

A Socio pragmatic Study of Speech Act Realizations through Arabic Twitter (X) Discourse: Subjective Perspectives of Commenters

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ABSTRACT

This study explores the realization of speech acts of (criticism, sarcasm, praise and so on) associated with Twitter or what is recently called (X) comments on the 2025 Arab summit in Iraq. This qualitative and descriptive study is drawing on synthesized framework of (Searle 1969 and Jucker 2024) speech act theory and draws its data from comments on Twitter. The comments were analyzed qualitatively to recognize not just their linguistic patterns and pragmatic meanings only, but also understanding their function in social media context enriched with stance-taking and multimodal cues (e.g., hashtags, emojis), taking into account cultural norms, social relationships and situational factors to reveal how individuals attribute actions. The findings reveal significant concerns about how Arabic people tend to combine the prevalence of assertive, religious expressions, directives imperatives, modals, performative verbs, rhetorical questions, emojis, and punctuation to convey socio-pragmatic intentions and assert their positions in public discussions. The study also highlights that speech acts surrounding the Arab Summit in Iraq reveal a complex interplay of pride, criticism, and persuasion in public social media discourse. Although certain comments rely on respectful language and expressions of collective identity, but critical voices often resort to irony, metaphor, and indirect challenges to dominant narratives. This diversity highlights not only how linguistic etiquette is negotiated in public settings, but also how socio-pragmatic norms, cultural values, and political ideologies shape the commenters' opinions.

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1. Introduction

In recent decades, Patterns of human communication have undergone a radical transformation, driven by the widespread use of social media platforms that have become central arenas for daily interaction among users of diverse backgrounds. Among these platforms, Twitter (X) stands out as a prominent space where users express their opinions and attitudes in a brief and rapid format, making linguistic interaction particularly rich in pragmatic implications. Social media platforms like Twitter are increasingly becoming spaces for public discourse in the Arab world. While constrained by brevity, Arabic tweets often encode complex social meanings and reflect users' sensitivity to cultural values. Based on this (Safitri & Fauzi, 2021 and Riduan, 2021) support the role of social media and its indispensable role in shaping various facets of social life, functioning as a powerful agent of influence not only as a channel for disseminating information. On the same line (Kumar, 2024, p. 30) states that social media has a vital role and the capacity to shape public consciousness and potentially alter individual and collective behaviors, steering social norms and lifestyles in both constructive and detrimental ways. One way to recognize the expressive role of mass media in people's social life is through the perspective offered by McQuail (2010 cited in Arifianto et al.2022), who sees it as a powerful force that shapes how people view and respond to the world. It selects, interprets, and presents information as well as guiding public attention and encouraging social reaction to do things through speaking. Therefore, speakers of Arabic, like speakers of other languages, utilize speech acts and stylistic devices to convey nuanced meanings and to accomplish communicative acts through language in contextually appropriate ways, (Asidiky ital., 2020) demonstrate their ideas that shared knowledge and contextual cues enable individuals to recognize different types of speech acts and interpreting the speaker's intention accurately ,hence language is always situated within context, which serves to clarify communicative purposes. whether the co-text, or the situational context. According to Algotiml ital., (2019, p. 184) speech act theory examines how language is used not merely as a way to share knowledge, but to perform actions. Consequently, to the function an utterance serves in expressing a

speaker's purposes and accomplishing communicative acts through language. So, it is necessary to conduct a study of certain types of speech acts on Twitter discourse related to people's comments on Arab summit.

This paper examines how sociopragmatic norms and social factors such as power relations, cultural norms, politeness strategies, and identity construction shape and influence Arabic people's interaction on twitter and perform social actions through language. (Pebrianto 2018, p. 209) clarifies the exceptional role of language not just as a system of sounds or grammar but as a powerful social tool which allows people to reflect social norms, shapes how knowledge is transmitted, thoughts cultural values and perform actions via language like speech acts. Generally, speech act theory, first introduced by Austin (1962) and further developed by Searle (1969) (Alshehri et.al., p. 2024) they clarify that speech acts refer to the actions a speaker performs through their words during a conversation. Therefore, recognizing speech acts allows us to grasp the speaker's or writer's purposes and the function their words serve in communication. In today's online discourse, there is an expanding the ways people share their opinions and feelings beyond what is typically possible in real ,face to face conversations, (Desai et al. 2022) state the role of these digital formats which often foster a level of openness that may not be as easily expressed in real time interactions, hence, users may feel free to interact in discussions, expressing their thoughts through certain expressions, criticism directly or criticizing while avoiding confrontation through features like text messaging, voice notes, emojis, and visual . At the same time, such expressions are frequently embedded in culturally certain forms, including religious expressions, indirect speech, and socially appropriate markers as well as accompany with emojis, to reflect broader normative expectations.

Within the same line, Hadiati et.al., (2024, p. 98) suggest specific condition for a speech act to be successful and pragmatically effective, it must meet certain felicity conditions that which determine the degree of appropriateness and meaningfulness within a given context. These conditions are very crucial and essential, as language use is not isolated from the context, but on contrary, it embedded in broader communicative acts evaluated according to contextual factors such as speaker intentions, social norms, and the interlocutor's expectations. On Arabic Twitter, for example, users frequently employ various types of speech acts to express thoughts and opinions on specific events and consequently shape public discourse. These acts are often intensified through the use of sociopragmatic markers, such as religious expressions (e.g., Allah al-musta'an, in shā' Allāh), rhetorical questions, emphatic punctuation, and emojis, all of which help convey stance, emotion, and social positioning. As Austin and Searle have noted, Searle (1975, p. 15) describes the expressive act by saying that "the expressive acts have the function of expressing the speaker's psychological attitude specified in the sincerity condition about a state of affairs specified in the propositional content "Austin also, (1962, p. 120) asserts that speech act is used for achieving certain communicative goals without propositional.

This reinforces the idea of (Mao & He, 2021, p. 1) who states the fact that to achieve linguistic and pragmatic competence, language users need more than just linguistic knowledge, there is an essential need for social rules, to develop competence and conversational routines. It is worth noting that, these routines include the successful use of speech acts to perform actions through words and how to use them in suitable occasions, etc. What is particularly striking is that speech acts have more than one function, and sometimes there is no correspondence between the social function and the illocutionary goal of speech act especially when it is used ironically, this highlights the fact that (Megarizki & Prayitno, 2024, p. 70)say to understand the function of certain act and recognize the intended meaning of the speaker, interlocutors need to rely on specific expressions or words chosen by the speaker , go beyond the illocutionary act and recognizing the role of context. This is particularly evident in Idrees and Ibrahim (2020, p. 648) who demonstrate the vital role of context through examining of any speech acts, therefore, people must take into their consideration the degree of relation between the participants, cultures and the event itself, because what is seen as accept in one situation or culture may be an appropriate in another. It is also important to consider the conclusion of Al-khalifa (2007, p. 11) who shows that there is plethora of studies about Arabic language but their focus is on shallow aspects of language only and wonders about the reasons behind neglecting the essential branch of linguistics which investigates the social functions of language and the effect of contextual variants on the process of performing these acts of speech. Therefore, this study investigates the ways in which digital speech tactics support the formation of social cohesion and national identity in online debate as well as how Arab users utilize speech acts to convey acceptance, criticism, sarcasm, or emotional response on Twitters.

1.1 Literature Review

To begin with, speech act theory, introduced by Austin (1962) and elaborated by Searle (1969) conceptualizes language not merely as a tool for sharing knowledge but as a form of social action. Austin's tripartite model locutionary, illocutionary, and perlocutionary acts lays the groundwork for understanding how utterances function in context. Similarly, Fauzie and Kholisin (2023) clarify that speech act theory is a way of understanding meaning that considers the elocutionary (spoken form), illocutionary (intended function), and perlocutionary (effect on the listener) aspects, all within a socio-

pragmatics context. Searle's typology of illocutionary acts (assertive, directives, commissive, expressive, and declarations) has become foundational in pragmatic analysis. While these theories were developed in western philosophical traditions, their application across cultures has revealed important sociopragmatic variations. Sociopragmatics, as aligns by Leech (1983) and further developed by Thomas (1995) who examine how social and cultural factors (e.g., imposition, social status, distance, cultural values) influence the selection and interpretation of speech acts across cultures and social norms. Moreover, this idea is further supported by researchers like (Fitriyah et al. 2023) who discuss how social media platforms influence the expression of emotions, opinions, reflecting broader cultural and communicative patterns in Arabic-speaking communities. In the same vein, they refer to the essential role of social knowledge beside the linguistic knowledge in conversation in general and on social media platforms in particular. Due to this, Thomas distinct between pragma-linguistic competence (knowledge of linguistic forms) and socio-pragmatic competence (knowledge of social norms) especially in Arabic, where speech is deeply intertwined with religious, familial, hierarchical structures and paralinguistic features such as ellipses, exclamation marks, and emojis serve to modulate tone, intensity, and illocutionary force. Leech (1983, p. 11) proposed to classify pragmatics as the following:

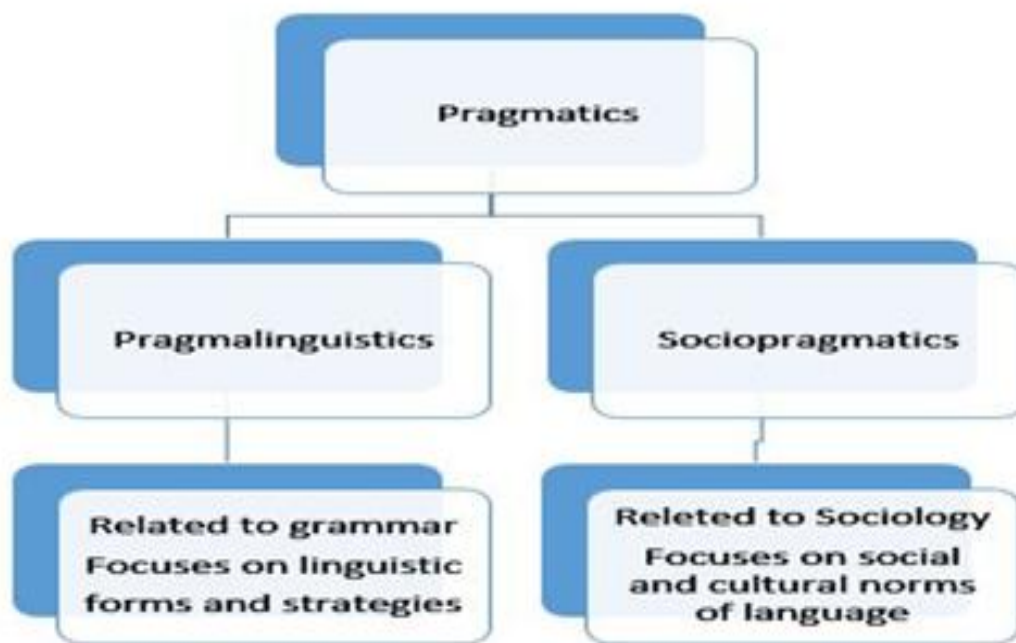


Figure 1. Leech (1983, p. 11) for pragmatics classification

To be more precise, speech acts have migrated into new forms of communication especially with the rise of social media platforms like Twitter. Therefore, it is essential to note that constraints of digital platforms brevity, speed, multimodality have transformed how people conduct illocutionary acts. In the context of Arabic digital communication, despite the shift in medium, cultural values still and continue to shape that in Arabic. In clearer terms, Alghamdi (2023) confirms that Arabic people recently, prefer direct, confrontational strategies in social media platforms, especially when expressing disapproval. Unlike the previous view, studies by Badarneh (2006) and Al-Ali & Al-Isheikh (2010) have shown that Arabic speakers frequently use religious expressions and indirect pattern language to mitigate potential offense. For instance, the use of *Astaghfir Allah* ("May God forgive me") or *Inshallah* ("God willing") not only conveys piety but also functions as a strategic softener in discourse. In much the same way, Leech's (1983) typology of speech acts (competitive, convivial, collaborative, and conflictive) offers a more nuanced account that accommodates the social motivations behind utterances. (Ikhsan, 2022) A speech act is a type of communication that does more than just share information it can also carry out an action. In the realm of international diplomacy, such acts hold particular importance. Leaders employ language to make commitments, offer assurances, give directives, present proposals, and establish responsibilities, Correspondingly, he highlights how Arab Twitter users perform expressive and directive speech acts using a combination of text, emojis, and hashtags. Indirectness remains prevalent; users frequently employ rhetorical questions, proverbs, and metaphor to express opinions, criticize, or show solidarity without overt confrontation. Recent studies have applied speech act theory to various types of digital discourse. For instance, Orin and Issy (2016), in their study on English debate competitions,

identified twelve types of representative acts, with arguing as the most frequent (46.1%), followed by giving examples (19.4%) and tie-backs (18.1%).

Their findings show that debaters use representative speech acts to persuade listeners and build argument coherence. Faramida et al. (2019) analyzed 65 Instagram captions and categorized representative acts such as stating, suggesting, telling, complaining, and making. Their results prove that even in informal online spaces, representative speech acts are used to show thoughts and opinion. Another relevant study, conducted by Arifianto et al. (2022) analyzing, the use of representative speech acts in Arabic news discourse related to the Covid-19 pandemic. Their paper emphasizes the vital role of mass media in conveying trustworthy knowledge during health crises, while also acknowledging instances of misinformation and biased coverage. One notable study is by (Jihan Karoui et al.,2017) which aimed to detect irony in political tweets on the social media platform Twitter. The researchers analyzed a dataset of 5,479 tweets, categorizing them into 1,733 sarcastic and 3,746 non-sarcastic entries. Despite these contributions, there remains a gap in the literature regarding the systematic categorization and interpretation of speech acts in Arabic Twitter discourse, particularly in response to politically and socially sensitive topics. (Arab summit 34). The current paper seeks to fill that gap by examining how users perform speech acts of approvals and disapproval in reaction to Arab summit using both descriptive and qualitative methods to classify and interpret comments intent.

2. Methodology

3.1 Data Collection

The current paper adopts a descriptive qualitative socio pragmatic approach to investigate Arabic tweets, focusing on the types and functions of speech acts as they are realized through language, cultural expressions, and paralinguistic features in digital discourse. The analysis is grounded in speech act theory (Searle,1969 and Jucker 2024) to explore the illocutionary speech acts found tweet's comments during Arab summit in Iraq 2025. Data were collected by documenting tweets through screenshots and transcriptions. The analysis involved translating the tweets, categorizing them based on speech act types, their communicative purposes, the intended meaning of the commenters, each tweet was first examined and categorized based on (Searle,1969 and Jucker 2024) taxonomy ,then tweet was coded for socio pragmatic features after initial classification, using certain strategies (such as politeness strategy, indirectness level ,religious and emotional and relational stance)as well as the comments were also examined for non-verbal or pragmatics markers (such as emojis ,punctuation and orthographic variation) that influence the interpretation to finish with the findings. The study identified the types of illocutionary acts: assertive acts (statements that show agreement or disagreement), expressive acts (emotions like praise, anger, disappointment), directive acts (suggestions or demands), commissive acts (promises or intentions), declarative acts (announcements that carry social or political meaning) and the six approaches of speech act theory: philosophical((felicity conditions, performative force), experimental((How audiences process it psychologically), corpus-based (Patterns in similar discourse), discursive and multimodal (Interactional flow and positioning),and diachronic approaches((Historical/cultural evolution) to reveal the complexity of speech acts through contexts and modalities.

These approaches highlight their evolution goes toward interactional and communicative practices more than just isolated utterances.25 Arabic tweets were selected from publicly accessible accounts and trending hashtags in Arab summit over one-month period (May 2025) using keyword-based searches in Arabic including common expressions. To ensure ethical compliance, only publicly available tweets were included, and no usernames or personal identifiers are revealed. Although, the study is limited to written (typed) interactions on X, and social media do not purely show the authentic features available in face-to-face conversation, as well as may not fully capture prosodic or contextual cues, but they convey to a big extent the cultural norms and societal characteristics to show how Arabic people perform speech act.

3.2 Models of Analysis

The current paper employs multimodal approaches begins with Searle's speech act theory (1969) which originally developed by Austin (1962) as a foundational model for analyzing twitter's captions function especially those responding to the summit event to expand by Jucker (2024) (Austin's model is highly theoretical, therefore, adding empirical approaches like corpus-based and experimental methods bridges the gap between abstract theory and real-world language use), to cover certain major approaches of speech act (philosophical, experimental, corpus-based approaches and discursive with diachronic approaches), Philosophical approach can be applying to all social media interactions since speech acts reinforce each analysis with appropriate justification. Experimental deals with how language shapes both comprehension and emotional response. On the same side, discursive highlights interaction and multimodality (emojis, images, social context). While, diachronic approach examines how things evolve over time. In the context of this study, Searle's framework (representatives, directives, commissive, expressive, and declarations) and the trend one examining

how we study what people do with language, while navigating the affordances and constraints of social platforms. The theory also supports analysis of indirect speech acts and cross-cultural variation, for understanding how Arabic speakers adapt traditional norms of politeness and expression in contemporary social media environments as well as how speech acts are happening not in isolation but across the whole thread. Incorporating philosophical, experimental, discursive and diachronic approaches into Austin's (1962) speech act model with expanded justifications have great role, first it significantly enriches and modernizes speech act research and secondly, it enhances both theoretical depth and empirical relevance. The philosophical approach sharpens conceptual clarity, while experimental methods test speech act interpretations in real-life contexts. Corpus-based studies reveal usage patterns across genres and cultures. Discursive analysis emphasizes the interactional and co-constructed nature of speech acts. Diachronic perspectives highlight how speech acts evolve over time, making the model more dynamic and context-sensitive. By combining these approaches with Austin's foundational model, your research will: Move beyond abstract theory to grounded, context-sensitive analysis. Address both what speech acts are and how they function in practice. Provide a more comprehensive and interdisciplinary view of speech acts in modern communication, especially in digital, multicultural, and evolving contexts.

3. Result and Discussion

3.1 Result

Context 1: This is an idea through which the researcher attempts to gather twitter's (or what is called recently X) comments as public opinion on the hosting of an Arab summit in Iraq. The goal is to explore how people perceive the significance, influence and the appropriateness of the event being held in this time and location, whether people support or oppose, especially in light of current political, economic and social circumstances. The following comments have been posted as opinions on the event:

Data 1

We gathered today in Baghdad, at the 34th Arab Summit, which was held under regional and international circumstances that require Arab and international cooperation to resolve their crises. We hope that the outcomes and decisions of the summit will enhance our Arab solidarity and strengthen integration among our countries in all fields of ongoing cooperation. We thank the brotherly Republic of Iraq for its efforts in strengthening the bonds of brotherhood and its active role in supporting joint Arab action."

<https://x.com/TamimBinHamad/status/1923715319471706244?t=0HgeXQsK3nGYdOylvpiEBA&s=19>

This formal diplomatic statement combines many types of speech act, from a philosophical perspective, it meets felicity conditions; includes performative acts like "We thank..." Also, it involves multiple speech acts, representative (reporting the summit), commissive (to show hope for future Arab solidarity), and expressive (gratitude to Iraq). According to experimental approach, it encourages emotional unity and trust in a time of crisis when it suggests that the use of collective pronouns "we" and emotional framing likely enhances audience alignment and positive reception. Also, this comment from the point of view of corpus-based analysis would reveal that such diplomatic statement characteristically involves expressions of appreciation and reflects common phrases in Arab summit discourse. Viewed through a discursive lens, the comment constructs an inclusive Arab identity and invites further interaction and affirmation on social media, via building solidarity through inclusive language ("we," "our"). Finally, a diachronic perspective highlights how contemporary social media speech blends both traditional formal rhetoric with newer. Moreover, from Socio pragmatically side, tweets reflect high degree of politeness in certain comments, show the emotional positivity, and collective identity, via using respectful and formal language while others show the opposite. Notable, there is an emphasis on "brotherhood" and "solidarity" aligns with cultural and Islamic values although there are no direct religious phrases are used. To go deeply with this comment, the reader can recognize the intended meaning of the writer, there are formal optimism, hopes for unity, diplomacy, and cooperation in difficult times as well as the writer avoids criticism entirely, following indirectness and harmony-preserving norms.

Data 2

"All thanks and appreciation to the brotherly Republic of Iraq for hosting the Arab Summit in Baghdad, which was marked by high-level organization and genuine hospitality. This meeting was a prominent occasion to enhance Arab cooperation and exchange views on pressing issues, as we renew our joint commitment to support paths of stability and development in our region and the world."

<https://x.com/badralbusaidi/status/1923748518843318647?t=0I5lo4FCuad8RmebkqvjBA&s=19>

The writer expresses sympathy with the host country. He behaves very kindly to show intimacy, interest toward the others. This comment contains explicit performatives (“thanks and appreciation”), fulfilling felicity conditions for expressive and commissive as a philosophical approach to show a positive reaction toward the event via using a combination of more than one strategy to show his grateful. From experimental insights, it suggests emotional tone (gratitude, praise) strengthens positive perception and fosters cooperative engagement. Within the same line, the comment provides as Corpus-Based Phrases like “brotherly Republic,” “enhance cooperation,” are standard in Arab diplomatic discourse, it also reflects a hybrid style of political communication on social media via blending traditional diplomatic formulas with accessible, audience-oriented digital discourse, to reflect discursively and diachronically approach. From Socio-pragmatic point of view, the writer tends to be formal, polite and positive as well as reflecting Arab cultural norms that value certain principles such as hospitality and collective identity to reinforces solidarity and respects regional etiquette. In this comment, the writer addresses no criticism, instead, the comment uses emotionally rich and harmonious language to strengthen Pan-Arab unity and promotes Arab solidarity as well as Iraq’s role.

Data 3

“We call on the government to reciprocate with the Arab League countries and to represent Iraq in future meetings at the same level they are represented here. Iraq is great and sovereign, and others must recognize and remember that

<https://x.com/raedalmaliki6/status/1923682115939438918?t=JeK6K2lxfl1iACrc4sj4A&s=19>

The present comment provides a combination of directive (calling on the government), representative (asserting Iraq’s greatness), assertive acts that express national pride (“Iraq is great and sovereign”), an implicit declarative tone reinforcing Iraq’s rightful status and commissive (implied demand for equal representation) speech acts to meet its felicity conditions as a philosophical lens. Moving toward experimental approaches which indicate that the use of an assertive rhetoric and nationalistic framing foster a strong sense of audience alignment, feel more connected and reinforces collective identity. Turning to the directive form (“We call on...”) appears frequently as nationalist appeals in contexts demanding reciprocity and recognition to reflect Corpus-Based. Shifting to discursively and diachronically approach, the writer illustrates the point that, there is a shift which really highlights how ordinary people are using online spaces to assert themselves, challenge authority, and shape collective identities. Moving away from the more polished and cautious style of official diplomatic language. Following that, to discuss the Socio- pragmatic side, the language seems more direct and slightly confrontational. Another important aspect is the intended meaning of the writer to imply disapproval of unequal treatment by other Arab states via using mild impoliteness (e.g., “others must recognize...”) to assert Iraq’s dignity and demand reciprocal respect, reflecting a shift toward public assertiveness and emotional directness in online Arabic discourse.

Data 4

“The only achievement I’ve come to expect from the Arab Summit is the final group photo of the Arab leaders other than that, I challenge all Arabs to name a single accomplishment since the Arab League was founded.”

https://x.com/Ro_gopa/status/1923891091515834793?t=afcOqm643Rqv-o_F1OLq2Q&s=19

As noted in this comment, there are two interpretations on two levels: On the explicit level, there is no disappointment and sarcasm. While on the other hand, on the implicit level, there is a deep cynicism to show that Arab summits are only performative and have no influence in the real situation. The illocutionary force of this comment is a directive, it violates the sincerity condition of typical directives. According to the preparatory of the felicity conditions shows that the speaker doubts the hearer can perform (sarcastic). Also, it was found that from experimental insights, the comment highlights the use of irony and rhetorical challenge to trigger engagement and reaction opinions. Such comment implies that such critiques are common in public Arabic political discourse, especially on social media, blogs, and editorials as Corpus-Based Approach. Turning to discursive and diachronic approaches, the comment suggests that there is a shift from traditional respect for political institutions toward the emergence public disapproval and cynicism. Overall, this comment demonstrates Socio-pragmatically, the comment full of sarcasm and mockery as impoliteness strategies to question the legitimacy of Arab unity efforts.

Data 5

"A sudden withdrawal shakes the Arab Summit in Baghdad! In a shocking and embarrassing scene, the Emir of Qatar, Sheikh Tamim bin Hamad Al Thani, left the hall of the 34th Arab Summit in Baghdad without delivering his speech. What prompted him to withdraw? Was it an innocent protocol error? Or a political message wrapped in silence?"

<https://x.com/x3li9/status/1924179017801797703?t=cjxWhxT0ildXVSkWlwQqnA&s=19>

It is important to highlight, that this comment is rhetorically rich and pragmatically complex, using strategic ambiguity, implicature, and symbolism. The comment represents a philosophical approach to perform representative (reporting the withdrawal), expressive (conveying shock and suspicion), and directive (inviting speculation through rhetorical questions) speech acts. Also, it is important to show felicity conditions for assertive when the speaker believes the truth of what they report. What is particularly significant is the experimental insights which suggest the use of emotive language and questioning triggers audience's curiosity and emotional engagement. Notably, from discursive and diachronic, the writer illustrates how online discourse blends factual reporting with sensationalism and interactive speculation. Consequently, from corpus-based approach, the focus on symbolic acts (e.g., walking out) reflects a regional pattern of interpreting behavior as speech. Turning toward socio-pragmatic perspective, the writer prefers the rhetorical questions serve as indirect way to convey message, and the phrase 'wrapped in silence' signals cultural awareness of indirect and symbolic speech, prompting readers to speculate and question motives. Overall, the comment encourages public engagement while subtly framing the event as a political provocation, using strategic ambiguity and indirect criticism.

Data 6

"The usual installation of the controversial 'Fingerprint' statue at the hotel designated to host the Arab Summit guests in Baghdad."

<https://x.com/75suhair/status/1923152641846108514?t=glqzS4MCsu-xCIAER495pw&s=19>

This comment is brief but rich in implicature, irony, and context-based meaning, it begins by performing as a philosophical approach many types of speech act. According to such as representative, uses an assertive act as an explicit to report on the statue installation, but on the implicit aspect, it performs an expressive act of sarcasm and disapproval, accompanied by the emoji (used to convey irony and embarrassment). In addition to philosophical approach and how assertive felicity conditions are met when the speaker believes the statement to be true, experimental perspective suggests the use of nuanced evaluative expressions like ("usual," "controversial") shapes the readers' interpretation and may trigger alignment or opposition to the conveyed viewpoint. From Corpus-Based view point, the comment referring to statues, symbols, or architectural elements at summits is common in Arab discourse, especially when Public funds or national identity are perceived to be misused. Discursively and diachronically, the comment illustrates the appearance of critical micro-commentary in online discourse, where symbolic gesture exemplified by art installations) serve as area of contested sites of public meaning-making. According to the event as the phrases "the usual" conveys a sense of routine dissatisfaction, on the same side, calling the statue "controversial" signals an implicit criticism of either its symbolic significance or the decision-makers. Shifting focus to socio-pragmatic perspective, the speaker's tone reflects the shifting tendency toward visual sarcasm and indirect impoliteness by Arabic digital discourse, especially in culturally sensitive or politically loaded contexts. Overall, the comment full of informal, emotionally suggestive language and visual cues (emoji) to show public frustration or mockery. There's no appeal to religion or Arab unity.

Data 7

Did you know?!The Arab Summit (tea and lies) in Baghdad in 2012 cost about \$500 million, and since this year's summit preparation were much more extensive, Iraq spent around \$700 million for a two-hour session! \$700 million = 700 schools \$700 million = 175 hospitals with 100 beds each.

https://x.com/Hydikm/status/1923684283064922576?t=JNz_5wjrX17s6DhVU_cLiw&s=19

In light of the above comment, it is a powerful example of critical, sarcastic, and morally charged speech. It blends informative tone with irony. The reader can recognize that it contains multiple assertive acts, stating figures and comparisons as well as expressing anger at government spending; compares cost to real needs (schools, hospitals). This comment performs representative speech acts by presenting critical information about summit costs, alongside expressive acts conveying irony and disapproval (calling it "tea and lies") which is in turn, violates the sincerity condition of assertive.

Turning to another aspect related to the experimental approach which expresses the use of stark comparisons (schools, hospitals) triggers both emotional and intellectual reactions. Moreover, it is essential to consider, the comment reflects a growing trend of sarcasm, numerical comparisons, and indirect accusation (public accountability discourse) on social media, this can be illustrated by discursive and diachronic approach, where this event is scrutinized through economic and social perspective. One of the primary objectives of this comment is socio-pragmatics markers such as the rhetorical format (“Did you know?!”) as an ironic question, public frustration, a common impoliteness strategy in Arabic social media comments.

Data 8

Oh brother, even if it costs a billion — so what’s the problem? Until when will you keep making Iraq look like a country of ruins and nothing more? Do you realize that this summit alone is enough to change the world’s view of you from a country with security concerns to one that is open and attractive to tourism and investment? Trust your government and leaders, that’s it. Enough with the criticism and isolation.

https://x.com/h3mdll/status/1923694699736371666?t=5BNlvXeGuNdrtn3QSV_KDg&s=19

A fundamental concern of this comment, it presents a defensive and nationalistic stance, countering critical narratives with a supportive tone, strong expressive acts, and a directive function aimed at silencing opposition ,it includes various acts, begins with assertive (e.g., “this summit can change the world’s view”), turn to directive (“trust your government,” “enough with the criticism”), and moving toward expressive one (defending the summit and government) from a philosophical perspective. Also, the felicity conditions for directives and expressive are satisfied. This is further supported by experimental approaches highlight its emotional appeal and use of inclusive language (“we,” “your”) to foster solidarity, emphasize unity rather than disagreement, employs positive politeness strategies in reference to Iraq’s leadership. Building on discursive and diachronic perspectives, it exemplifies a supportive stance toward the government in social media discourse, responding to public doubt by invoking national pride to inspire a sense of optimism. A relevant instance is found in socio-pragmatic aspects, it reflects a defensive and patriotic tone, the emotional appeal (“Oh brother...”) uses informal, persuasive strategy to blend personal and collective identities. Although the comment avoids religious references but relies on secular civic principles like progress, development, national image, and economic investment to legitimize the government’s actions.

Data 9

"I was honored to participate in the opening of the Arab Summit in Baghdad. I was impressed by the quality of organization and hospitality. An important event for Iraq and the region in the current context.

" https://x.com/FrPatrickDurel/status/1923667835462504512?t=ZkMOCym4fu2BlEMkeNW8_w&s=19

This comment contains expressive and representative acts of honor and admiration (“I was honored,” “I was impressed”), as well as The felicity conditions for expressive and assertive are met when the speaker appears sincere and the summit is a suitable occasion for the emotions expressed to reflect the philosophical approach. The comment also contributes to the experimental insights through the fact that both personal testimony and positive framing strengthens the credibility of the message and foster an emotional connection with. From corpus-based approach, the comment style of praise is common in official and semi-official discourse around summits. Discursively and diachronically, the comment reflects a formal, respectful, courteous and diplomatic, consistent with conventional norms of Arab culture such as politeness and tactful, particularly in official or semi-official settings. To dive Socio-pragmatically, the comment conveys a favorable assessment and highlights the significance of regional unity, reinforcing a sense of solidarity and a common Arab identity. This type of comment supports institutional legitimacy and presents Iraq as a welcoming host, contributing to reputation-building discourse in social media Arabic communication.

Table 1. The Frequencies and Percentages of the Main Strategies of Speech Acts

No.	Type of strategy	Arabic people	
		Frequency	Percentage
1	Assertive	19	76.0%
2	Expressive	21	84.0%
3	Directive	8	32.0%

4	Commissive	3	12.0%
5	Declarative	4	16.0%

The table above shows how people rely on a variety of speech acts to express their viewpoints and prove their positions in public discussions. Through declarative statements, they clarify their views on different issues, while using directives to express solutions and encourage others to do specific actions. Moreover, assertive strategy dominates the other strategies since it reflects the informational and opinionated nature of Twitter(X) in the Arab context, where users act as micro-commentators or citizen journalists. Actually, most people have the desire to inform, report facts, sharing information, news and convey opinions. Declarative and commissive acts, were the least frequent but notable in religious or interpersonal contexts. They often accompany assertive or serve secondary roles (motivation, advice, sarcasm). Moreover, most tweets combine with certain pragmatics markers exemplified in emoji (7 comments) and hashtag (4 comments).

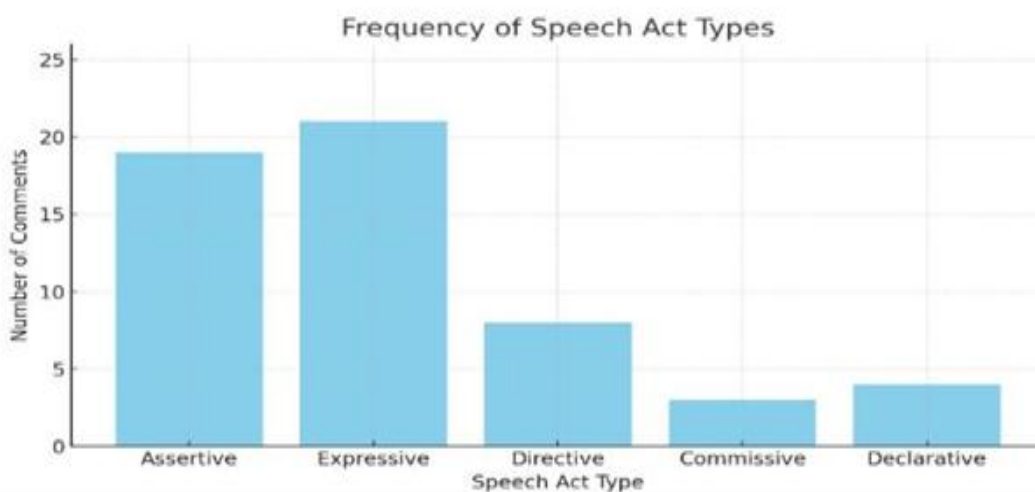


Figure 2. The Frequency of Speech Act Types

Although, tweets shift easily between reporting facts (assertive), offering advice or warnings (directives), and expressing hopes or sarcasm (expressive) showing the hybrid nature of online speech, but these insights reflect a dominant tone of criticism and disappointment, with expressive and assertive speech acts being the most common, disapproval comments (16), far exceed approval comments (7), while only (2) were neutral or mixed.

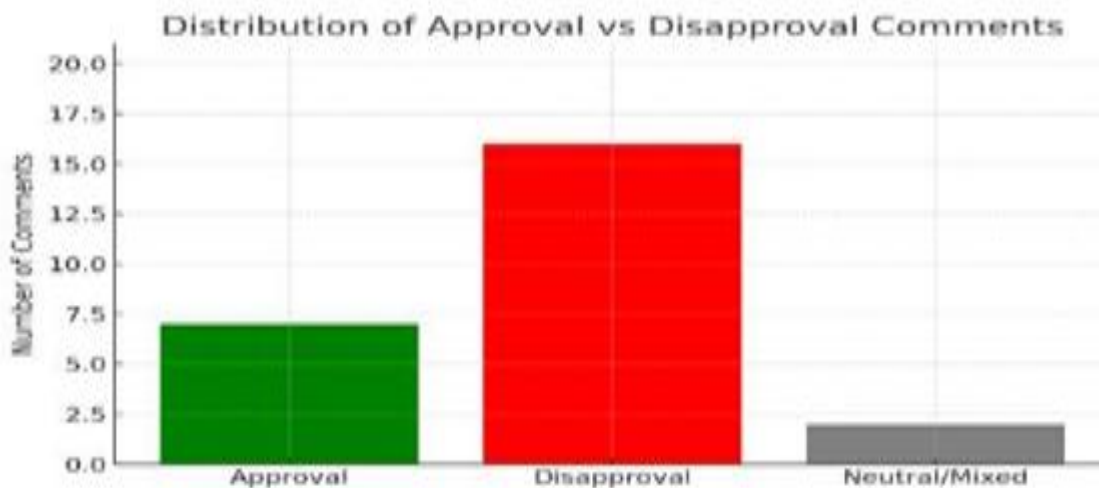


Figure 3. The Distribution of Approval vs. disapproval and Neutral Comments

The table below shows different theoretical approaches (philosophical, experimental, discursive and diachronic are applied to 25 twitter (X) comments.

Table 2. The Theoretical Approaches of Speech Act Strategies in 25 X Comments

No.	Type of approaches	Arabic people Percentage
1	Philosophical (Speech Acts)	25 %
2	Experimental (Psychological)	20.80 %
3	Discursive (Interactional, Multimodal)	18.72 %
4	Diachronic (Historical Evolution)	12.48 %
Total		100%

The Philosophical approach is used in all comments, forming the base of the analysis, shifting to experimental and discursive approaches are prominent, reflecting focus on emotions and interaction in digital discourse. Diachronic approach appears in nearly half, highlighting awareness of historical and cultural change in communication. Moreover, several socio pragmatic markers emerged across all types of speech act as they appear in the below table:

Table 3. The Frequencies and Percentages of the Main Strategies of socio pragmatic patterns

Type of strategy	Description / Function		
	Frequency	Percentage	
Collective Identity & Solidarity	7	28%	Expressions emphasizing shared Arab identity fostering regional unity and mutual care
Politeness & Formal Courtesy	5	20%	Use of courteous language, diplomatic tone, and culturally formal etiquette.
Indirectness & Diplomatic Caution	8	32%	Employing disapproval through criticism, irony, metaphor, or coded language to avoid direct impact
Arab Unity and Collective Duty	5	20%	References to Arab nationalism, joint action, and collective duties

3.2 Discussion

The analysis of 25 comments reveals diverse illocutionary acts are used to reflect public sentiment, that a predominantly critical tone toward the 34th Arab Summit held in Baghdad. While some users expressed implicitly or explicitly urge action e.g., stop criticizing, support the government, reflect national pride and appreciation for Iraq's hosting efforts, but, the majority voiced disappointment, skepticism, and disapproval of the summit's effectiveness. Also, most critical comments often use irony or coded language via employing sarcasm, rhetorical questions, or metaphor to preserve indirectness and cultural norms of criticism without overt confrontation (e.g., "tea and lies," or "protocol error?"). Notable, it is noticed on twitter, engage in criticism by following dominant opinions, these comments reveal a rich interplay of how language on social media serves not only as communication but also as a site for negotiating political identity, which raises important concerns that the manner in which criticism is expressed through speech acts can significantly impact social interactions and moral standards. According to (Megarizki & Prayitno ,2023:77) who talked about the same idea that on social media, people often follow the crowd when commenting, raising concerns about moral guidance. This highlights the need to advice people on how to offer criticism constructively and respectfully. Emphasizing the use of polite and appropriate language in online criticism is essential to fostering a positive digital environment. Fitriyah et.al (2023) share the same idea through their examining for comments on BBC Arabic's Instagram posts to reveal that criticism appears more frequently than praise, also, they explore how social media platforms shape as a stage for the articulation of emotions and viewpoints, offering insights into the wider cultural and communicative tendencies within Arabic-speaking societies. They conclude the dominant strategies include criticism (29.6%) sarcasm/irony (22.2%), and humor (18.5%), which

collectively express the use of indirectness (irony, metaphor ,3.7%) and explicit criticism highlights the balance between expressing strong opinions and adhering to cultural norms of politeness and face-saving in public discourse. Alongside there are hopeful expectation and empathy (7.4%) appear in comments that still cling to aspirations for tangible progress. This socio-pragmatic speech act analysis uncovers how everyday Arabic tweets operate as social tools, conveying information, exchange opinions, critique, emotion, and identity often simultaneously. It helps us understand the deep interplay between the triangle of language, culture, and digital discourse. Indirectness and diplomatic caution strategy appears most frequently, highlighting how users balance critique in twitters with cultural norms in reality to preserve face and soften commands or criticisms. Also, Politeness, formal courtesy. collective identity, solidarity and shared responsibility often overlap but are coded separately here to distinguish emotional and cultural belonging. These findings support the finding of the previous studies of (Al-Momani & Jaradat, 2021; Ryding & Abdelali, 2022) they show Arab communicative norms in digital contexts reflect both traditional politeness strategies and digital innovation. Through these acts readers often can recognize and collect only the shallow information and what the speaker want to convey through their comments, but it is difficult to collect the hidden information and the intended meaning behind certain comments. The readers can reveal a rich use of socio-pragmatic markers that convey layered emotional, political, and cultural meanings. Modals such as *to* express obligation, criticism, or hope, particularly in relation to national pride and Pan-Arab expectations. Notable, Performative verbs like "نشكر", "ندعو", and "جدد الالتزام" are used to explicitly perform acts of gratitude, urging, or commitment, aligning users with formal political discourse. Rhetorical questions serve as a powerful tool for dissent and sarcasm, indirectly criticizing summit outcomes without overt confrontation. Emojis such as 🤔, signaling mockery, humor, or solidarity, while punctuation marks like multiple exclamation points and ellipses heighten emotional intensity and dramatize opinions. This is very close to what is shown in (Jihen et al., 2017) when they demonstrated that users on social media platforms like Twitter often employ specific hashtags (e.g., #irony, #sarcasm, #sarcastic) to signal that their posts are intended to be ironic.

4. Conclusion

The speech acts surrounding the Arab Summit in Iraq illustrate a complex convergence of national pride, protest, and rhetorical influence within the realm of public social media discourse. Common contributions prefer to employ differential language and emphasize shared expressions of collective identity, whereas oppositional remarks frequently resort to irony, figurative expressions and indirect challenges to dominant narratives. This diversity highlights not only how linguistic etiquette is negotiated in social media comments, but also how sociopragmatic markers, cultural frameworks, and political ideologies shape and influence the way Arabic speakers reflect their opinions, express solidarity, and manage face through culturally resonant strategies. These strategies persist even as communicative practices evolve in online context. By synthesizing the two significant models the theoretical perspective with the empirical through the approaches (philosophical clarity, experimental insight, corpus –based finding, discursive dynamics, and diachronic context). The study of Arabic Twitter discourse shows that online platforms do not erase cultural norms but rather provide new venues for their expression. Speech acts remain embedded in religious, cultural, and social values, underscoring the relevance of sociopragmatic theory in analyzing contemporary communication. This paper demonstrates that understanding Arabic speech acts requires attention to both linguistic form and social function. As Arabic speakers continue to engage across both traditional and trendy online contexts, their communicative choices offer rich insights into how language adapts while remaining culturally grounded. Readers interpretation plays a critical role in meaning construction, i.e., the same tweet can yield vastly different interpretations depending on which aspects of meaning a given audience emphasizes. Social media in general and Twitters in particular have two axis, one of them allow users to build communities and express shared identities, on the other hand the second one amplify misunderstandings and deepen polarization in online interactions.

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