strategy**




The convoke strategy is a system of meaning-making considering the resources through which a text ‘calls together’ a community or group to bond around a coupling (Zappavigna & Martin, 2018). This strategy includes two main subtypes, marshal and designate. The marshal strategy calls for collective

engagement through the use of inclusive pronouns such as “we,” “guys,” or other forms of collective address. The use of hashtags is also included in marshal because it indirectly calls on communities with shared values. Meanwhile, designate involves mentioning groups or actors considered relevant and central to affiliation, such as in “Free Palestine,” where Palestine is a specific entity at the center of affiliation.

### **b. Finesse Strategy**

The second strategy in communing affiliation is finesse, which is the modulation of constructed values, either by expanding or emphasizing their meaning (Zappavigna & Martin, 2018). This modulation occurs through two main tendencies: embellishing (expanding), which opens up meaning to various possible perspectives (heterogloss), and distilling (emphasizing), which conveys values in an absolute and closed manner to alternative possibilities (monoglossic).

However, in the context of social media, particularly in the book of (Zappavigna & Logi, 2024b) the most prominent finesse strategy is buttress, one form of embellish. Buttress works by reinforcing an evaluative position that has already been claimed, often through semiotic resources such as emojis that strengthen the emotional dimension. For example, the comments like “Free Palestine  ” not only express a verbal stance but also add an emotional weight through emojis to emphasize emotional engagement.

The use of affective emojis such as red heart , heartbreaking , crying face , in this context is not to open dialogue or convey a new position, but to

support and affirm solidarity in the values that have been conveyed. Thus, buttressing in finesse serves as a strategy to strengthen community solidarity emotionally, especially in digital spaces that do not provide direct interaction.

### **c. Promote Strategy**

The third strategy in communing affiliation is promote, which involves interpersonal highlighting of the values or attitudes being conveyed to attract more attention in the digital discourse stream (Makki & Zappavigna, 2022). This strategy is theoretically related to the graduation system, particularly in the form of force that works to strengthen the intensity of attitudes (Martin & White, 2005).

In the context of social media, (Zappavigna & Logi, 2024b) specifically examine the form of promote within the foster category, specifically boost, which involves how visual expressions such as emojis, capitalization, exclamation marks, and repeated emojis are used to amplify the strength of attitude evaluation. For example, the repeated use of emojis such as 🔥🔥🔥 or 😭😭😭 not only shows emotion but also reinforces and highlights collective value affiliation. Thus, promote functions as a visual and interpersonal strategy to strengthen social affiliation through the intensification of attitudes shared among members of the digital community, even in the absence of direct interaction.

## **F. Digital Social Media**

Technology has made human life very easier. Starting from the absence of smartphones and internet access, until now both have become part of everyday life, whether for communication, work, or just for entertainment. In this digital era,

people communicate easily through social media platforms. They can interact with anyone through social media, even famous people. This makes it easy for them to interact across borders in real-time.

Social media platforms are also an effective way for people to create meanings, negotiate identities, and spread ideologies (Suryawati et al., 2024). One of the largest social media platforms for conveying the opinion is Instagram. The largest user in this platform is 91% of generation Z (Aubree, 2024). Instagram is not only a place to share photo or video posts, but also a place to convey ideas or interact through the comment section.

According to (Maharani et al., 2021), Instagram can also be used to carry out a social action from a particular community which is often referred to as a digital movement. Through this social media platform, people can show partisanship or voice a social action, as well as the Palestine solidarity action. Online, users share information about the situation in Palestine, express their support, or promote emotions that have universal power. That way, everyone can participate in voicing Palestine solidarity actions anywhere and anytime.

## **CHAPTER III**

### **RESEARCH METHOD**

In this chapter, there is an explanation of the research methods, consisting of research design, research instrument, data and data source, procedure of data collection, procedure of data analysis, and triangulation.

#### **A. Research Design**

This research uses a qualitative descriptive approach. The qualitative approach was chosen because the main focus of this research was to explore and understand the emoji-text relation and how they construct the ambient affiliation in Instagram comments related to the Palestinian issue in depth. As Creswell (2018) said, qualitative research aims to deeply analyze and interpret the findings of facts, symptoms, problems, and events in the field, and the data acquired through the qualitative approach is verbal and not numerical. Qualitative research examines the attitudes, behaviors, and experiences of research participants by using descriptive analysis through language and words (Fiantika et al., 2022).

In this research, the data in Instagram comments were analyzed qualitatively using the emoji-text convergence framework by Michele Zappavigna and Lorenzo Logi (2024b) to analyze how emoji and text interact to form relational meaning and solidarity. Then, continuing analysis using the concept of ambient affiliation, specifically communing affiliation (Zappavigna & Martin, 2018).



## B. Research Instrument

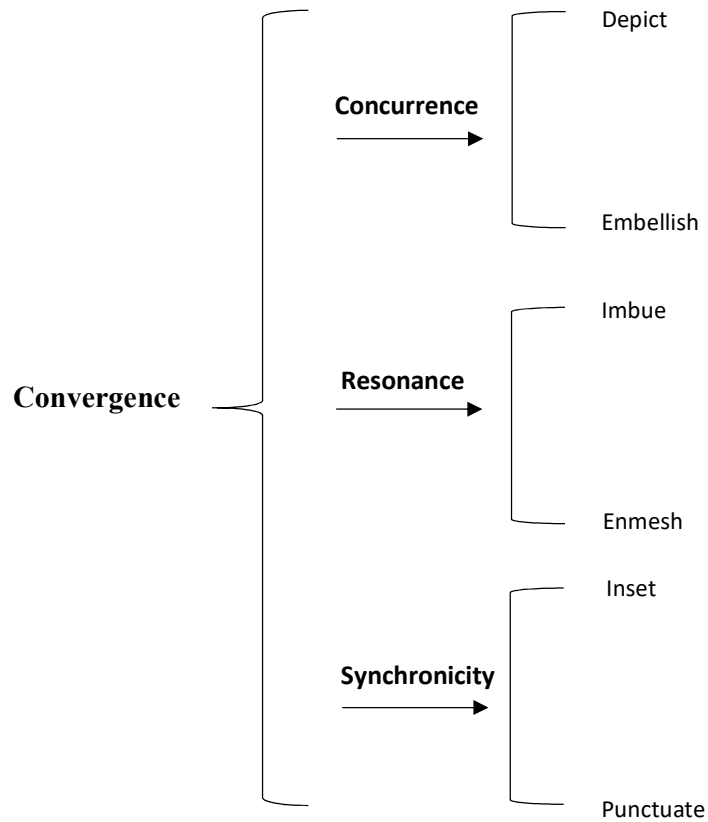
In qualitative research, the humans act as instrument. The key instrument of this research is the researcher herself as in explained in (Sugiyono, 2016). Then, in collecting and analyzing the data, the researcher was helped by the corpus to answer the research question number one. As the table below;

Table 3. 1 The Classification of Emoji-Text Convergence

No.	Datum	Ideational Concurrence	Interpersonal Resonance	Textual Synchronicity

Besides that, the researcher also used convergence network from Michele Zappavigna and Lorenzo Logi's framework (Zappavigna & Logi, 2024a, 2024b). This convergence helped the researcher to analyze the meaning of emoji and text relationships into three dimensions convergence: ideational concurrence, interpersonal resonance, and textual synchronicity.

Figure 3. 1 The system of emoji-text convergence



### C. Data and Data Source

The data was taken from the comments in an Instagram reel of the @harrisjofficial account, the music video “Hourriya.” Most of the scenes in the music video are of the suffering felt by the Palestinians. Therefore, the data source was chosen because the reel has over 1500 comments that explicitly and implicitly express solidarity with the Palestinians. From the total of 1500 comments, 1000 comments were taken in the period July 26, 2024-March 28, 2025 using criterion sampling technique by selecting comments that fulfill the following criteria: (1)

containing emojis and text, (2) showing expressions of solidarity with the Palestinian issue, either explicitly or implicitly, and (3) comments containing elements of solidarity and appreciation for the singer (mix) were also included and specially coded. Of the 1000 comments retrieved, 225 fulfilled the criteria and were used as the main corpus of the study.

#### **D. Procedure of Data Collection**

The data was collected through four steps. Firstly, the researcher selected a reel in Harris J's Instagram account that conveys solidarity in Palestine, that is, the trailer of the music video "Hourriya." Secondly, the researcher screened the comments section to ensure that the comments contained text and emojis and showed empathy, solidarity, or support for the Palestine Issue. Next, the researcher documented the comments using *EasyComments* Web to export the comments into an Excel file format. In other ways, the researcher used a screenshot tool to capture the comments accurately and ensured that the emojis and their positions were preserved. Finally, the researcher highlighted and marked the words, phrases, sentences, and emojis that represent an expression of solidarity with Palestine.

#### **E. Procedure of Data Analysis**

The data that had been collected next were analyzed through two stages. At the first stage, the researcher identified the comments based on the criterias in the data and data source section. Then, the analysis followed the framework of the emoji-text convergence Zappavigna and Logi (2024b) which focuses on the interpersonal resonance ideational resonance, and textual synchronicity. In

interpersonal resonance analysis, the researcher add a layer of appraisal theory (Martin and White, 2005) to examine attitudes, emotional stances, and evaluative meanings constructed through text and emojis. Then, in ideational concurrence analysis, researchers use discourse semantics, especially the ideation system (Martin & Rose, 2007) to identify entities and events represented. Meanwhile, textual synchronicity focuses on how emojis and text are aligned visually and temporally to form coherent units of meaning (Zappavigna & Logi, 2024b). Each comment was analyzed within these three relationships and may belong to more than one type. The analysis results presented do not cover all comments but rather one or more that reflect the types of the three domains.

At the second stage, the researcher analyzed how the dominant type of emoji-text convergence that appeared in the dataset constructed ambient affiliation across the comments. The dominant type was analyzed using the concept of communing affiliation by (Zappavigna & Martin, 2018) through several strategies, namely convoke, finesse, and promote, specifically in the coupling of ideation-attitude. Consequently, this final stage aims to reveal how the semiotic strategies employed by users contribute to the formation of shared values and digital solidarity.

## **F. Triangulation**

This study is a qualitative study that focuses on the analysis of the user comments on a single Instagram post, and therefore re does not use method triangulation or data source triangulation. However, to improve the validity of

interpretation and enrich the analytical perspective, this study applies a layered theoretical framework-based analysis approach. This approach ensures that the interpretation of meaning is not subjective or biased from a single perspective. The researcher used the emoji-text convergence framework (Zappavigna & Logi, 2024b) as the basis for analyzing the multimodal relationship between emojis and text. Furthermore, appraisal theory (Martin & White, 2005) is integrated to examine expressions of attitude and emotion, and the concept of ambient affiliation, specifically communing affiliation (Zappavigna & Martin, 2018) is added to explain the process of forming social solidarity between comments. The use of these theories is not to compare contrasting results but to build a composite analytical framework that enables a more comprehensive and in-depth understanding of the data.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

In this chapter, the results of the findings and discussion of the research data are explained in detail to answer the research question in chapter one. It contains the explanation of classification of the types of emoji-text relation based on the system of emoji-text convergence framework by Michele Zappavigna and Logi (2024b), which is grounded in Systemic Functional Linguistic (SFL) theory. Furthermore, these types will analyze further to reveal how they construe the ambient affiliation using the communing affiliation strategies by (Zappavigna & Martin, 2018). The data in this study comes from the comments section on one of the reels on Harris J's Instagram account, which consists of the emoji as visual expression and text as verbal expression that convey the solidarity of Palestine.

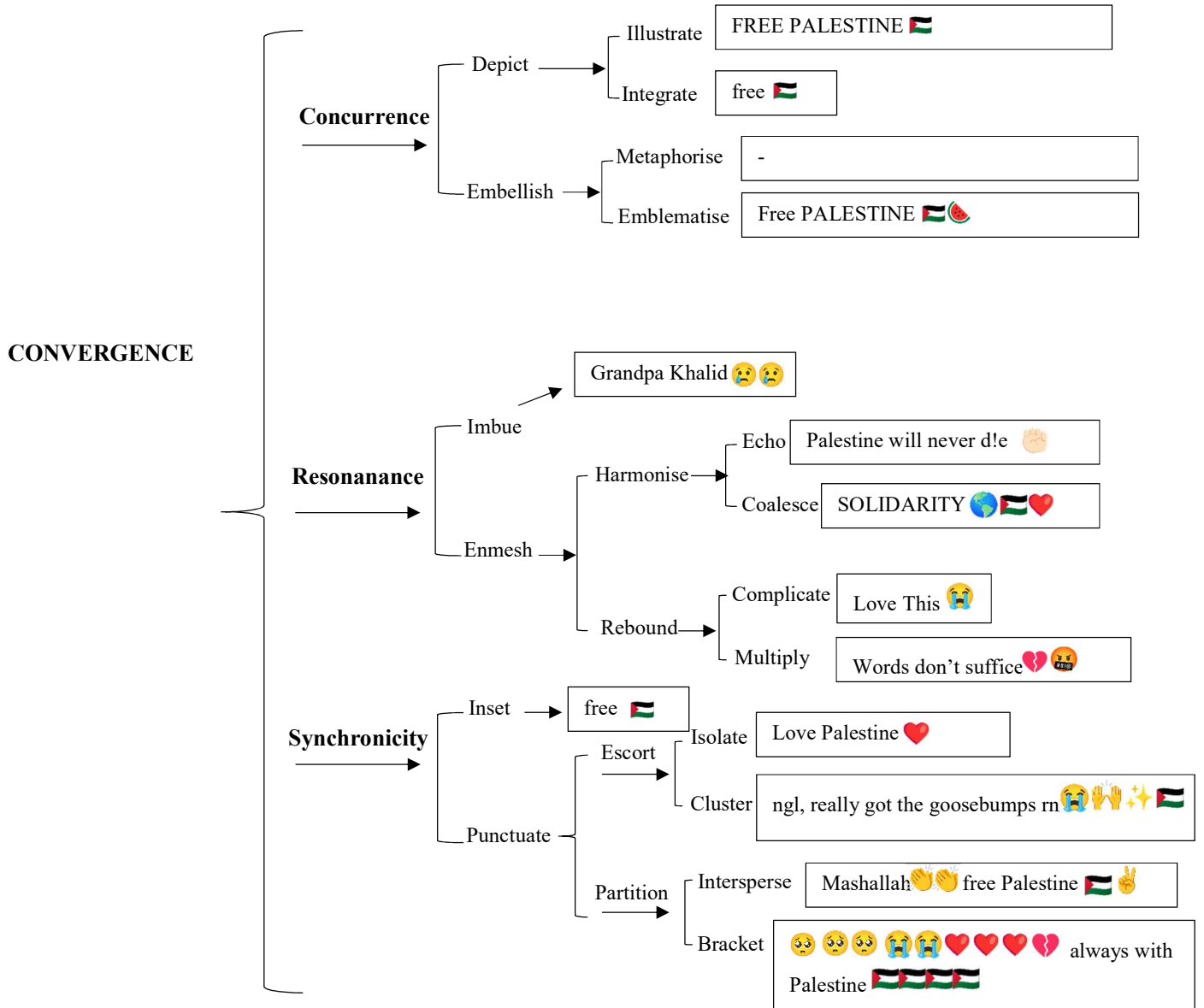
#### **A. Findings**

In this section, the researcher presents the analysis of the types of emoji-text convergence in the comments. The data that will be discussed are representative of each types from the dataset.

##### **1. The types of emoji-text convergence are realized in Instagram comments on Harris J's reels about the Palestine issue**

The data that will be discussed through the emoji-text convergence are shown in Figure 4.1

Figure 4. 1 The example of data using the emoji-text convergence



#### a. Interpersonal resonance in emoji-text relation

According to Michele Zappavigna and Lorenzo Logi (2024b), many previous studies confirm that emojis play an important role in expressing attitudes and feelings. Emojis can change the feel of a message, for example making it seem

more friendly, serious, sarcastic, and creating intimacy and warmth in online conversations. However, on the other hand, emojis are also used to convey sarcasm and show the identity of the sender. Therefore, Zappavigna and Logi (2024b) within the framework of interpersonal resonance examine how emoji and text work together to construct interpersonal meaning in online communication.

In this framework, there are two main concepts: imbue and enmesh. Imbue occurs when an emoji adds interpersonal meaning that is not explicitly stated in the text. While enmesh occurs when emoji and text synergize to construct feelings or attitudes. The findings of imbue and enmesh data can be seen in the datum below.

### 1) Imbue

Based on the dataset, the imbue process was found six times. The following is one of the examples.

**Datum 1** Grandpa Khalid 🥹🥹 may Allah have mercy on him

The comment above is a datum with the interpersonal relation category imbue, where the emoji adds an interpersonal meaning that is not explicitly stated in the text. According to Zappavigna and Logi (2024b), the imbue process refers to emoji-text relations where the emoji contributes interpersonal meaning, particularly emotional stance which is absent from the co-text. In this comment, based on appraisal theory (Martin & White, 2005), the crying face 🥹 emoji adds negative affect (sadness) towards the figure shown in one of the scenes in the video reels,



Grandpa Khalid. The sadness is visualized through the expression of the face that displays downturned eyebrows, a teardrop, and a frown.

This comment contains two clauses separated by an emoji: “Grandpa Khalid” and “may Allah have mercy on him”. The first clause, “Grandpa Khalid,” is still informative and does not contain an explicit emotional state. It just shows the presence of “Grandpa Khalid” as a thing entity who appears in one of the video scenes without showing any emotional state. However, when the crying face 🥹 emoji is present afterwards, the nuances of sadness and empathy appear through the expression of the face, even though they are not directly stated in the text. Meanwhile, the second clause “may Allah have mercy on him” contains a prayer with emotional and spiritual content. Nonetheless, the imbue process is most highlighted in the first clause, where the emoji captures the sadness by giving the negative affect that is not written verbally. Thus, the reader can understand the depth of feeling without the need for additional words, and consequently, the emoji plays an important role in constructing interpersonal meaning. Although text appears ideational or only conveys the information and does not directly indicate emotional state, the presence of emoji adds affective nuances that enrich communication. Therefore, in online communities, people are able to understand the intentions of the commenter.

## **2) Enmesh**











According to Zappavigna and Logi (2024b), enmesh occurs when emoji and text work together to form an interpersonal expression of feelings or attitudes. In

this framework, enmesh is divided into two types, namely, harmonise and rebound. The harmonise occurs when emoji and co-text construe a concordant interpersonal meaning. Meanwhile, the rebound occurs when there is a discordance or compound interpersonal meaning between the emoji and text.

### a) Harmonise


In the harmonise process, Zappavigna and Logi (2024b) divided into two sub-categories, namely, echo and coalesce. Echo occurs when text and emoji together express relatively harmonious interpersonal meaning, where the emoji serves as an amplifier or repetition of the emotional meaning expressed in the text. Meanwhile, coalesce refers to a situation where the interpersonal meaning is condensed in a single emoji cluster that appears in groups, so that the entire cluster together forms a single emotional entity. The following are the datum of echo and coalesce in harmonise process.



Table 4. 1 Data of Echo and Coalesce in Harmonise Process


Echo	Coalesce
<b>Datum 2</b> It's heartbreaking 	<b>Datum 7</b> ngl, really got the goosebumps rn 
<b>Datum 3</b> love this masyaallah free palestine 	<b>Datum 8</b> Never forget  we are all
<b>Datum 4</b> we'll never ever forget. 	<b>Datum 9</b> PALESTINE WILL BE FREE IN SHA ALLAH 
<b>Datum 5</b> Palestine will never d!e 	<b>Datum 10</b> SOLIDARITY 
<b>Datum 6</b> Where are all the so called Ambassadors? Where is human rights? Where is save the children? You all wont see a dime from us anymore! 	<b>Datum 11</b> Freedom Palestine!!! 


### 1. Echo in Harmonise Process


The echo process was found sixty-six times in the dataset. The data following are examples of this process.

**Datum 2**      It's heartbreaking 

The comment above is a form of empathic expression towards the heartbreaking events that occurred in Palestine. Textually, the clause “It's heartbreaking” has explicitly conveyed the emotional stance of deep sadness. In terms of appraisal theory by (Martin & White, 2005), this clause enacts negative affect, namely grief, which realized through the word “heartbreaking” as an negative evaluation towards the scene on the video. The presence of three  heartbreaking emojis following the clause reinforces this emotional meaning. The emoji depict a cracked heart in bright red, visually realizes a shared semiotic cue of emotional pain or loss, which align with conventional interpretations of unhappiness within the affect system. Rather than introducing a new interpersonal stance, the repetition of the heartbreaking  emoji functions to echo the attitude already stated in the text. As Zappavigna and Logi (2024b) explain, the echo within harmonise process reinforcing a stance by repeating its interpersonal meaning through visual means, without introducing an additional attitude as in imbue process. The repetition of heartbreaking emojis is also considered through appraisal theory that includes graduation in the form of force. Here, the emojis intensifies the negative affect which stated in the text.

This comment thus falls into the enmesh category of emoji-text convergence, specifically within the echo subcategory. In this case, the heartbreaking  emoji works in harmony with the co-text to affirm and visually amplify the sadness already expressed in the statement “It’s heartbreaking.” The echo process is evident in the way the emoji harmonise and intensifies the affect without introducing other emoji that might shift or layer the meaning further.

**Datum 3** love this masyaallah free Palestine 

The comment on datum 3 is an expression of support and admiration for the music video regarding the struggle to defend Palestine. This comment implies three layers of attitude based on appraisal theory (Martin & White, 2005). First, the phrase “love this” shows admiration or love for the reel which classified as positive affect. Second, the word “masyaallah” has a religious meaning in Islam, this expression shows positive appreciation for the inspiring video. Meanwhile, “Free Palestine” shows a call for solidarity in support of Palestinian freedom as is aligned with positive judgement, expressing moral support for a collective cause. At the end of the comment, two red heart emojis  are used as emotional reinforcements that are interpreted expressions of love, support or emotional solidarity. According to Zappavigna and Logi (2024b), this includes an echo relation in the harmonise process, in which the emoji visually affirms the same interpersonal stance already present in the co-text. The emoji here realizes positive affect to reinforce previously stated values without introducing new meaning.

This comment belongs to the echo category in harmonise process because the red heart emoji used does not introduce new meanings, but rather reinforces the

positive and affective meanings already verbally expressed in the comment. All three parts of the verbal text, such as “love this,” “masyaallah,” and “free Palestine” already contain supportive, empathetic, and positive interpersonal content. The red heart emoji at the end acts as a visual reiteration of these sentiments. Based on Zappavigna and Logi (2024b), since the emoji used is the same type and repetitive, and is used to reinforce an existing meaning, it is not a coalesce. Nor is it a rebound because there is no incongruity of meaning between the text and the emoji. Instead, the relationship between text and emoji constructs the concordant interpersonal meaning in conveying an expression of solidarity.

**Datum 4** we'll never ever forget. 🥹🥹🥹

The data above is an expression of sadness and solidarity with the human tragedy experienced by the Palestinian people. The clause “we'll never ever forget” conveys a firm declaration that explicitly signifies an attitude of solidarity and emotional commitment. In terms of appraisal theory (Martin & White, 2005), this can be interpreted as a stance of positive judgment, which reflect the perseverance of moral and refusal to let the Palestinian suffering be forgotten.

The presence of three loudly crying face emojis at the end of the sentence acts as an emotional emphasis on the content of the statement. This emoji visually represents negative affect (grief) that realized through the depiction of streaming tears, tightly shut eyes, and an open mouth, then commonly understood a representation of intense of sorrow. Meanwhile the repetition of three loudly crying face emojis realizes graduation in appraisal theory as the form of force through intensification, which visually boosting the interpersonal of grief and solidarity

That is why, in interpersonal relation, this comment belongs to the echo category in harmonise process, where the emoji and text work in harmony to construct an interpersonal meaning that resonates. At the beginning, the verbal text expresses positive judgment of commitment and remembrance, which is then reinforced by the repetition of the loudly crying face emoji that supports the same emotional stance. As in Zappavigna and Logi (2024b), the echo occurs when emoji visually harmonise an attitude already present in the co-text, rather than introducing a new interpersonal stance. Thus, there is a reinforcement of emotional meaning that clarifies the commentator's position of solidarity and empathy for the suffering of the Palestinian people.

**Datum 5** Palestine will never d!e 🤔

This comment conveys the spirit of Palestinian resistance and resilience. The phrase “will never d!e” implies the belief and hope that Palestine will survive, despite the genocide. In terms of appraisal theory (Martin & White, 2005), this statement realizes positive judgment which reflecting moral perseverance and the refusal to surrender in the face of oppression. The use of exclamation marks on “d!e” can be seen as an attempt to emphasize and act as trigger warning, because most of the time the word “die” in the digital world is censored as a trigger warning.

Then, the raised fist 🦊 emoji at the end of the comment emphasizes the meaning of resistance and support for the Palestinian cause. In appraisal terms, the emoji also realizes positive judgment through the visual gesture that symbolizes strength, protest, and collective action. Based on Zappavigna and Logi (2024b), this emoji resonates in the echo process because it visually reiterate the same

interpersonal stance already conveyed in the text. This emoji has no compound meaning, as it only consists of one emoji meaning that harmonizes with the verbal meaning through visuals. Thus, the raised fist emoji resonates with the verbal meaning of “Palestine will never be d!e” to reinforce the attitude of resistance.

**Datum 6**      Where are all the so called Ambassadors? Where is human rights? Where is save the children? You all wont see a dime from us anymore! 🙄🙄🙄🙄🙄

This comment shows a form of disappointment and emotional criticism towards parties or institutions that are considered not showing concern or real action towards humanitarian issues, especially in this context, the Palestinian issue. The text “Where are all the so called Ambassadors?” implies criticism of ambassadors or diplomatic representatives from various countries. The author of the comment questions their existence and active role in addressing the Palestinian situation. In terms of appraisal theory (Martin & White, 2005) this comment enacts negative judgment by targeting those actors who are seen as morally failing to act.

Then, the sentence “Where is human rights?” does not merely question a concept but rather indirectly addresses the failure of relevant institutions or international actors to uphold basic human rights. Same as with the sentence “Where is save the children?” expresses criticism toward international child protection organizations that are perceived as failing to fulfill their obligation. These rhetorical questions are not act to receive factual answer, but rather to express disappointment and protest against those entities. The final line, “You all won't see a dime from us anymore!” reveals a strong stance of moral disapproval and refusal

to support, further this sentence extending the negative judgment towards these institutions.

At the end of the comment, the presence of five pleading face 🙏 emojis reinforces the pain, anguish, and hopelessness of the situation experienced by the Palestinian people. This emoji visually realizes negative affect (desperation), as its large eyes and slight frown convey a sense of emotional pleading and helplessness. It expresses of deep emotion from someone who feels powerless in the face of ongoing suffering.

Consequently, through interpersonal relation, this comment belongs to the harmonise process, specifically to the echo category. In echo, emojis are used to reinforce or repeat the interpersonal meaning already stated in the verbal text. The clause “You all won't see a dime from us anymore!” already conveys the interpersonal attitude of rejection and disappointment. The addition of five pleading face 🙏🙏🙏🙏🙏 emojis at the end of the comment does not form a new cluster of meaning as in coalesce, but instead reaffirms the affective and moral stance already expressed in the text. As Zappavigna and Logi said that in echo, emoji reinforce an existing interpersonal stance rather than introduce a new one.

In other words, the emojis function as emotional reinforcement for the verbal content and plays an active role in establishing an interpersonal resonance that aligns with the textual content. As a result, this harmonise process in echo clarifies the commenter's evaluative stance toward the actors in question. Although the interpersonal meaning in the text is explicit, this practice shows that emoji are



not merely visual complement, but actively construct a concordant interpersonal meaning between text and visual in online communication.

## 2. Coalesce in Harmonise Process

The coalesce process was found 112 times in the dataset. The data following are examples of this process.

**Datum 7**      ngl, really got the goosebumps rn 🥲🙌✨🇵🇸

The datum 7 is an expression of intense emotion that shows an affective reaction to a touching moment in a video related to Palestine. The phrase “ngl,” which means “not gonna lie,” indicates that the speaker is conveying honest and spontaneous feelings. The word “goosebumps” indicates a physical reaction to a strong emotional experience, in this case a feeling of concern, which can be classified as positive affect in appraisal theory (Martin & White, 2005).

The four emojis that accompany this clause enrich the emotional expressions: the loudly crying face 🥲 emoji depicts negative affect (grief) to the point of tears, the raising hands 🙌 emoji shows positive affect (praise), the sparkles ✨ emoji symbolizes positive appreciations (admiration or spiritual wonder), and the Palestinian flag 🇵🇸 emoji signifies solidarity, acting as an emblem of collective identity and alignment.







These emoji clusters form a unity of emotional meaning that reinforces the empathic, spiritual and political nuances that the commenter wants to convey. Each emoji contributes a distinct but concordant affective stance. They form a layered emotional response that support verbal expressions of deeply touching feelings.

Zappavigna and Logi (2024b) describe this distribution of interpersonal meaning across different emojis as the coalesce subcategory within the harmonise process. Unlike in the echo category where a single emoji repeats the emotional meaning of the text, in coalesce, each emoji contributes a different layer of meaning but still effectively coherent. At the end, the emoji clusters emerge as a visual whole that conveys emotional messages in a cohesive and unified manner.



Although the Palestinian flag emoji is in the ideational concurrence domain, in many context, this comment does not focus on conveying factual information, but rather highlights a personal emotional response to the content. Therefore, the type of meaning is interpersonal, not ideational. The emojis used extend the affective reach of the verbal statement “really got the goosebumps,” thereby reinforcing the nuances of spirituality, admiration, and commitment to the Palestine.

**Datum 8** Never forget  we are all     

This comment conveys a strong message of solidarity and hope regarding the Palestinian issue. The phrase “Never forget” emphasizes the importance of continuing to remember the ongoing suffering and struggle. In appraisal theory (Martin & White, 2005), this expresses a form of positive judgement to affirm commitment and resistance to forgetting. The statement “we are all” builds a sense of unity and collective identification to strengthening the stance of solidarity. Overall, this commentary is a call to remember, unite and hope for a better future.

In addition, the meaning of the text is reinforced by the sequence of emojis that each carry emotional and symbolic content in this situation. The mending heart  emoji visually conveys positive affect (recovery) that signify healing after suffering. The watermelon  emoji as a thing entity (ideation coupling), which in the context of the Palestinian issue has been widely understood as a symbol of resistance and solidarity, expresses shared identity and political alignment. The raised fist  and flexed muscle  emojis symbolize positive judgment (resolve and strength) convey the resistance and empowerment in the face of injustice. Finally, the folded  and plums up together hands  emoji add a dimension of prayer and spirituality, aligning with positive affect (hope).

Although each emoji has its own meaning, the collective cluster expresses a concordant interpersonal stance. It forms as Zappavigna and Logi (2024b) define a coalesce process in harmonise, where each emoji contributes a different but coherent interpersonal layer to the meaning. Thus, the interpersonal meaning is concentrated on the emoji cluster, which synergistically works with the text to reinforce positive attitudes of remembrance, resistance, care, and unity.

Furthermore, this comment does not only contain interpersonal resonance, but also ideational concurrence as signaled by the presence of the watermelon  emoji. This emoji serves as a powerful visual emblem for Palestine, converging with the message of remembrance and unity. In emoji–text relation based on zappavigna and logi, its position in the clause “we are all ” falls into the

embellish–emblematised subcategory within ideational concurrence, as the emoji functions to stand in symbolically for the entity ‘Palestine’.

Thus, although this comment is dominated by a variety of enriching emojis to support the verbal text and belongs to the interpersonal resonance relation, the presence of the watermelon emoji indicates that this comment has ideational concurrence.

**Datum 9** PALESTINE WILL BE FREE IN SHA ALLAH 🇵🇸🙏🇵🇸🔥

The comment above is an expression of deep hope and conviction regarding Palestinian independence. The message integrates political aspirations with religious beliefs and emotional intensity. The phrase “PALESTINE WILL BE FREE” shows a strong hope about the future, especially the belief that Palestine will gain independence. Based on appraisal theory (Martin & White, 2005), this can be seen as a positive judgement, because it evaluates the idea of freedom as something good and worth fighting for. At the same time, this phrase also gives an indirect negative evaluation of the current situation, suggesting that what is happening now is unfair or wrong. So, by saying that Palestine “will be free”, the commenter is not only showing hope, but also taking a stance as supporting justice and resistance, and rejecting oppression.

The addition of “IN SHA ALLAH” indicates that this hope is framed within religious faith, which invokes positive affect (hope and trust). This comment is also accompanied by the Palestinian flag 🇵🇸 emoji which represents national identity




and directly illustrate the thing entity (Palestine) that falls under the ideational concurrence domain (depict-illustrate). The palms up together emoji 🙏 is universally associated with prayer and supplication, visually reinforcing the positive affect (religious hope) implied by “IN SHA ALLAH.” Meanwhile, the fire 🔥 emoji gives a positive affect which amplifies the emotional intensity towards the positive evaluation of the independence of Palestine.


According to Zappavigna and Logi (2024b), the presence of this sequence of emojis that enriches the meaning indicates this comment belongs to coalesce type in harmonise process. Here, the sequence of emoji includes Palestinian flag 🇵🇸, palms up together 🙏, and fire 🔥 emoji in general indicates positive attitude, especially conveying the spirit of solidarity. Although the Palestinian flag 🇵🇸 emoji belongs to the ideational concurrence domain, the interpersonal resonance clearly dominates in this comment.

#### **Datum 10 SOLIDARITY** 🌍🇵🇸❤️

The comment above is a short but meaningful appeal that combines one word with three emojis to convey emotional and symbolic support for Palestine. The use of capital letters in the word “SOLIDARITY” functions as graduation, specifically in force, which emphasizes the intensity of the message (Martin & White, 2005). In addition, the word “solidarity” also expresses an attitudinal stance, especially positive judgement. In this case, the commenter is not simply stating a fact but showing moral alignment, which she or he believes that standing with Palestine is

the right and just thing to do. This is what in appraisal theory is called judgement of allegiance, which refers to the evaluation of someone's loyalty or support for a group or cause. By writing “solidarity,” the commenter evaluates such support as something good and necessary.

The accompanying emoji cluster further reinforces the interpersonal stance, such as the globe  emoji expands the message to a global context, the Palestinian flag  emoji visually represents the object of solidarity, and the red heart  emoji adds a layer of positive affect, specifically feelings of care and empathy. These emotions are not stated in the text but are clearly implied through the use of the heart symbol, which often signals compassion or emotional connection to a cause. These three emojis, although carrying different layers of meaning, work together to form a coalesce process in the harmonise relation. According to Zappavigna and Logi (2024b), coalesce occurs when multiple emojis each contribute a unified interpersonal meaning, specifically stated positive attitude that supports and enhances the verbal message.


Additionally, the Palestinian flag  emoji also functions in the ideational concurrence domain as depict-integrate, since it directly represents the entity being supported. Even though the text does not mention “Palestine” explicitly, the emoji provides a clear visual substitute for the ideational content. Thus, this brief comment powerfully integrates verbal and visual elements to communicate a stance of global empathy, moral support, and emotional resonance.

**Datum 11** Freedom Palestine!!! 😭😭❤️❤️❤️❤️🇵🇸🇵🇸🇵🇸

The eleventh datum explicitly calls for Palestinian freedom with a strong emotional emphasis and affective solidarity. The phrase “Freedom Palestine!!!” is a forceful and hopeful exclamation. The repeated exclamation marks function as a form of graduation, specifically in force (Martin & White, 2005), heightening the urgency and emotional intensity of the statement. The phrase “Freedom Palestine” itself conveys more than just a neutral statement. It realises an attitudinal meaning, particularly a positive judgement, as it evaluates the act of seeking freedom as something morally right and just. The commenter positions the idea of Palestinian liberation as a value that deserves support, expressing ethical alignment with justice and resistance against oppression.

The accompanying emoji cluster, consisting of a crying face 😭, face holding back tears 😓, four red hearts ❤️, and three Palestinian flags 🇵🇸 builds a rich layer of interpersonal resonance. The crying face 😭 and holding back tears 😓 emojis convey negative affect, particularly sadness and emotional pain for the situation in Palestine, while the repeated ❤️ emojis signal positive affect such as love, care, and empathy. The repetition of the heart emoji also intensifies the emotional tone through visual force, increasing the emotional weight of the comment.

These emojis do not function in isolation, but rather form a cohesive cluster that collectively enhances the affective stance of the commenter. According to Zappavigna and Logi (2024b), this is an example of the coalesce process in the

harmonise relation, in which multiple emojis contribute complementary interpersonal meanings that work harmoniously with the verbal text. Although the three Palestinian flag  emojis represent ideational concurrence, particularly as depict–integrate (substituting visually for “Palestine”), the dominant semiotic force in this comment lies in its interpersonal meaning. The emotional appeal highlights grief, solidarity, and collective support for the Palestinian cause. In response to the Palestinian struggle, this comment demonstrates the strategic blending of visual and verbal components to create a multi-layered digital expression of care, resistance, and collective identity.

Overall, the coalesce type in the harmonise process is realized through the use of diverse emoji clusters that work together to reinforce the emotional stance expressed in the verbal text. Each emoji contributes a different but coherent layer of interpersonal meaning, such as sadness, hope, or love that aligns with the affective tone of the comment. These combinations illustrate how emojis are not merely decorative, but actively construct and intensify interpersonal resonance.

### **b) Rebound**

Rebound is different from the harmonise process, which means that emoji and text are in harmony in conveying interpersonal meaning. According to Zappavigna and Logi (2024b), rebound occurs when there is a mismatch or combination of interpersonal meaning that is not harmonized between emoji and text, but instead mutually reinforces or expands meaning. There are two sub-categories, namely complicate and multiply. Complicate occurs when the emoji emotionally conflicts



with the text, but the end result is an emotional reinforcement of meaning. Meanwhile, multiply refers to the role of emoji adding another layer of voice or the voice of a particular persona, thus creating a richer interpersonal feel.

### 1. Complicate in Rebound Process

Overall, none of the comments that show solidarity has ironic meaning or sarcasm, but there are two comments realize in this process. One of the examples is in the comment below.

**Datum 12** Love This 😭 Free Palestine 🇵🇸 🙌 ❤️ 🔥

This comment consists of two clauses that convey two interrelated focuses. The first clause, “Love This 😭,” explicitly expresses strong appreciation towards the video, while the second, “Free Palestine 🇵🇸 🙌 ❤️ 🔥,” conveys a passionate call for political support and resistance. Both verbal text are accompanied by emojis that shape and nuance the interpersonal meaning.

The first clause “Love This 😭” belongs to the complicate category in rebound process, where the emotional tone of the emoji does not fully align with the surface meaning of the verbal clause. In terms of appraisal theory (Martin & White, 2005), the phrase “Love This” conveys positive attitude, specifically appreciation as evaluating the music video posted by Harris J.

However, the loudly crying face 😭 emoji introduces negative affect, particularly sadness and emotional overwhelm. This blend creates a rebound effect,



as stated in Zappavigna and Logi (2024b) where the emojis do not appear fully aligned with the verbal text. They challenge a purely positive reading, suggesting that the appreciation is entangled with grief or deep emotional empathy due to the heartbreaking reality shown in the video. As such, the stance becomes more layered and emotionally complex.


The second clause, “Free Palestine 🇵🇸👊❤️🔥,” presents a direct call for liberation. The cluster of emojis, such as Palestinian flag 🇵🇸, raised fist 👊, red heart ❤️, and fire 🔥 emoji visually reinforces the attitude of resistance, solidarity, and emotional alignment. Through the Zappavigna and Logi's (2024b) framework, this emoji combination realises a harmonise-coalesce process in interpersonal resonance, where multiple emojis work together to support the same affective stance. However, since this pattern has already been discussed in the previous section, it will not be explored in depth here. Instead, the analysis focuses on the first clause, where the rebound strategy is most clearly enacted.




At the end, this comment demonstrates how a single utterance can embody more than one emoji-text relation. The complicate process in the first clause captures how emojis can challenge or deepen the surface meaning of text, adding emotional complexity to a verbal stance. Meanwhile, the second clause reaffirms a unified solidarity message, but remains outside the primary analytical scope of this section.

## 2. Multiply in Rebound Process

In the Instagram video reels that are the object of this research, it is rare to find comments that fall into the complicate category in rebound process, because the comments that include this type tend to be widely used to convey irony, sarcasm, or criticism. However, there is one of the comments realizes in this process, such as the example below.

**Datum 13** Words don't suffice   Free Falestine!

This comment expresses emotional intensity in response to the suffering of Palestinians. The clause “Words don't suffice” signals negative affect, specifically sadness and grief by conveying that language is not enough to describe the pain. The heartbreaking  emoji visually reinforces this emotion, making the affect more explicit and immediate. According to appraisal theory (Martin & White, 2005) this expression realizes an interpersonal meaning through the negative affect communicated both verbally and visually.

However, the presence of the face with symbol on mouth  emoji shifts the emotional tone. While the text and heartbreaking  emoji suggest passive grief, the face with symbols on mouth  emoji introduces anger which is a different kind of negative affect. This shift does not contradict the verbal message, but it changes the emotional positioning from sorrow to indignation. This shift realizes the multiplyposition category in the rebound process Zappavigna and Logi's (2024b) where the emoji modifies the dialogistic stance of the text by

introducing a new emotional force. Rather than merely amplifying the sadness, the face with symbols on mouth 🗨️ emoji reframes the speaker's position as one of active resistance and emotional confrontation. It changes how the reader interprets the comment, no longer as sorrowful reflection alone, but as a demand for justice driven by anger.

Therefore, this comment exemplifies how emoji-text convergence can construct layered interpersonal meanings. The shift in affect through emoji not only intensifies the emotion but also repositions the speaker's stance, showing how digital texts allow emotional nuance to emerge through multimodal interaction.

Overall, through the analysis of interpersonal resonance in the comments on the Palestinian issue, it shows the strong role of emoji to resonate the meaning conveyed from the text through visual forms. Most comments containing interpersonal meaning in the form of statements of sadness and empathy are mostly found in the harmonise process, where the emoji reinforce the meaning of verbal text, whether consisting of the same form and meaning of emoji (echo) or in the form of coalesce at the end of the comment.

#### **b. Ideational Concurrence in Emoji-Text Relation**

Ideational concurrence is a type of meaning relationship between emoji and text that focuses on representational meaning or what is being talked about such as objects, activities or events. According to Zappavigna and Logi (2024b), in this ideational domain, emojis function to depict what is being said in the text, or decorate or embellish the text. The analysis of this ideational concurrence

framework has previously been touched upon in some of the data above, however, for further and in-depth analysis will be discussed below.


### **1) Depict**

Depict occurs when the use of emoji is relatively in line with the representation of ideas contained in the text. Here, the emoji serves to present a visual or concrete aspect of the idea or experience being discussed. In this framework, depict is divided into two categories, namely illustrate and integrate.

#### **a) Illustrate**

In illustrate, emojis are used to provide a more specific visual example or direct representation of what is mentioned in the text. In other words, the emoji illustrates what is mentioned in the text, but does not replace it. In this process the comments appears 114 times in the dataset. One of the examples is in the data below.

**Datum 14** FREE PALESTINE 

This comment refers to the spirit of struggle and hope for the freedom of Palestine. The phrase “FREE PALESTINE” represents a political and geographical concept. The word “FREE” conveys the idea of freedom or independence, while “PALESTINE” refers to a place entity (Hao, 2020), representing specific geographical and political entity. This phrase is directly followed by the Palestinian flag  emoji, which is a representation of the Palestinian national flag. It directly represents the geographical and political entity of Palestine mentioned in the text.

The Palestinian flag emoji serves to illustrate the word “PALESTINE” in the text. It provides a direct visual representation of the place entity mentioned in the verbal text, without adding or altering ideational content. In the framework of emoji-text convergence, this realizes the depict-illustrate relation Zappavigna and Logi's (2024b), where the emoji illustrates or exemplifies a word already present, functioning as a supporting visualization, rather than a substitution.



Furthermore, in line with its function as an ideational representation of Palestine, this Palestinian flag emoji is consistently found in the previous datums, such as in datum 9 (PALESTINE WILL BE FREE IN SHA ALLAH 🇵🇸🙌🇵🇸🔥) and datum 11 (Freedom Palestine! !! 😭😭❤️❤️❤️❤️🇵🇸🇵🇸🇵🇸). This shows that the Palestinian flag emoji functions as a consistent visual marker to represent the place entity of Palestine throughout the comment data. Its presence is not only limited to the ideational realm to illustrate “Palestine,” but also often interacts with expressions of emotion and hope in the interpersonal realm.



### **b) Integrate**

In integrate process, emojis are used to replace nouns or actions in the text, but the overall meaning is still clear. There are only two comments included in integrate in the data, one of the examples is in the data below.

**Datum 15** Free 🇵🇸

This short comment directly addresses the call for Palestinian independence. It only consists of the word “Free” and a Palestinian flag emoji. The word “Free” is

an adjective that functions as an implicit imperative verb to call for liberation. Meanwhile, the Palestinian flag  emoji here is a visual representation of Palestinian national identity, specifically a place entity (Hao, 2020). The position of the Palestinian flag  emoji directly replaces the word “Palestine” which is depicted in its visual form.

As Zappavigna and Logi's (2024b) define that the depict system occurs when an emoji is used to represent a particular entity or idea. And the integrate reverse to the concept that the emoji merges with the verbal text to form a unit of meaning. In this case, the Palestinian flag  emoji does not stand alone or function as an additional illustration, but is integrated directly with the word “Free” to form one coherent visual-verbal expression, namely “Free Palestine.” Without the emoji, readers might wonder who or what is meant to be “free.” Therefore, the Palestinian flag  emoji here is not just a marker of identity or decoration, but an integral part of the construction of the main message, namely the liberation of Palestine.

## **2) Embellish**

In this type, the emojis do not simply illustrate, but enrich or add new dimensions to ideas through more abstract or figurative means. There are two types of embellishing, metaphorise and emblematised.

### **a) Metaphorise**



Metaphorise as in incongruent relation occurs where an emoji represents something other than its congruent interpretation in relation to the co-text. In other


words, an emoji is used metaphorically to represent an idea that is different from the literal meaning of the emoji. However, in the dataset, there is no instance of metaphors were found. Specifically, there were no emojis used in a figurative way that diverged from their literal or culturally stable meanings. Then, the next discussion is emblematising.

### b) Emblematising

Emblematising is in a situation where an incongruent relationship between emoji and text has stabilized to the point where the emoji represents a culturally specific idea or concept. Here, the emoji as an icon, activating accrued contextual meaning. Based on the dataset, this type is realized on the several comments that contain the watermelon emoji in ideational relation which occurs six times in the dataset. One of the examples is in the below.

**Datum 16** Free PALESTINE  

This short commentary combines political appeals with strong visual symbolism. As mentioned earlier, the phrase “Free PALESTINE” is a statement of hope and demand for Palestinian independence. Additionally, the comment is accompanied by a Palestinian flag  emoji as place entity and a watermelon  emoji as thing entity (Hao, 2020).

This datum has been analyzed similarly with the datum 14 in depicting-illustrate process. Well, in this comments there is a watermelon  emoji as the main focus of discussion in the emblematising category. As mentioned by Zappavigna and Logi's (2024b) that emblematising occurs where an incongruent relationship



between emoji and text has stabilized to the point where the emoji represents a culturally specific idea or concept. The watermelon 🍉 emoji as thing entity, it is not to be interpreted literally as fruit, meanwhile the emoji has developed into a powerful and widely recognized symbol or emblem to represent Palestinian identity and solidarity with their struggle. This is because the colors of the watermelon resemble the Palestinian flag. Thus, rather just act as thing entity, the watermelon 🍉 emoji acts as symbol of the Palestinian identity.

Overall, the analysis of ideational concurrence in comments showing solidarity with Palestine shows the dominance of the depict-illustrate function. Palestinian flag 🇵🇸 emoji emerged as the most frequently used visual element to represent not only as place entity, but also the geographical and political entity of Palestine mentioned in the text.

This analysis confirms that the Palestinian flag 🇵🇸 emoji is not just a decorative element in comments, but has a significant role in shaping the representation of ideas about Palestine. It converges with the text to create a quick and effective multimodal understanding of the geographical and political focus of the solidarity message. The findings show how immediate and recognizable visual representations are an important ideational communication tool in online communication around the Palestinian issue.


### **c. Textual Synchronicity in Emoji-Text Relation**

The previous emojis are more commonly understood in the emotional or interpersonal dimension. However, in the framework of textual synchronicity are also recognized as having an important role in structuring text. Emoji not only


reinforce meaning, but also contribute to the organization and marking of information through visual forms. For example, emoji can function as a kind of punctuation or discourse marker.

Based on Zappavigna and Logi's (2024b) framework of emoji-text convergence, textual synchronicity refers to the way emoji and language work in sync to construct a coherent text. The focus is on how emoji help organize interpersonal and ideational meaning relations within a unified discourse, so that they can be more clearly understood by readers. In this structure, there are two main processes, inset and punctuate process. The inset occurs when an emoji enters into a grammatical or discourse structure and occupies a syntactically or semantically important position. This means that the emoji here is not just an addition, but becomes part of the text structure itself. However, the punctuate occurs when emoji act like punctuation marks or discourse markers that separate, mark, or provide rhythm in the text.


### **1) Inset**

Data belonging to the inset category has been discussed previously in the ideational concurrence dimension, specifically in the depict-integrate relation, as shown in datum 15 (free ). In this context, emoji functions to replace a certain object directly, integrate into the sentence structure, and act like a word. The focus on the ideational perspective is the meaning conveyed, especially regarding what is being talked about such as objects, actions, or events.

However, when viewed from a textual perspective, the focus shifts to how the emoji are placed within the text structure to help the text become cohesive and unified. In other words, emojis here not only convey ideational meaning, but also help organize the text into a cohesive and comprehensible whole.

**Datum 15** free 

The Palestinian flag emoji in this comment has two functions that support each other. First, from an ideational perspective, the emoji directly replaces the word “Palestine,” resulting in an integrated relation. This function makes the emoji part of the content of the message to be conveyed, namely support for Palestine.

Secondly, from a textual perspective (Zappavigna & Logi, 2024b) the emoji occupies an important position in the sentence structure. Without its presence, the “free ” comment would appear visually incomplete and the meaning could feel ambiguous. The flag emoji brings together the visual and verbal elements to clarify what is meant, and helps the comment become more cohesive and structured. Therefore, the Palestinian flag emoji in this datum not only has an ideational function as an object substitute, but also plays a role in realizing a cohesive sentence structure through the inset relation.

## **2) Punctuate**

As already mentioned, in the punctuation system, emojis act as punctuation marks or discourse markers that function to separate, insert, or mark certain parts

of the text to form a cohesive and unified meaning. Zappavigna and Logi (2024b) explain that in the punctuate relation, there are two main types: escort and partition.

### **a) Escort**

The escort relation occurs when an emoji is in an adjacent position to a specific linguistic utterance, usually to reinforce interpersonal meaning such as praise, emotion, or appreciation. Emojis in this relation accompany the utterance and reinforce the interpersonal meaning being conveyed. In this context, emojis do not replace words, but rather accompany and reinforce the meaning already present in the verbal utterance. In the escort relation, there are two forms of emoji usage, namely isolate and cluster.

#### **1. Isolate in Escort Process**

Isolate occurs when a single emoji is used singularly and placed directly next to a word or phrase that has interpersonal meaning. Its main function is to reinforce or emphasize the emotion or attitude already conveyed through words. Based on the dataset, this category was found 62 times, however, there are previous datum that also fall into this category, namely, the datum 5. The examples of this category as in the below.

**Datum 18** Love Palestine ❤️

The comment above is a short comment that aims to show love for Palestine. The comment only consists of the phrase “Love Palestine” and is followed directly by a red heart emoji at the end. Through textual synchronicity relation, the comment

displays an escort-isolate pattern in the emoji textual relationship, where a red heart emoji stands right next to the love phrase “Love Palestine” to reinforce the interpersonal meaning. In meaning, “Love Palestine” itself already implies support and affection for Palestine. The presence of the red heart ❤️ emoji in isolation, where there is only one emoji and directly next to the phrase serves as an emotional emphazier. Just like punctuation marks at the end of a sentence, periods or exclamation marks reinforce or emphasize a statement.

**Datum 5** Palestine will never d!e 🙌

Datum 5 also shows the same process. Here, raised fist 🙌 emoji stands alone right after the phrase “will never d!e”, marking the end of the sentence like emotional punctuation. Based on Zappavigna and Logi's (2024b) framework, the position of the adjacent at the end of the clause does not break the flow of the sentence, but rather escorts the resistance statement with a sense of fervor and resistance. This escort-isolate relation function makes the emoji act like an exclamation mark combined with the symbol of resistance, emphasizing the tone of partisanship and firmness expressed. The structure of the text becomes more cohesive, as the emoji closes the sentence while emphasizing the meaning, giving the reader a strong and comprehensive final effect.

## 2. Cluster in Escort Process

The cluster occurs when multiple emojis are used simultaneously or sequentially to reinforce interpersonal meaning within a unit of text. Different from

isolate which only uses one emoji, cluster allows for more complex, intense or diverse interpersonal expressions. This type was found 99 comments in dataset and have mentioned in many of the previous datums, especially in the harmonise-coalesce discussion. Here is a further explanation of datum 7 and 9 through a textual perspective.

**Datum 7** ngl, really got the goosebumps rn 🥺🙌👉👉👉🇸🇪

From the perspective of interpersonal resonance (Zappavigna & Logi, 2024b), the comment on datum 7 falls into the category of enmesh-harmonize-coalesce, where the emoji concentrate the interpersonal meaning. However, from a textual perspective, what is emphasized is the position of the emoji accompanying the text. In this case, the emoji appears as an escort-cluster at the end of the sentence. The 🥺🙌👉👉👉🇸🇪 emoji cluster does not break the flow of the text, but rather escorts the statement “got the goosebumps” with layered shades of emotion, such as sadness, praise, passion, and solidarity. The positioning of this cluster at the end of the comment creates an emotional closing marker that emphasizes every aspect of textual meaning while closing the text with a dramatic feel.

**Datum 9** PALESTINE WILL BE FREE IN SHA ALLAH 🇸🇪🙌🇸🇪🔥

The same process goes for datum 9, the 🇸🇪🙌🇸🇪🔥 emojis form a cluster at the end of a sentence. There is no clause separation, but rather a single block of emojis ending the religious and political statement of hope. The four emojis are

consecutive with no text breaks in between, creating a cohesive ending and emphasizing the tone of hope, prayer, identity, and fighting spirit simultaneously.

Thus, from the two datums above, emoji are placed right at the end of the clause as an emotional closure and accompany the text itself (escort), the presence of emoji at the end appears in the form of a cluster that together organize the rhythm, cohesion, and affirmation of the meaning of the digital text.

### **b) Partition**

Different from escort, partition relation occurs when an emoji divides or separates parts of the text, either at the inter-clause level or between other units. Partition relation is further divided into two types, namely intersperse and bracket.

#### **1. Intersperse in Partition Process**

Intersperse occurs when emojis are inserted between linguistic units, such as between sentences or even between words. Based on the dataset, this type was found in 51 comments. One of the example is in the datum below.

**Datum 18** Mashallah 🙌🙌 free Palestine 🇵🇸 ✌️

This comment consists of two exclamations followed by an emoji afterwards. In this comment, the two clap hands 🙌🙌 emoji appears in the middle of the sentence, after the exclamation “Mashallah” and before the clause “free Palestine”, which is then followed by Palestinian flag 🇵🇸 and victory hand ✌️ emoji at the end.

This pattern belongs to the partition-interperse relation, where the emojis are inserted between discourse units to mark pauses and add emotional pressure. The clap hands emoji 🙌🙌 breaks the first exclamation and gives an appreciative tone, while the flag and peace sign 🇵🇸🕊️ close the second clause with an affirmation of solidarity. Textually, the insertion of emojis at these key points helps organize the reading rhythm and clarify the main points of the text.

## 2. Bracket in Partition Process

Bracketing occurs when emojis are used to frame certain parts of the text, it is placed at the beginning and end. In this context, it shows how emoji function as boundary markers that give special emphasis to the framed utterance. Sometimes, the emojis used do not have to be the same, but they still convey commensurate sentiments, thus still forming a cohesive unit of meaning. There are three comments that fall into this category. One example can be found in the data below.

**Datum 19** 🙄🙄🙄😭😭❤️❤️❤️💔 always with Palestine 🇵🇸🇵🇸🇵🇸🇵🇸

This comment actually only consists of the short text “always with Palestine,” but in its sentence structure, it is enriched by two emoji clusters. In this comment, the first emoji cluster is at the beginning of the comment ( 🙄🙄🙄😭😭 ) and the other one is at the end of “always with Palestine” in the form of a repetitive Palestinian flag 🇵🇸 emoji four times.

This pattern belongs to the partition-bracket process, where emoji clusters frame the entire text (Zappavigna & Logi, 2024b). The opening cluster expresses a



range of emotions from emotion to sorrow and compassion by acting as a precursor, while the closing cluster (the Palestinian flag) reaffirms the solidarity at the core of the message. Textually, the bracket creates an emotional container that makes the text at the center feel more focused and cohesive.

Overall, the punctuate relation shows how emoji can act like punctuation marks, discourse markers, or even rhythmic shapers in digital texts. By serving as escorts or partitions, emoji reinforce text organization and support the delivery of interpersonal meaning. Through this strategy, emoji not only function as visual symbols, but also as an important part of the multimodal semiotic system that shapes today's digital communication.

Therefore, through the textual synchronicity analysis, it can be concluded that emojis play an important role in building text structure. Emojis not only reinforce meaning, but also function as visual markers that help in organizing the flow of information and marking the relationship between parts of the text. Thus, the presence of emoji helps to create a cohesive and structured discourse.


## **2. The emoji-text convergence enact communing affiliation strategies to construe ambient affiliation across the comments**

After considering the types of emoji-text convergence, now this research have a foundation for further analysis of how these emoji-text convergence to construe ambient affiliation across the comments. It enables us to see the role of emoji in both internal through the relationship with the co-text and external by analyzing the affiliation across the comments. The concept of ambient affiliation in

this research focuses on communing affiliation where the affiliation happens in indirect exchanges because more than 95% of the comments have no reply. Thus, the communing affiliation is appropriate in this research.

The communing affiliation is divided into three strategies, convoke, finesse, and promote. The analysis of the data will be considered through the most prominent of the three strategies even though they can be also considered simultaneously (Zappavigna, 2021). Several case create a commune because there are a lot of comments form same patterns and doing repetition.



#### **a. Convoke strategy in depict-illustrate**

The types of emoji-text convergence in the ideational concurrence relation that are most commonly realized in the comment section is depict-illustrate. Specifically, it can be seen with the data that containing the word “Palestine” followed by the Palestinian flag  emoji where the emoji directly illustrate the word “Palestine”. Furthermore, there are several comments form same patterns specifically through the verbal text and the emojis. It realized on the comments containing the phrase “Free Palestine,” “Palestine will be free,” and “Hourriya Palestine” followed by various emojis including the Palestinian flag emoji or other emojis, such as red heart emoji, flame emoji, watermelon emoji, etc. These comments appeared 36 times in the dataset. Besides that, the depict-illustrate also realized on the comments that containing the phrase “Palestine will be free” that appear 8 times and “Hourriya Palestine” 11 times. The following is a representation of the comment.



being discussed meanwhile the expressions such as “Free Palestine,” “Palestine will be free,” and “Hourriya Palestine” convey a positive judgment regarding freedom, justice, and human rights, specifically on Palestine-Israeli issue. This value is reinforced by hashtags #freepalestine, which serve not only as topic markers but also as collective calls to join in the value.

Through these expressions and hashtags, a convoking strategy is carried out in two main forms. The first is designate, which is the direct designation of the entity “Palestine” as the center of the claimed value. Meanwhile the marshal can be seen in the use of hashtags #freepalestine as a way to unite communities that support this value.

The emojis also play an important role in supporting this convocation strategy. The Palestinian flag  emoji includes in designate because serves as the primary visual symbol of identity pointing to the subject of the struggle, so that it becomes as a bonding icon. In line with Zappavigna and Logi (2024b) that the flag emoji act as bonding icons because they serve to bring particular communities who identify with them based on shared feeling. This also applies to the watermelon  emoji included in the embellish-emblematise in the emoji-text convergence. It refers to the entity that is being discussed (Palestine) through the symbol that constructed by the culture. These emojis has once again brings together an ambient community to align around bonds that are highly support for the Palestine.

Therefore, through the convoke strategy, rather than directly addressing or inviting others, the users enact affiliation by participating in a patterned and

recognizable form of expression, starting from the use of verbal text to emojis and hashtags. These comments not only express individual support for Palestine but collectively call on the digital community to voice the same values. These values are formed through the coupling of ideational meanings and positive attitudes, and are socially mobilized through the repeated collective use of semiotic signs.

### **b. Finese strategy in harmonise-coalesce**





Besides the depict-illustrate type of emoji-text convergence that often appears in comments, the second type that is often used by users, especially in interpersonal resonance relations, is harmonise-coalesce. Here, users express emotional comments such as sadness and disappointment (negative affect) toward what they see in the video, which is visualized through the use of a cluster of emojis at the end as a form of emphasis on what is conveyed verbally.

We all responsible 🙄😭😭😭😭😭  
 why 😭😭😭😭😭😭❤️❤️  
 😭😭😭😭😭❤️ my heart is bleeding  
 I'm crying 😭😭😭🇵🇸🇵🇸 Hourriya

Based on the comments above, a finesse strategy emerges in these comments, particularly evident in the repetition of the same emoji in texts with similar emotional value, namely expressions of sadness regarding the Palestinian issue. Here, the emoji finessing the emotions displayed in the verbal texts. Zappavigna

and Logi (2024b) focus on buttress, where emojis are used to reinforce emotional attitudes (affect).

Through the ideation-attitude coupling, these comments do not explicitly mention entities such as “Palestine,” but form an evaluation attitude toward the situation that is collectively perceived. In this context, some comments show ideation, such as the collective actor “we” (thing entity) which emphasizes the actor's role in terms of responsibility for the Palestinian issue. Then, the abstract value ‘Hourriya’/freedom (occurrence entity) which is echoed in the hope for freedom for Palestine, or the personal experience “my heart” (activity entity) that occurs when seeing the suffering of the Palestinian people. However, in this context, the most dominant attitude is affect, namely sadness, emotion, and empathy, which are reinforced through the use of emojis.

Finesse strategy, specifically in buttress is realized on the use of emoji, such as loudly crying face , broken heart , pensive face , and red heart  emojis which consistently show emotional evaluation (affect), such as sadness, regret, and emotion. The repetition of these emojis forms a cluster of emojis that visually reinforces the feelings articulated in the text. These emojis reinforce emotional affiliation through repetition and intensity of affective expression. These emojis do not open up space for debate or other perspectives, but rather reinforce empathy and emotional attachment to the Palestinian issue as conveyed in the text.

In this context, the primary function of this strategy in the context of communing affiliation is that even though users or commentators do not interact

directly, each of them conveys the same emotions, thereby forming a space of emotional solidarity through mutually resonant expressions. This pattern demonstrates how social affiliation in digital media can be built without direct dialogue, but through shared expressions that are visually and emotionally reinforced. The visual intensity of emoji usage will be discussed in the next promote strategy.

**c. Promote strategy in depict-illustrate and harmonise-coalesce**

The two types of emoji-text convergence highlight different communing affiliation strategies. The depict-illustrate type is manifested in the convoke strategy, where emojis serve to call upon communities that share the same ideas or values and form social bonds through the Palestinian flag emoji, which is referred to as a bonding icon. Meanwhile, the harmonize-coalesce type is evident in the finesse strategy, where emojis reinforce the attitude conveyed in the text, thereby forming communing affiliation through comments that express the same emotions toward the Palestinian issue. As a result, a social bond or solidarity emerges across the comments.



Furthermore, from these two types, there are also strategies that emerge in the comments that form ambient affiliation, namely promote. It is a strategy for enhancing the discursive visibility of a bond and attracting attention in the social stream (Makki & Zappavigna, 2022). Within the framework of ambient affiliation (Zappavigna & Martin, 2018) promote is realized through graduation, particularly force, which amplifies the emotional intensity and visibility of solidarity. However,

specifically in Zappavigna and Logi's (2024b) book, they specialize this promote as foster-boost, which refers to how visual expressions such as emojis, capitalization, exclamation marks, and emoji repetition are used to boost the strength of attitude evaluation.











This strategy is evident in the use of capital letters, such as “FREE PALESTINE🇵🇸,” the addition of exclamation marks such as “Palestine will be free!!! 🇵🇸🇵🇸🇵🇸🇵🇸👊👊👊,” and the massive repetition of emojis such as 🇵🇸🇵🇸🇵🇸👊👊👊, 😭😭😭😭😭😭😭❤️❤️. The accumulation of emojis that form clusters is similar to discussions in harmonize-coalesce and escort-clusters in textual synchronicity relations. In harmonize-coalesce, we see a group of emojis consisting of various types of emojis that emphasize the emotional tone of the text by showing a unified attitude. Meanwhile, in escort-clusters within textual synchronicity, emojis were analyzed from a textual structural perspective, where comments are often concluded with a group of emojis containing diverse types of emojis. Unlike the promote strategy, repeated emojis or those forming a group not only reinforce or amplify the emotional aspect but also serve as a visual representation of community participation, demonstrating that the value is collectively and intensely supported.

Furthermore, this promote strategy is found in both depict-illustrate and harmonize-coalesce comments. In depict-illustrate, the repetition of emojis such as Palestinian flag emojis scales up the symbol of the Palestinian struggle. Meanwhile, in harmonize-coalesce, the repetition of emojis such as the loudly 😭crying face,



broken heart , and red heart  emojis intensifies the affect present in the visual, namely feelings of sadness and empathy toward the suffering of the Palestinian people. Both forms demonstrate that the promote strategy plays a crucial role in creating a mass effect and strengthening affective resonance within the digital community supporting Palestine. Thus, the promote strategy does not stand alone but works synergistically with the convoke and finesse strategies to generate strong communing affiliation within the comment section.

Based on the analysis results, it can be concluded that the most dominant communing affiliation strategies in forming social solidarity in the comment section are convoke and promote. The convoke strategy mainly appears in comments of the depict-illustrate type, characterized by the appearance of phrases such as “Free Palestine,” “Palestine will be free,” and “Hourriya Palestine,” as well as the use of the Palestinian flag emoji. In this context, the flag emoji functions as a bonding icon, a visual symbol that conveys the meaning of the struggle and identity of Palestine, and directs readers to affiliate with those values. This pattern forms the designate strategy, where the entity “Palestine” is made the center of values that become a shared orientation within the digital community.

Meanwhile, the promote strategy is presented through visual upscaling, such as the use of capital letters (“FREE PALESTINE”), exclamation marks (“!!”), and intense emoji repetition such as    ,   ,   . The use of these semiotic resources serves to increase the intensity of emotional attitudes and strengthen the appeal of shared solidarity values. In the appraisal system, this

strategy relates to the field of graduation, specifically the force-boost used to highlight interpersonal affiliations in the flow of digital comments.

Although several comments also reveal finesse strategies, particularly in the form of affective reinforcement (such as sadness, empathy, and emotion), overall the convoke and promote strategies are the two most prominent patterns in forming ambient affiliation. This indicates that emoji-text convergence in these comments not only serves to express individual attitudes but also to build a collective solidarity community connected through shared values and expressions, even without direct interaction.

## **B. Discussion**





This section will explain in detail the discussion of the findings regarding the relation between emoji and text in making meaning solidarity by using Zappavigna and Logi's framework (2024b) and how they construe ambient affiliation in Instagram comments responding to Harris J's reel about the Palestine issue. The result of the findings occur in two levels, the researcher analyzes the internal multimodal patterns between emoji and text within individual comments, then analyzes the external social bonding function across comments using the concept of ambient affiliation, specifically the communing affiliation by Zappavigna & Martin (2018).

The findings of the first research question reveal that the most dominant type of emoji-text relation is depict-illustrate which appears in 116 comments out of a total of 225 comments in the dataset. This type occurs where the emojis such

as the Palestinian flag directly illustrate the place entity “Palestine” or related expressions like “Free Palestine,” “Palestine will be free,” and “Hourriya Palestine.” The second dominant type is harmonise-coalesce in the interpersonal resonance domain, where the clusters of emojis such as 🥲💔👊❤️ visually amplify affective expressions of grief, support, and solidarity. This type appears in the dataset with a total of 112 comments.


Then, based on the two dominant types of emoji-text relation, the analysis continues to examine how these two types construct ambient affiliation across the comments. Through the communing affiliation strategy, the dominant strategy that emerges is convoke and promote, which occurs in the depict-illustrate type as the most common type in the dataset. In this strategy, the Palestinian flag emoji functions as a bonding icon, a visual symbol that conveys the meaning of the struggle and identity of Palestine, and directs readers to affiliate with those values. Meanwhile, the promote strategy is presented through visual upscaling, such as the use of capital letters (“FREE PALESTINE”), exclamation marks (“!!”), and intense emoji repetition such as 🥲🥲🥲🥲, 🔥🔥🔥, ❤️❤️❤️. The use of these semiotic resources serves to increase the intensity of emotional attitudes and strengthen the appeal of shared solidarity values.

These findings offer important insights that both align with and extend prior studies in social-political contexts, multimodal analysis specifically in the Palestine issue, the use of emoji-text convergence framework, and ambient affiliation. The comparison is discussed below.

This study found that the use of the Palestinian flag emoji  in Instagram comments not only serves as an ideological marker, as found in the studies by (Kariryaa et al., 2022) and (Hilman & Wahyudi, 2025), but also as a unifying symbol that reinforces collective solidarity. In Kariryaa et al.'s (2022) study, the flag emojis were strategically used by political actors to demonstrate national identity or party ideology, while in (Hilman & Wahyudi, 2025) showed that emojis can serve as indicators of political affiliation during elections in more heterogeneous public spaces. In contrast, in the context of this study, which focuses on a community that tends to be homogeneous (majority Muslim and pro-Palestinian), emojis function as bonding icons to build emotional connections and shared values in the digital space. Through the convoke strategy in communing affiliation, emojis such as , , and  are not used to map opposing ideological positions, but to strengthen the resonance of humanitarian values and collective support for the Palestinian issue.

Furthermore, the results of this study are in line with the findings of (Lulu et al., 2022) and (Liaqat et al., 2024) which both highlight how multimodal strategies are used to construct messages of resistance, solidarity, and humanity in the Palestinian issue. In (Lulu et al., 2022) visual elements such as facial expressions, colors, and the distance between elements in political cartoons are used to construct meanings about oppression, resistance, and the courage of the Palestinian people. Similarly, the study in (Liaqat et al., 2024) demonstrate that symbols and visual framing techniques in cartoons can evoke empathy, voice criticism of violence, and shape public awareness. Although the modes used are

different, the cartoons in their research and digital comments consisting of emojis and text in this study, both demonstrate that multimodality has the power to actualize solidarity and resistance against injustice. This study reinforces that emojis, as part of the visual semiotic mode, together with text, can activate humanistic values in public comments.

This study has strong connections to the work of (Zappavigna & Logi, 2024a) which also examines the relationship between emojis and text in building digital solidarity through the emoji-text convergence framework. Their study found that, in the context of TikTok comments, emojis are used to reinforce emotional attitudes toward feminist issues and public figures, with interpersonal resonance as the dominant process. Although their study does not specifically address communing affiliation strategies, the results confirm that emojis play an important role in building collective affective resonance. In this study, the findings show that the depict-illustrate type (ideational concurrence) is the most dominant, but the difference with harmonise-coalesce (interpersonal resonance) is not too significant. This indicates that although many comments explicitly mention the entity “Palestine” and are illustrated with the Palestinian flag  emoji, the emotional aspect of the comments remains very strong, particularly through the use of stacked emojis conveying grief, empathy, and a spirit of struggle. Thus, both depict-illustrate and harmonise-coalesce in the context of the Palestinian issue facilitate the construction of solidarity, not only representational but also emotional.

Moreover, the findings of this study are consistent with previous studies on communing affiliation, but also reveal unique characteristics in the context of homogeneous digital communities. In Zappavigna & Dreyfus 's study on the pandemic, convoke strategies became dominant because phrases such as “in these pandemic times” were used to unite collective experiences. Meanwhile, (Zappavigna, 2021) shows that in ASMR communities, comments using vocatives like “guys” activate a sense of togetherness as part of convoke. In the political realm, Makki & Zappavigna (2022) found that promote is the primary strategy for forming social affiliation through hyperbolic language. Interestingly, this study shows that convoke and promote appear simultaneously and dominate in shaping pro-Palestinian digital solidarity. The convoke strategy is evident in the frequent use of the word “Palestine” in calls such as “Free Palestine,” “Palestine will be free,” and “Hourriya Palestine,” as well as the use of the Palestinian flag emoji, which functions as a visual bonding icon directing the community to affiliate with the values of freedom and struggle. Meanwhile, promote is seen through visual upscaling, such as the use of capital letters (“FREE PALESTINE”), exclamation marks (“!!!”), and repeated emojis 🥹🥹🥹🥹, 🔥🔥🔥, ❤️❤️❤️, which intensify attitudes and reinforce shared solidarity values. This shows that in communities with strong identities and value, convoke and promote strategies work simultaneously to reinforce emotional affiliation in ambient way.

Finally, based on the finding analysis, it can be concluded that the most dominant type of emoji-text convergence is depict-illustrate, followed by harmonise-coalesce. These types are closely related to the communing affiliation

strategies of convoke and promote, which together serve to drive collective digital solidarity. Unlike previous studies that focused on general political identity or different semiotic modes, this study demonstrates how emoji-text patterns, particularly within emotionally charged and ideologically united communities, not only reinforce shared values but also embody affiliative meaning in an ambient manner. Therefore, this research contributes to a deeper understanding of how emojis function within multimodal discourse to build emotional resonance and social harmony in digital spaces, particularly in the context of political solidarity and humanitarian issues.

## **CHAPTER V**

### **CONCLUSSION AND SUGGESTIONS**

This chapter contains the conclusion of the research and suggestions for further study.

#### **A. Conclusion**

Overall, based on the research results, it can be concluded that in the landscape of digital comments related to the Palestinian issue, social media users do not only use emojis and text as emotional complements, but as semiotic resources that are strategically mobilized to shape collective identity. Through the relationship between emojis and text in the form of depict-illustrate and harmonise-coalesce, as well as communing affiliation strategies such as convoke and promote, digital solidarity is built through consistent and emotionally charged expressions. However, beyond merely identifying the existence of solidarity, this study highlights how social affiliation processes are formed ambiently (without direct interaction), and reinforced through emotional resonance and shared values among online communities with aligned ideological perspectives. Thus, this research not only expands the scope of analysis of emoji-text convergence in social-political solidarity discourse but also provides new insights into how social affiliation is formed and distributed in digital communication practices. By understanding this process, we can see that digital solidarity is not merely a temporary emotional response but a social construction formed through evolving multimodal communication practices.



## **B. Suggestions**

This research has several limitations that need to be considered for further research. First, the use of the system of the emojis-text convergence framework is very limited literature, specifically to political or humanitarian contexts, only (Zappavigna & Logi, 2024a, 2024b) as the main reference. Therefore, further development and study are needed to enrich and test the validity of this framework in other contexts. Second, this research has limitations in terms of its research object, namely Harris J's Instagram account, which has a relatively homogeneous audience consisting mostly of Muslims and pro-Palestinians, influencing the patterns of social affiliation that emerge. To obtain a broader perspective, it is recommended that further research examine comments from more heterogeneous digital communities. Third, this study is limited to a single post and platform, so further studies could expand the scope of issues, time, and social media to capture multimodal dynamics and digital solidarity more comprehensively.

## REFERENCE

- Adindaa, K. (2024). *Instagram: Platform Media Sosial yang Membentuk Opini Publik dan Interaksi Sosial*.  
<https://www.kompasiana.com/karinaaadindaa6935/65fced65c57afb60fe0050b2/instagram-platform-media-sosial-yang-membentuk-opini-publik-dan-interaksi-sosial>
- ANTARA. (2023). *Donasi ke Gaza, Selena Gomez: Warga sipil Palestina harus dilindungi*. <https://www.antaranews.com/berita/3812814/donasi-ke-gaza-selena-gomez-warga-sipil-palestina-harus-dilindungi>
- Arfan, S., Fahrurrozi, Nikmatillah, & Salam, S. (2024). Media Jihad: Interpretation of Palestinian Resistance Through Semiotic Studies. *RETORIKA: Jurnal Ilmu Bahasa*, 603–618.  
<https://www.ejurnal.warmadewa.ac.id/index.php/jret/article/view/10154%0A1>  
<https://www.ejurnal.warmadewa.ac.id/index.php/jret/article/view/10154/5851>
- Aubree, S. (2024). *How Gen Z uses social media and what that means for brands*.  
<https://sproutsocial.com/insights/gen-z-social-media/>
- Boutet, I., LeBlanc, M., Chamberland, J. A., & Collin, C. A. (2021). Emojis influence emotional communication, social attributions, and information processing. *Computers in Human Behavior*, 119(February), 106722.  
<https://doi.org/10.1016/j.chb.2021.106722>
- Chriastuti, N. (2024). *Ribuan Orang Demo di Paris Memprotes Serangan Israel di Rafah*. <https://news.detik.com/internasional/d-7361266/ribuan-orang-demo-di-paris-memprotes-serangan-israel-di-rafah>
- CNN. (2024). *Puluhan Ribu Orang Demo di Washington, Tuntut Gencatan Senjata di Gaza*.  
<https://www.cnnindonesia.com/internasional/20240114094250-134-1049216/puluhan-ribu-orang-demo-di-washington-tuntut-gencatan-senjata-di-gaza>
- Creswell, J. W. C. J. D. (2018). Research Design: Qualitative, Quantitative, and Mixed Methods Approaches. In *Writing Center Talk over Time* (5th Editio). Sage Publications. <https://doi.org/10.4324/9780429469237-3>
- Częstochowska, J., Gligorić, K., Peyrard, M., Mentha, Y., Bień, M., Grütter, A., Auer, A., Xanthos, A., & West, R. (2022). On the Context-Free Ambiguity of Emoji. *Proceedings of the International AAAI Conference on Web and Social Media*, 16(May), 1388–1392.  
<https://doi.org/10.1609/icwsm.v16i1.19393>
- Dalle Nogare, L., Cerri, A., & Proverbio, A. M. (2023). Emojis Are Comprehended Better than Facial Expressions, by Male Participants.

- Behavioral Sciences*, 13(3). <https://doi.org/10.3390/bs13030278>
- Danesi, M. (2016). *The Semiotics of Emoji: The Rise of Visual Language in the Age of the Internet*. Bloomsbury.
- Dresner, Eli & Herring, S. C. (2010). Functions of the Nonverbal in CMC: Emoticons and Illocutionary Force. *Communication Theory*, 20(3), 249–268. <https://doi.org/https://doi.org/10.1111/j.1468-2885.2010.01362.x>
- Eggins, S. (2004). *An Introduction to Systemic Functional Linguistics*. Continuum.
- Fatima, N., Ejaz, S. J., & Miran, G. (2025). *Exploring the Role of Visual Semiotics Analysis in Digital Communication for Ideological Purposes; A Study of Memes and Emojis*. 3(1), 345–364.
- Fiantika, F. R. (2022). Metodologi Penelitian Kualitatif. In *Rake Sarasin* (Issue March). Get Press.
- Ghazanfar, S. (2022). An Analysis of Digital Communication and use of Emojis. *VFAST Transactions on Education and Social Sciences*, 10(April), 105–116.
- Halliday, M. A. K. (1978). *Language as social semiotic: The social interpretation of language and meaning*. (E. Arnold (ed.)).
- Halliday, M. A. K., & Matthiesen, C. M. . (2004). *An Introduction to Functional Grammar*. Routledge.
- Hao, J. (2020). *Analysing Scientific Discourse from a Systemic Functional Linguistic Perspective: A Framework for Exploring Knowledge Building in Biology*. Routledge.
- Hashmi, S., Ahmad, A., & Mahmood, S. (2021). Antediluvian Hieroglyphs Vs Emojis: A Social Semiotic Analysis of Emoticons and Emojis. *Orient Research Journal of Social Sciences*, 6(1), 168–178.
- Hilman, M., & Wahyudi, R. (2025). The Analysis of Emojis and Identities In The Comments Section on Instagram @Ussfeed: From Semiotics to Cyberpragmatics. *Journal of Pragmatics Research*, 7(1). <http://dx.doi.org/10.18326/jopr.v7i1.132-156>
- IDN Times. (2023). *8 Momen Saat Penyanyi Harris J Turun ke Jalan Ikut Aksi Bela Palestina*. <https://www.idntimes.com/hype/entertainment/alaya-vrida/momen-saat-penyanyi-harris-j-turun-ke-jalan-ikut-aksi-bela-palestina>
- Jennifer, D. (2022). *The Past and Future of Flag Emoji*. Unicode. <https://blog.unicode.org/2022/03/the-past-and-future-of-flag-emoji.html>
- Kariryaa, A., Rundé, S., Heuer, H., Jungherr, A., & Schöning, J. (2022). The Role of Flag Emoji in Online Political Communication. *Social Science Computer Review*, 40(2), 367–387. <https://doi.org/10.1177/0894439320909085>

- Kress, G. (2010). *Multimodality: A Social Semiotic Approach to Contemporary Communication*. Routledge.
- Kress, G., & Leeuwen, T. van. (2021). *Reading Images: The Grammar of Visual Design* (3rd ed.). Routledge. <https://doi.org/10.4324/9781003099857>
- Liaqat, F., & Khan, M. A. Q. S. S. (2024). Humanity Unframed: A Social-Semiotic Analysis of Political Cartoon on Israel-Palestine Conflict. *Jahan Tahqee*, 7(1).
- Logi, L., & Zappavigna, M. (2021). A social semiotic perspective on emoji: How emoji and language interact to make meaning in digital messages. *New Media and Society*, 25(12), 3222–3246. <https://doi.org/10.1177/14614448211032965>
- Lulu, R. A., Rachman, S. M. H. A., & Habeeb, L. S. (2022). A Multimodal Analysis of Political Cartoons and the Discourse of Palestinian's Displacement: Sheikh Jarrah Case. *REFlections*, 29(3).
- M.A.K. Halliday, R. H. (1976). *Cohesion in English*. Routledge. <https://doi.org/https://doi.org/10.4324/9781315836010>
- M.A.K Halliday and Hasan R. (1989). *Language, context and text: Aspects of language in a social-semiotic perspective*. Oxford University Press.
- Maharani, R., Ardiansyah, N. M., Annisa, R. B., & Hizbullah, Z. (2021). Media Sosial sebagai Gerakan Sosial Digital: Studi Kasus Akun Instagram @Aliskamugemash dalam Menyuarakan Kejahatan Seksual LWD terhadap Perempuan. *Ijd-Demos*, 3(2). <https://doi.org/10.37950/ijd.v3i2.96>
- Makki, M., & Zappavigna, M. (2022). Out-grouping and ambient affiliation in Donald Trump's tweets about Iran: Exploring the role of negative evaluation in enacting solidarity. *Pragmatics*, 32(1), 104–130. <https://doi.org/10.1075/prag.20048.mak>
- Martin, J. R., & Rose, D. (2007). *Working With Discourse: Meaning Beyond the Clause*.
- Martin, J. R., & White, P. R. . (2005). *The Language of Evaluation: Appraisal in English*.
- Matthiessen, M. A. . H. &. (2004). *An Introduction to Functional Grammar*. Routledge.
- McCulloh, G. (2019). *Because internet: Understanding the new rules of language*. Riverhead Books.
- Miltner, K. M. (2021). "One part politics, one part technology, one part history": Racial representation in the Unicode 7.0 emoji set. *New Media and Society*, 23(3), 515–534. <https://doi.org/10.1177/1461444819899623>
- Parkwell, C. (2019). Emoji as social semiotic resources for meaning-making in

- discourse: Mapping the functions of the toilet emoji in Cher's tweets about Donald Trump. *Discourse, Context and Media*, 30, 100307. <https://doi.org/10.1016/j.dcm.2019.100307>
- Poulsen, S. V., & Kvåle, G. (2018). Studying social media as semiotic technology: a social semiotic multimodal framework. *Social Semiotics*, 28(5), 700–717. <https://doi.org/10.1080/10350330.2018.1505689>
- Rahayu, J. T. (2023). *Takbir menggema dalam aksi bela Palestina di Tokyo*. Takbir menggema dalam aksi bela Palestina di Tokyo
- Rahmawati, P. (2024). *REPRESENTATION OF PALESTINE SOLIDARITY IN SOCIAL MEDIA : A SEMIOTIC APPROACH TO SYMBOLS OF RESISTANCE*. 65–81.
- Reditya, T. H. (2024). *Tegas Dukung Palestina, Model Bella Hadid Dihapus dari Iklan Adidas*. <https://www.kompas.com/global/read/2024/07/20/170000170/tegas-dukung-palestina-model-bella-hadid-dihapus-dari-iklan-adidas>
- Rony, T. K. (2023). *300 Ribu Orang Hadiri Aksi Damai Bela Palestina di London*. <https://www.liputan6.com/global/read/5429801/300-ribu-orang-hadiri-aksi-damai-bela-palestina-di-london?page=2>
- Sampietro, A. (2016). Exploring the punctuating effect of emoji in Spanish WhatsApp chats. *Lenguas Modernas*, 2016(47), 91–113.
- Seargeant, P. (2019). *The emoji revolution: How technology is shaping the future of communication*. Cambridge University Press.
- Setya, D. (2023). *Jutaan Orang Demo di Amerika Serikat hingga Jerman, Tuntut Hentikan Konflik di Gaza*. <https://www.detik.com/hikmah/khazanah/d-7021733/jutaan-orang-demo-di-amerika-serikat-hingga-jerman-tuntut-hentikan-konflik-di-gaza>
- Setya, D. (2024). *Kenapa dengan Rafah? Kota Terakhir di Jalur Gaza yang Diserang Israel*. [https://www.detik.com/hikmah/khazanah/d-7367759/kenapa-dengan-rafah-kota-terakhir-di-jalur-gaza-yang-diserang-israel#:~:text=Rafah menjadi tempat pengungsian terakhir,Palestina berlindung di wilayah ini](https://www.detik.com/hikmah/khazanah/d-7367759/kenapa-dengan-rafah-kota-terakhir-di-jalur-gaza-yang-diserang-israel#:~:text=Rafah%20menjadi%20tempat%20pengungsian%20terakhir,Palestina%20berlindung%20di%20wilayah%20ini)
- Suardana, I. K. (2021). Text of Bengu Mati: Social Semiotics of Systemic Functional Linguistics. *International Journal of Systemic Functional Linguistics*, 3(2), 51–63. <https://doi.org/10.55637/ijlsfl.3.2.3729.51-63>
- Sugiyono. (2016). *Metode Penelitian Kuantitatif, Kualitatif dan R&D* (24th ed.). PT Alfabet.
- Suryawati, A., Wahyuandari, W., Halmina, A., & Rahmayanti, N. (2024). *The Journal of Academic Science The Influence of Social Media on Public Opinion : An Analysis from Literary and Cultural Perspectives*. 1(8), 1171–

1178.

- Syakira, H. D., Hikari, S., Shinkoo, L., & Nur, Z. (2024). *Pembelokan Estetika , Protes Budaya Populer , dan Aktivisme Digital : Semangka sebagai Simbol Perlawanan Palestina Pendahuluan Konflik antara Israel dan Palestina telah berlangsung puluhan tahun sejak. 17(1), 157–179.*
- Telaumbanua, Y. A., Trima, N., Telaumbanua, N., Dwiyl, M., Gulo, B., Margaretha, D., Halawa, E., & Waruwu, E. K. (2023). The use of emojis on social media platforms in facilitating inter-cultural communication. *Media and Communication Research*, 4(8), 118–130. <https://doi.org/10.23977/mediacr.2023.040803>
- van Leeuwen, T. (2005). *Introducing Social Semiotics*. Routledge.
- Wardani, A. S. (2023). *Akun Instagram Starbucks dan KFC Indonesia Tutup Kolom Komentar Usai Diserbu Emoji Semangka Pendukung Palestina*. <https://www.liputan6.com/tekno/read/5443536/akun-instagram-starbucks-dan-kfc-indonesia-tutup-kolom-komentar-usai-diserbu-emoji-semangka-pendukung-palestina>
- Wiese, H., & Labrenz, A. (2021). *Emoji as graphic discourse markers Functional and positional associations in German WhatsApp® messages. October, 277–300*. <https://doi.org/10.1075/pbns.325.10wie>
- Zappavigna, M. (2011). Ambient affiliation: A linguistic perspective on Twitter. *New Media and Society*, 13(5). <https://doi.org/10.1177/1461444810385097>
- Zappavigna, M. (2021). Ambient Affiliation in Comments on YouTube Videos Communing Around Values About ASMR. In *Journal of Foreign Languages 外国语* (Vol. 44, Issue 1, pp. 21–40).
- Zappavigna, M., & Dreyfus, S. (2022). “In these pandemic times”: The role of temporal meanings in ambient affiliation about COVID-19 on Twitter. *Discourse, Context and Media*, 47, 100595. <https://doi.org/10.1016/j.dcm.2022.100595>
- Zappavigna, M., & Logi, L. (2024a). How emoji make meaning and enact ambient affiliation: a social semiotic account of emoji-text relations in TikTok comments. *Social Semiotics*, 1–21. <https://doi.org/10.1080/10350330.2024.2389520>
- Zappavigna, M., & Logi, L. (2024b). Social Media Paralanguage and Emoji. In *Emoji and Social Media Paralanguage*. <https://doi.org/10.1017/9781009179829.001>
- Zappavigna, M., & Martin, J. R. (2018). #Communing affiliation: Social tagging as a resource for aligning around values in social media. *Discourse, Context and Media*, 22, 4–12. <https://doi.org/10.1016/j.dcm.2017.08.001>

## CURRICULUM VITAE



**Shofiyyah Mubtadiatul 'Adalah** was born in Bogor on August 31, 2002. She took informal education at the Mafaza Qur'anic Boarding School in Bogor and graduated from package C at PKBM Mawaddah Depok. She continued her higher education in 2021 at the Department of English Literature State Islamic University Maulana Malik Ibrahim Malang. During her

study at the university, she actively participated in activities such as organizations, competitions, volunteering, and became one of the awardees of Paragon's leadership scholarship, Instarter.

## APPENDIX

The table below is the list of datum classification based on emoji-text convergence includes the datum that may fall into one or more categories. The textual synchronicity relation applies to all comments, as it focuses on the structural arrangement of text rather than ideational or interpersonal meaning.

Appendix 1 List of datum classification


























No.	Datum	Ideational Concurrency	Interpersonal Resonance	Textual Synchronicity
1	free palestine 🇵🇸❤️	Depict - Illustrate	Harmonise - Coalesce	Punctuate - Escort- Cluster
2	Free Palestina ❤️❤️❤️❤️❤️	-	Harmonise - Echo	Punctuate - Escort-Cluster
3	Free Palestina 😞	-	Harmonise Echo	Punctuate - Escort- Isolate
4	Free Palestine 🇵🇸🙌	Depict - Illustrate	Harmonise – Coalesce	Punctuate - Escort- Cluster
5	Free palestine 🇵🇸🙌🙌🙌🙌🔥🔥🔥🔥🔥	Depict - Illustrate	Harmonise – Coalesce	Punctuate – Cluster
6	Free Palestine 🍉	Embellish - Emblemetise	-	Punctuate - Escort- Isolate
7	Free Palestine 🇵🇸❤️	Depict - Illustrate	Harmonise - Coalesce	Punctuate - Escort- Cluster
8	Free Palestine 🇵🇸	Depict - Illustrate	-	Punctuate - Escort- Isolate
9	FREE PALESTINE 🇵🇸	Depict - Illustrate	-	Punctuate - Escort- Isolate
10	Freee palestine!!! 🇵🇸	Depict - Illustrate	-	Punctuate - Escort- Isolate
11	Free Palestine 💔🔥	-	Harmonise - Coalesce	Punctuate - Escort-Cluster
12	Free Palestine 🇵🇸🇵🇸🇵🇸🇵🇸	Depict - Illustrate	-	Punctuate - Escort- Isolate
13	Free Palestine 🇵🇸	Depict - Illustrate	-	Punctuate - Escort- Isolate
14	Free Palestine!! 🔥🔥🔥🔥	-	Harmonise – Coalesce	Punctuate - Escort-Cluster
15	free Palestine 🇵🇸🕊️🕊️	Depict - Illustrate	Harmonise – Coalesce	Punctuate - Escort-Cluster
16	FREE PALESTINE ❤️❤️❤️	-	Harmonise - Echo	Punctuate - Escort-Cluster



























































































17	Free Palestine 🖐️💔🇵🇸🇵🇸🇵🇸	Depict - Illustrate	Harmonise - Coalesce	Punctuate - Escort-Cluster
18	Free Palestine 🔥🔥😭	-	Harmonise -Coalesce	Punctuate - Escort-Cluster
19	Free Palestine 🇵🇸🇵🇸	Depict - Illustrate	-	Punctuate - Escort-Isolate
20	free palestine 🇵🇸	Depict - Illustrate	-	Punctuate - Escort-Isolate
21	Free Palestine 🇵🇸	Depict - Illustrate	-	Punctuate - Escort – Isolate
22	Free 🇵🇸	Depict - Integrate	-	Punctuate - Escort - Isolate
23	Free Palestine 🇵🇸💔🇵🇸	Depict - Illustrate	Harmonise – Coalesce	Punctuate – Escort-Cluster
24	Free Palestine 🇵🇸🇵🇸	Depict – Illustrate	-	Punctuate –Escort-Cluster
25	free Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise - Coalesce	Punctuate – Escort-Cluster
26	Freepalestine 🔥🔥	Depict – Illustrate	Harmonise – Echo	Punctuate – Escort-Cluster
27	Free palestine 💔❤️	Depict – Illustrate	Harmonise – Echo	Punctuate – Escort – Isolate
28	Free Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise - Coalesce	Punctuate – Escort-Cluster
29	Free palestine ❤️🇵🇸	Depict – Illustrate	Harmonise - Coalesce	Punctuate – Escort-Cluster
30	Free Palestinian 🇵🇸 Houriya 🖐️❤️	Depict – Illustrate	Harmonise - Coalesce	Punctuate – Escort-Cluster
31.	FREE PALESTINE 😞🇵🇸🇵🇸🇵🇸🇵🇸🇵🇸 🇵🇸🇵🇸❤️❤️❤️ #freepalestine 🇵🇸	Depict – Illustrate	Harmonise - Coalesce	Punctuate– Partition– Intersperse
32.	Free Palestine 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate
33.	Free Palestine 🖐️🇵🇸	Depict – Integrate	-	Punctuate – Esscort-Cluster
34.	Free Palestine 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate

35.	Free palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Echo	Punctuate – Escort-Cluster
36.	Free Palestine 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate
37.	Free Palestine 🇵🇸💔	Depict – Illustrate	Harmonise – Coalesce	Punctuate – Escort – Isolate
38.	Free palestine 🇵🇸🙌🇵🇸🙌🇵🇸🙌 🇵🇸🙌	Depict – Illustrate	Harmonise – Coalesce	Punctuate – Escort-Cluster
39.	Free Palestine 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate
40.	Free Palestina 🙌🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate – Escort-Cluster
41.	Free Palestine 🔥🙌		Harmonise – Coalesce	Punctuate– Escort– Cluster
42.	Free PALESTINE 🇵🇸🍉	Depict–illustrate Depict-Embellish-Emblemetise	–	Punctuate– Escort-Cluster
43.	Free Palestine 🔥❤️🇵🇸	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
44.	Free palestine 🇵🇸💔	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
45.	Free Palestine ❤️🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
46.	Free Palestine 🇵🇸	Depict – Illustrate	–	Punctuate – Escort – Isolate
47.	free palestine 🇵🇸🇵🇸🇵🇸🇵🇸	Depict – Illustrate	–	Punctuate – Escort – Isolate
48.	Wallahi it's so pain 😭 when I listen to this song wallahi my heart is full pain 😞😭	–	Harmonise – Coalesce	Punctuate– Partition– Intersperse
49.	poor woman muslim girls 😭😭😭😭😭🇵🇸🙏🙏🙏 🙏❤️❤️❤️❤️❤️❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
50.	Freedom Palestine!!! 😭😭❤️❤️❤️ ❤️🇵🇸🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
51.	We all responsible 😞😭😭😭😭	–	Harmonise – Coalesce	Punctuate– Escort– Cluster










































52.	Justice for them people so said 🥹🥹🥹 💔💔💔💔	–	Harmonise – Coalesce	Punctuate– Escort– Cluster
53.	Malaysia 🇲🇾 for Palestine 🇵🇸 always. Houriya	Depict – Illustrate	–	Punctuate– Partition– Intersperse
54.	😭😭 can't control my tears	–	Harmonise – Coalesce	
55.	Be careful your religion is in danger. May all Muslims in the US be protected by Allah. 🙏, I help pray for all of you 🙏. Free Palestine ❤️🇵🇸🙏. I'm an Indonesian Muslim 🇮🇩. Syifa Salsabila	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
56.	Makes me wonder, who's still alive in this video 😞	-	Imbue	Punctuate – Escort – Isolate
57.	Grandpa Khalid 😞😞 may Allah have mercy on him	-	Imbue	Punctuate– Partition– Intersperse
58.	Palestine will never d!e 🙏	-	Harmonise – Echo	Punctuate – Escort – Isolate
59.	From the river to the sea Palestine will be Free InshaALLAH ❤️ from Indian Muslim 🇮🇳	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse
60.	Free Palestine insha Allah ❤️	-	Harmonise – Echo	Punctuate – Escort – Isolate
61.	why 😞😞😞😞😞😞❤️❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
62.	Palestina will be free!!! 🇵🇸🇵🇸🇵🇸🙏 🙏🙏	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
63.	Omg may Allah make it easy for all of them 😞 Palestine will be free insha Allah 🙏🙏	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse
64.	ALLAHU AKBAR.. FREE PALESTINE.. 🙏😞❤️🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
65.	im in tears free palestine 🙏❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
66.	i always pray for palestine 🙏🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
67.	I LOVE 🇵🇸 from Indonesian	Depict- Integrate	-	Punctuate– Partition– Intersperse

68.	ZIONISM WILL FALL JUST LIKE NAZISM FELL BEFORE IT IT'S JUST A MATTER OF TIME PALESTINE WILL RISE 	Depict – Illustrate	-	Punctuate – Escort – Isolate
69.	GAZA WILL NOT DIE  	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
70.	May Allah unleash His wrath to the zionist regime. FREE PALESTINE 	Depict – Illustrate	-	Punctuate – Escort – Isolate
71.	Free palestine to save our students dp changed     BDBDBDsomebody speak about us too   tear gas shooting from helicopters to tanks army to police killing all our students Bangladesh is bleeding 15 to 21 aged female male students 9000 arrested 2000+ killed all students police going home and arresting students From their home BANGLADESH is bleeding there is no green left only red #stepdownhasina we Bengalis stood up for Palestinian ppl I request all the Muslim brothers to stand up for us too    situation is Critical aff 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
72.	  Allah protect all Muslims of Palestine 	-	Harmonise – Echo	Punctuate– Partition– Bracket
73.	Palestine will bi free  	Depict – Illustrate Depict- Embellish- Emblematise	-	Punctuate– Escort– Cluster
74.	Palestine will be free 	Depict – Illustrate	-	Punctuate – Escort – Isolate
75.	Thank you Harris J  Free Palestine forever	-	Harmonise – Echo	Punctuate– Partition– Intersperse
76.	Thanks For This @officialharrisj  We will never forget and forgive	-	Rebound – Complicate	Punctuate– Partition– Intersperse
77.	Didn't think I would cry, but I actually did. It was so emotional subhanallah. May Allah grant victory to the people of Palestine 	-	Harmonise – Echo	Punctuate – Escort – Isolate
78.	sending lots of prayers and love to them 	-	Harmonise – Echo	Punctuate – Escort – Isolate
79.	Needed!  cruel ass world!!!	-	Harmonise – Echo	Punctuate– Partition– Intersperse

80.	We will never forget 	-	Harmonise – Echo	Punctuate – Escort – Isolate
81.	Hasbullah wa ni'mal wakil ni'mal maula wani'mannasir 	Depict – Illustrate	-	Punctuate – Escort – Isolate
82.	  please 	-	Harmonise – Coalesce	Punctuate– Partition– Bracket
83.	Palestine is always in our hearts and prayers    Never close your eyes!	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
84.	wAllahi,we'll never ever forget.   	-	Harmonise – Echo	Punctuate – Escort – Isolate
85.	Masyallah   , make me cry 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
86.	PALESTINE WILL BE FREE IN SHA ALLAH    	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
87.	SOLIDARITY   	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
88.	Allahumma barik, Allahumma free palestine 	-	Harmonise – Echo	Punctuate – Escort – Isolate
89.	Well done....I can't understand why all the countries are watching this get and turning a blind eye...sweet Jesus where are their souls        	-	Harmonise – Echo	Punctuate – Escort – Isolate
90.	@ndschr Solidarity is the most beautiful form of humanity     Thank you	Depict- Integrate	Harmonise – Echo	Punctuate– Partition– Intersperse
91.	Crying because we have all seen these videos  and genocide still going on	-	Harmonise – Echo	Punctuate– Partition– Intersperse
92.	 Palestine	-	Imbue	Punctuate – Escort – Isolate
93.	GAZA WILL NOT DIE  	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
94.	Palestine will be free    	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
95.	Don't stop talking about Palestine!! Hourriya Palestine!!   	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
96.	Love palest i ne 	-	Harmonise – Echo	Punctuate – Escort – Isolate





































97.	Heartbreaking, why is this our reality for the past 10 months why  and Palestinians who are actually living this horrific reality 	-	Harmonise – Echo  Imbue	Punctuate– Partition– Intersperse
98.	WE WILL NEVER FORGET 	-	Harmonise – Echo	Punctuate – Escort – Isolate
99.	Every politician who clapped and cheered should be haunted by the cries of these children for eternity 	-	Harmonise – Echo	Punctuate – Escort – Isolate
100.	  Palestine will be free	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
101.	INSHA-ALLAH  	-	Harmonise – Echo	Punctuate– Escort– Cluster
102.	The tears streaming from my eyes  So proud to see footage of our Manchester protests, we've been coming out every weekend and we will not rest until Palestine is free 	-	Harmonise – Echo	Punctuate– Partition– Intersperse
103.	Heartbreaking reality  Palestine will be free Insha-Allah	-	Harmonise – Echo	Punctuate– Escort– Cluster
104.	I am sobbing right now I wish I could help  Let's never stop talking about this genocide. Oh Palestine my heart hurts to see burning right in front of my eyes   	-	Harmonise – Echo	Punctuate– Partition– Intersperse
105.	Ohh Allah 	-	Harmonise – Echo	Punctuate– Escort– Cluster
106.	I have no words just free Palestine     	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
107.	Indeed, Allah's help is near   #freepalestine 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
108.	       Palestina for Ever!	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
109.	MasyaAllah     We never ever forget...	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse
110.	Masyaa Allah... Free palestine     	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
111.	Stand with Palestine  	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster



112.	Keep speaking up, never forget 	Embellish- Emblematise	Harmonise – Coalesce	Punctuate– Escort– Cluster
113.	SAY IT LOUDER FALASTEEN HOURIYYA 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
114.	GAZA WILL NOT DIE 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
115.	Where are all the so called Ambassadors? Where is human rights? Where is save the children? You all wont see a dime from us anymore!     	-	Harmonise – Echo	Punctuate– Escort– Cluster
116.	Free Palestine till it's backwards  these images are imprinted in our minds and won't leave us. يا الله انتقم	-	Harmonise – Echo	Punctuate– Partition– Intersperse
117.	Palestine will be free In Sha Allah 	-	Harmonise – Echo	Punctuate– Escort– Cluster
118.	Words don't suffice  Free Falestine!	-	Rebound – Multiply	Punctuate– Partition– Intersperse
119.	Chills  .. HOURIYYA FALESTEEN 	-	Imbue Harmonise – Echo	Punctuate– Partition– Intersperse
120.	Made me cry a lot. Glad to see this work. GAZA WILL NOT DIE 	Depict – Illustrate	-	Punctuate– Escort– Cluster
121.	No one can say they didn't know and we will never forget. 	Embellish- Emblematise	Harmonise – Coalesce	Punctuate– Escort– Cluster
122.	Am actually sobbing  free Palestine 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
123.	JUSTICE FOR PALESTINE!!! 	Embellish- Emblematise	Harmonise – Coalesce	Punctuate– Escort– Cluster
124.	@rahim.jung inshallah its a promise Palestine will be Free            	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
125.	Mashallah! Palestine is almost free inshallah 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
126.	It's heart breaking 	-	Harmonise – Echo	Punctuate– Escort– Cluster
127.	She is the soul of my soul  # Houriyya Palestine 	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
128.	How do we sleep at night !?        #ceasefirenow #savegaza	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse

129.	Loads of clips from Manchester.. so proud!!!! Manchester stands with Falasteen!! 🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
130.	😭😭😭😭😭😭💔 my heart is bleeding	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
131.	All my love. We are one. FREE PALESTINE ❤️	-	Harmonise – Echo	Punctuate– Escort– Cluster
132.	Louder for those in the back!! Freedom and peace shouldn't be reserved for the lucky few... don't let them fool you to think we cannot ALL be free. Palestine will be free 🇵🇸	Depict – Illustrate	-	Punctuate– Escort– Cluster
133.	Gaza will not die!!! ❤️	-	Harmonise – Echo	Punctuate– Escort– Cluster
134.	😭😭😭😭😭😭❤️❤️❤️💔 always with Palestine 🇵🇸🇵🇸🇵🇸	Depict – Illustrate	Harmonise – Coalesce	
135.	Where is peace? 😭 🇵🇸❤️💔	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
136.	We can't forget ever 😭😭🙏🏻👊🏻🇵🇸❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
137.	exactly - how do we sleep at night 😭	-	Imbue	
138.	Watching this video was very hard on me just watching it, how are our people living it in Gaza feeling 💔😭 Allah is with us and Palestine will be free and all Palestinians will return to their homes there soon InshaAllah 🇵🇸🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
139.	Free Palestine 🇵🇸❤️❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
140.	Always with my people Palestine 🇵🇸 they are not alone 😭😭😭😭😭❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
141.	🔥💔 Don't say you didn't know! Making sure people see Gaza. 🙌	-	Harmonise – Coalesce	Punctuate– Partition– Bracket
142.	We will never forget 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate
143.	FREEDOM PALESTINE !!!!! 🇵🇸💔	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
















































144.	menyalaa bangg  from the river to th sea..palestine will be free ...islam will dominate the world	-	Harmonise – Echo	Punctuate– Partition– Intersperse
145.	FROM THE RIVER TO THE SEA PALESTINE WILL BE FREE 	Depict – Illustrate	-	Punctuate – Escort – Isolate
146.	we are forever Filisteen    	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
147.	Post it for us on Twitter so we can share it around the world 	-	Harmonise – Echo	Punctuate – Escort – Isolate
148.	We British  people's will always be stand with Palestine   and Humanity.	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
149.	ALLAH IS WITH THEM  	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
150.	The children are bleeding 	-	Harmonise – Echo	Punctuate – Escort – Isolate
151.	Very hard watch but necessary to wake up and feel the hurt, feel the anger then do something about it.  Can't say they didn't know. Hourriya Falasteen   	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse
152.	From the river to the sea, Palestine will be free. 	-	Harmonise – Echo	Punctuate – Escort – Isolate
153.	Heartbreaking  	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
154.	An anthem. Free Palestine til it's backwards    #hourriya	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
155.	FREEDOM FOR PALESTINE 	-	Harmonise – Echo	Punctuate – Escort – Isolate
156.	Peace 	Depict – Illustrate	Harmonise – Echo	Punctuate – Escort – Isolate
157.	       its very hard...no more speech about the peace please	-	Harmonise – Echo	Punctuate – Escort – Isolate
158.	Don't say you didn't know  	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
159.	This needs recognition  Palestine 	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse

160.	How do you sleep at night? This sentence should haunt us every night until Palestine is free!! 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate
161.	MashaAllah free Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
162.	HOURRIYA you made me cry 😭 Never forget, don't stop talking about Palestine, don't say you didn't know PSPSPS HOURRIYA PALESTINE 🇵🇸	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse
163.	ngl, really got the goosebumps rn 🥲🙌🏽🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
164.	Allahu akbar 🔥	-	Harmonise – Echo	Punctuate – Escort – Isolate
165.	Literally crying 😭	-	Harmonise – Echo	Punctuate – Escort – Isolate
166.	The scenes are so hard and heartbreaking 💔😭 May Allah Allow Us to witness the days when Zionist Terrorists will be destroyed and peace will return to the earth 🙌🏽🇵🇸🍉	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse
167.	I'm crying 😭😭😭🇵🇸 Hourriya	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse
168.	@rahim.jung it will..not only Palestine but the whole world,for the sake of all our children 🙌🏽🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
169.	made me cry again 💔💔 الله ينصرهم الله ينصرهم	-	Harmonise – Echo	Punctuate– Partition– Intersperse
170.	I will never forget all those faces... 💔💔💔	-	Harmonise – Echo	Punctuate – Escort – Isolate
171.	say it louder Hourriyya Palestine. 🇵🇸🙌🏽❤️🔥	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
178.	MasyaAllah 😭😭❤️💔 We never ever forget...	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse
179.	Mashallah 🙌🏽🙌🏽 free Palestine 🇵🇸🙌🏽	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
180.	Never stop talking about Palestine 🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate

181.	Never forget, Palestine must have happy ending, Palestine will be free aamiin 🙏❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
182.	Never forget! Never forgive. Palestine 🇵🇸 in my heart and in my soul for life ❤️🙏	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
183.	Never forget, never forgive and definitely NEVER GIVING UP ON 🇵🇸 ▼ 🙏🙏	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
184.	WE WILL NEVER FORGET 💔	-	Harmonise – Echo	Punctuate – Escort – Isolate
185.	Never Forget 🇵🇸 🙏🍉	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
186.	Never forget 🥲❤️🇵🇸	-	Harmonise – Coalesce	Punctuate – Escort – Isolate
187.	Never forget 🥲	-	Harmonise – Echo	Punctuate – Escort – Isolate
188.	Never forget 🥲	-	Harmonise – Echo	Punctuate – Escort – Isolate
189	Never Forget 🥲	-	Harmonise – Echo	Punctuate – Escort – Isolate
190	Never Forget 🙏	-	Harmonise – Echo	Punctuate – Escort – Isolate
191.	Never forget ❤️ we are all 🍉🙏❤️💪🙏	-	Harmonise – Coalesce	Punctuate– Partition– Intersperse
192.	Never Forget 🇵🇸 🙏🍉	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
193.	never forget 🥲	-	Harmonise – Echo	Punctuate – Escort – Isolate
194.	Never forget 🥲🙏🇵🇸❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
195.	Hourriya Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
196.	Hourriya palestine 🇵🇸🙏	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
197.	Hurriyah Palestine 🇵🇸🇵🇸🇵🇸🇵🇸	Depict – Illustrate		Punctuate – Escort – Isolate

198.	Hourriya Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
199.	Hourriyya (freedom) for Palestine 🇵🇸🙌🏻	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
200.	Hourriya for Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
201.	Hourriyya 🙌🏻❤️❤️🇵🇸🇵🇸🇵🇸🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
202.	Houriyya Palestine ❤️🇵🇸🇵🇸🇵🇸	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
203.	Hourriya Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
204.	Hourriya Palestine 🇵🇸❤️	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
205.	Houriyya Palestine 🇵🇸❤️🔥	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
206.	HOURRIYA ..HOURRIYA ...HOURRIYA ...LA PALESTINE!!!!!!..❤️	-	Harmonise – Echo	Punctuate – Escort – Isolate
207.	i get goosebumps 🙌🏻❤️	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
208.	🍉🙌🏻goosebumpss	-	Harmonise – Coalesce	Punctuate– Escort– Cluster
209.	Allahumma Barik.. what a Song Habibi Free Palestine, birruh bidam nafdika ya Aqsha..🔥❤️	-	Harmonise – Echo	Punctuate– Partition– Intersperse
210.	From algeria dz great song , PALESTINE WILL BE FREE bi idni allah 🇵🇸🇵🇸	Depict – Illustrate	-	Punctuate – Escort – Isolate
211.	A touching song, very horrid circumstances. We need justice and an end to this madness. Too late for so many 🙌🏻 free Palestine 🇵🇸	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse
212.	Love this 🤍 Hourriya Palestine 🇵🇸	Depict – Illustrate	Harmonise – Echo	Punctuate – Escort – Isolate
213.	Literally listening to this on repeat it's AMAZING!!! Thank you for raising awareness for palestine ❤️HOURRIYA FALASTEEN 🇵🇸	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse

214.	Proud of you    free palestine     	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse
215.	Loved the song a lot, it's truly powerful. We venerate their pain and will not forget them. Palestine will be free sooner or later    	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
216.	I can't stop listening to it and watching the video although I already memorize every little part! Inshallah Palestine will be free soon yaraab 	Embellish- Emblematise	-	Punctuate – Escort – Isolate
217.	Love This  Free Palestine    	Depict – Illustrate	Rebound- Complicate Harmonise – Coalesce	Punctuate– Partition– Intersperse
218.	I like the song. I hope the song is successful and Palestine will be free..  	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
219.	Thank you thank  free Palestine 	Depict – Illustrate	Harmonise – Echo	Punctuate– Partition– Intersperse
220.	Beautiful song, heartbreaking reality   	-	Harmonise – Echo	Punctuate – Escort – Isolate
221.	love this masyaallah free palestine  	-	Harmonise – Echo	Punctuate – Escort – Isolate
222.	Beautiful Song    . Free Palestine 	Embellish- Emblematise	Harmonise – Echo	Punctuate– Partition– Intersperse
223.	@rahim.jung I can't stop crying  for Palestine...this song and video Representing the voice of all our Muslim hearts 	-	Harmonise – Echo	Punctuate– Partition– Intersperse
224.	Whenever I hear this music I get goosebumps yallah please have mercy on palestine ppl Ameen    	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Escort– Cluster
225.	   Absolutely beautiful and heartbreaking at the same time!!! Thank you for this!! We will never give up!!      Palestine will be free InShaa Allah	Depict – Illustrate	Harmonise – Coalesce	Punctuate– Partition– Intersperse