



A SOCIOPRAGMATIC ANALYSIS OF SYMPATHY AND EMPATHY EXPRESSIONS ON INSTAGRAM: INSIGHTS FROM A VIDEO OF CHILDREN IN GAZA

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ABSTRACT

The genocide committed by Israel in Gaza is still ongoing to this day. This action has received enormous attention from people from all over the world because it has claimed many victims ranging from children, adults, to the elderly. The purpose of this study is to describe the types of expressions of sympathy and empathy and to clarify the intention of sympathy and empathy expressions given by Instagram users to videos of children in Gaza. This study used a qualitative descriptive method. This study used observation and documentation methods to find the data. Research reveal that there are 2 types of sympathy, namely passive sympathy and active sympathy. This study also reveals that there are 3 types of empathy, namely cognitive empathy, emotional empathy, and compassionate empathy. As for the type of intention, 13 speech acts were found in this study, namely requesting, begging, proposing, vowing, thanking, apologizing, regretting, lamenting, blaming, praising, wishing, condoling, and criticizing. The findings of this study can be used to broaden understanding and make it easier for readers to distinguish expressions of sympathy and empathy.

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ABSTRAK

Aksi genosida yang dilakukan oleh Israel di Gaza masih terus berlangsung hingga saat ini. Tindakan ini mendapat perhatian yang sangat besar dari masyarakat dari seluruh dunia karena telah memakan banyak korban mulai dari anak-anak, orang dewasa, hingga orang tua. Tujuan dari penelitian ini adalah untuk mendeskripsikan jenis-jenis ungkapan simpati dan empati serta memperjelas maksud ungkapan simpati dan empati yang diberikan oleh pengguna Instagram terhadap video anak-anak di Gaza. Penelitian ini menggunakan metode deskriptif kualitatif. Penelitian ini menggunakan metode observasi dan dokumentasi untuk mencari data. Hasil penelitian menunjukkan bahwa terdapat 2 jenis simpati, yaitu simpati pasif dan simpati aktif. Penelitian ini juga mengungkapkan bahwa terdapat 3 jenis empati, yaitu empati kognitif, empati emosional, dan empati kasih sayang. Sedangkan untuk jenis maksud, ditemukan 13 tindak tutur yang ditemukan dalam penelitian ini, yaitu meminta, memohon, mengusulkan, bersumpah, berterima kasih, meminta maaf, menyesal, meratapi, menyalahkan, memuji, mendoakan, berbelasungkawa, dan mengkritik. Temuan penelitian ini dapat digunakan untuk memperluas pemahaman dan memudahkan pembaca dalam membedakan ungkapan simpati dan empati.

Kata Kunci: *Empati; Instagram; Sosio-pragmatik; Simpati; Tindak tutur*

INTRODUCTION

The current situation in Palestine, especially in Gaza, as of September 2024, is extremely dire and heartbreaking. It is marked by massive genocidal attacks carried

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out by the Israeli army, which often hit civilian infrastructure such as schools, residences, and even refugee camps. Genocide is a flagrant breach of the law and is considered an international crime, according to Mangku & Narayani (2022). More than millions of Palestinians have been killed, many of the civilians were displaced. The humanitarian crisis is worsening due to the lack of clean water sources, food supplies, and medical supplies for the local residents. The Gazan people are unable to flee the atrocities that take place every day and are caught in a never-ending cycle of poverty and violence.

Following the conflict, mental health problems have increased, especially among children and adolescents, and symptoms connected to trauma are predicted to last, Beiraghdar et al., (2023). The lack of access to essential services exacerbates the situation even further, making it difficult for the Palestinian population to survive. According to Buheji (2024), bombings have reportedly destroyed or seriously damaged commercial stores and warehouses that hold food and other necessities. The suffering experienced by the Palestinians, especially in Gaza, has actually started since 1948, but has not received massive attention from the international community.

Recently, the issue of genocide committed by the Israeli army against the people of Gaza has become a hot topic of discussion and has opened the eyes of the international community, both online and in the real world. Majeed (2023) state that human rights activists see the Palestinian issue as a humanitarian crisis that is developing rather than just a political conflict. Millions of people throughout the world are now actively calling for justice for the Palestinians as a result of the tragedy in Gaza. A general awakening has also resulted from this newfound focus, with more people realizing the seriousness of the issue and the pressing need for international engagement both online and offline.

In the real world, many internationals have announced their support for Palestine. This can be seen from the many demonstrations and humanitarian movements to fight against the atrocities committed by Israel against the Palestinians. Many people also raise humanitarian donations to help the food and medical equipment crisis for the Palestinians. On the other hand, in cyberspace, people also often voice their support for Palestine through posts on social media.

According to Gupta (2021), people are spending more time interacting online than in person, which appears to be a result of the constant rise of social networking services. One of the social media users, especially Instagram users, @motaz_azaiza, who is also a Palestinian reporter and journalist, often posts the latest conditions experienced by the Palestinians, ranging from bombings, civilian deaths, and even the brutality of the Israeli army. With almost 17.7 million Instagram followers, in every post about the latest conditions in Palestine, Motaz gets many comments from netizens, both comments expressing support, sadness, condolences, and also sympathy and empathy for what the Palestinians are experiencing.

The most common comments expressed by Instagram users on Motaz's posts about the conditions in Gaza are expressions of sympathy and empathy. In social life, people often cannot distinguish the difference between sympathy and empathy. In fact, they are two different things. Sympathy refers to such sentiments of pity and sadness for another person's unfortunate circumstance, while empathy refers to the capacity to comprehend and experience another person's feelings. According to

Lishner et al., (2011), sympathy is the sharing of feelings with another person. According to Darwall (1998), empathy is the capacity to comprehend the feelings, ideas, and emotions of another individual. Svenaeus (2015) states that empathy is usually evoked when we see somebody displaying intense emotions, most frequently connected to suffering.

Expressions of sympathy and empathy are a form of expressive speech act. According to Yule (1996), speech acts are actions carried out through utterances. Ilie & Norrick (2018) define an expressive speech act as a speech action that serves to convey the speaker's emotions toward a circumstance or occurrence that is mentioned in the propositional substance of the utterance. Other examples of expressive speech acts are thanking, condoling, apologizing, sympathizing, and any others.

In interpersonal communication, the terms "sympathy" and "empathy" can be used to describe a wide range of emotions and situations, including grief, anguish, regret, and many more. In those circumstances, people typically use words to express their feelings and to show empathy and sympathy. Empathy and sympathy can be indicators of a person's humanity. Empathy and sympathy are therefore necessary in society since humans are social creatures. However, in terms of terms, they are not the same.

To know the intention behind expressions of sympathy and empathy, listeners must know what they mean. Dey (2023) states that context of speech is the situation in which a discussion is occurring, encompassing elements like the geographical location, the speakers' connection, and their individual goals. Depending on the language use environment, the goal changes. Language is used to convey meaning and fulfill purpose. Depending on what the listener perceives, intent can mean several things. The goal is to understand the listener based on the subject of the conversation and the context of the utterance. Speech acts in an utterance can express intent.

A lot of interesting study has been done in the past by researchers on the investigation of sympathy and empathy. It includes Sari et al., (2014) which was aimed to explain the empathy and sympathy techniques as well as their purpose. According to the study's findings, six data points were identified as empathy utterances and 37 data points as sympathy utterances.

Study conducted by Vossen & Valkenburg (2016) which was aimed to examine whether and how using social media affects empathy. The results demonstrated that social media use is associated with a gradual rise in affective and cognitive empathy. In particular, those who used social media were better able to share their friends' emotions (affective empathy) and comprehend them (cognitive empathy).

Study conducted by Basra & Thooyibah (2017) which was aimed to discover the speech act classifications that EFL teachers most frequently utilize in their instruction, the rationale behind their preference, and the implications of the chosen classification for the teaching and learning process. Three speech acts were identified by the findings: directive, representational, expressive, and commissive. The instructor uses directive speech acts mostly because they embrace the Communicative Language Teaching concept. The application of directed speech acts seems to have implications for raising pupils' levels of productivity.

Study conducted by Rahayu et al., (2019) which was aimed to examine the speech acts in the Frozen movie script. The results indicated that there are directives (32), expressives (10), representatives (37), and commissives (3). Every kind of speaking act conveys a distinct message.

Study conducted by Ariatmi (2021) which was aimed to explain the various forms of empathy and sympathy as well as their implicature. The theories of implicature by Grice, empathy by Goleman, and sympathy by McDougall were used to examine the research results. Users of the Facebook app provided the research's data. The results demonstrated that there are two varieties of implicature and two varieties of compassion.

Study conducted by conducted by Albashrawi et al., (2022) which was aimed to examine how people's demographics and social media usage affect Saudi Arabians' capacity for empathy, compassion, and well-being. The results indicated that social media use is significantly correlated with both age and income. Furthermore, there is an indirect correlation between social media use and people's wellbeing. Sympathy, not empathy, is a better way to express this indirect relationship.

Study conducted by Rusda, (2022) which was aimed to disclose the different forms of empathy and compassion and make clear the purpose of these expressions. Facebook users utilize 10 different types of intention, three different types of empathy, and two different types of compassion, according to the data.

Study conducted by Ambarwati and Ariatmi (2023) which was aimed to describe the various ways that empathy and sympathy are expressed, as well as their implicature. According to the results, there are 31 data points of manifestations of sympathy, of which 12 are active and 19 are passive. 2) There are twenty data points on empathy, nine of which are cognitive, six of which are emotional, and three of which are compassionate. 3) The ten implicature data are divided into two categories: two conventional implicature data and eight conversational implicature data, which are further subdivided into three generalized conversational implicature data and five particularized conversational implicature data.

Study conducted by Alam (2023) which was aimed to examine illocutionary speech acts in speeches about the national capital's move. The findings of this study indicate that speaking acts can be categorized. In other words, directive, declarative, aggressive, and commissive. According to the study's findings, one function of these speaking acts is to persuade a large audience with the viewpoints.

Study conducted by Yulian & Mandarani (2023) which was aimed to determine and explain the speech act forms using Searle's illocutionary act theory, as created by the seventh-grade international class instructor at SMP Muhammadiyah 1 Sidoarjo. The English as a second language teacher's speech was the main topic. The results demonstrated that in the English as a second language classroom, the teacher generates 266 utterances and four types of Searle's illocutionary acts.

Although there are many studies that investigate the analysis of sympathy and empathy, there are no studies that examine the sympathy and empathy given to children in Gaza, Palestine. The distinction is in the researcher's attempt to examine the sociopragmatics of the types and the intention of expressions of empathy and sympathy made by Instagram users in response to the video of children in Gaza that @motaz_azaiza posted on Instagram. This study examines the expressions of

sympathy expressed by Instagram users for children in Gaza, with the focus of the study being to describe the types of sympathy and empathy expressions and to explain the intentions of the expressions of sympathy and empathy given by Instagram users to the video of children in Gaza. The researcher hopes to finish earlier studies on social media comment analysis, particularly on Instagram, where the focus was on expressions of sympathy and empathy.

This study can have 2 points of view of benefits, namely theoretical benefits and practical benefits. Theoretically, this study will be useful for: (1) enhance theories in socio-pragmatic studies, particularly with regard to how sympathy and empathy expressions are created in a digital environment, and (2) discover how pragmatic elements of language, such as speech acts, implicature, and social context, affect how sympathy and empathy are conveyed. Practically, this study will be useful for: (1) English learners, (2) lecturer, and (3) future researcher.

METHOD

The researcher conducted a descriptive qualitative research. According to Creswell (2007), qualitative research is a research method to get the complexity of a problem in a study. Since this research does not involve the use of a statistical formula, descriptive qualitative research is employed. Because the data is verbally described and analyzed, qualitative research emphasizes processes and meanings (the subject perspective) and is descriptive in nature. The researcher uses qualitative type because the goals of this research are to describe the types of sympathy and empathy and to describe its implicature and its meaning.

The object of this study are sympathy and empathy expressions found on Instagram comment section about the video of children in Gaza. The data of this study were written utterances containing sympathy and empathy expressions on the Instagram comment section which was posted by @motaz_azaiza that addressed to the children in Gaza. The data source of this study was taken from an Instagram video which was posted by @motaz_azaiza on 18th September 2024.

In this study, the data were gathered by the writer through methods of documentation and observation. The following were steps that were taken to collect the data: 1) observing all of the comments that given by Instagram user to the video of children in Gaza uploaded by @motaz_azaiza, 2) collecting and analyzing the comments that contains sympathy and empathy expressions, 3) analyzing the data that contains intention, and 4) making conclusions based on the objective of the research.

Triangulation employed in this study to get the validity of the data. Triangulation of data sources and data collection techniques through expert's judgment was conducted to obtain data validity. Three main theories were applied to analyze the data in this study, namely: 1) to describe the types of sympathy, the researcher uses the theory of sympathy by McDougall (2003). There are two types of sympathy, that are: active and passive sympathy, 2) while to describe the types of empathy, the researcher uses the theory of sympathy by Goleman (1996). There are three types of empathy, that are: cognitive, emotional, and compassionate, and 3) to describe the types of intention, the researcher uses the theory of intention by Searle (1979).

FINDINGS

The goal of this chapter is to address the problem statement that was developed in the first chapter. Data show that Instagram users expressed sympathy and empathy for children in Gaza, Palestina. The type of sympathy and empathy and its intention are examined.

Types of Sympathy and Empathy *Sympathy*

Table 1. Types of Sympathy Expression

Sympathy Types	Frequency
Passive Sympathy	74
Active Sympathy	10
Total	84

Passive Sympathy

Passive sympathy is an expression of having feelings for other people without intending to assist them. Seeing someone else in suffering, fear, or discomfort can elicit this kind of sympathy, which is frequently symbolized by simple emoticons. Thus, passive sympathy is defined by the experience of grief or suffering that focuses on sentiments of pity.

- (1) Ultraviolet: "*Poor babies*. They did not deserve this. Nobody does, but these innocent lives didn't even have a chance..."
- (2) Dotmeem: "Ya Allah!! It is *hard to see these faces and knowing they are caught by terrorist attacks and lost their lives to genocide*."
- (3) Fafezo: "Every single child had a life, dreams, hopes, parents who loved them. *Now they are gone, and they died in a cruel way that no one deserves to die in*. Still, there is no stopping this. I am ashamed of the indifference and of the lack of empathy that some people stand for!"
- (4) Dellabruw: "Shame on us, shame on human kind, *extremely sad* that the good people do not outnumber the bad to stop the killing of 16000 innocent lives."

The four data representations above show Instagram users sympathizing with children in Gaza. In the first comment, the speaker uses the word *poor babies* to refer to the poor children in Gaza who lost their lives due to genocide. In the second comment, the speaker reveals that she can't bear to see photos of children in Gaza. In the third comment, the speaker expresses her pity for the poor children in Gaza who died in a very cruel way. In the fourth comment, the speaker expresses his sadness by emphasizing the number of deaths in Gaza. From all the data above, it can be concluded that Instagram users only feel pity and compassion for the children in Gaza without any willingness to help them, so the data is categorized as passive sympathy.

Active Sympathy

Active sympathy is the opposite of passive sympathy. Active sympathy is the urge to console, support, and defend someone and share feelings with others. Active sympathy encompasses sympathy and a readiness to comfort, support, or protect the victim.

- (5) *_rana_abbas_*: “*Prayers* to all those under the Gazan sky”
- (6) *aplus3nya*: “They deserved Jannah, this world had nothing good to offer them. *My duas* go to their parents.”
- (7) *only1catmorales*: “*I will continue to pray over this region and to every person just... what do you say it is absolutely horrific. The devil is seeking to destroy mankind. All I can do it pray for healing to happen. I pray for peace. I pray for those feeling crushed. I just cry for those babies even though I know they are with God at his feet in a better place. Yet still, it doesn't make it less that I ask God why. Why does it have to be like this. The devil is out to destroy all of mankind. Thank you, young man for getting these images out there for the work to see. I pray that continue to be protected so you can continue to do this.*”
- (8) *steph_9133*: “I am so sorry little ones. Rip *we will continue to do what we all are doing in your memory*”

In the four data representations above, Instagram users expressed their sympathy and also the actions they took for the children in Gaza. In the first comment, the speaker wrote *Prayers*, which means that he acted to help children in Gaza through his prayers. In the second comment, the speaker wrote *Duas*, 'Duas' is a term in Islam that refers to a religious act in which we pray to Allah for His kindness and forgiveness, asking Him to grant us His favors and grant our wishes. In the third comment, the speaker emphasizes the word *pray* for the children in Gaza. In the fourth comment, the speaker writes that he will continue the humanitarian action to get justice for the people in Gaza. From the data above, it can be concluded that Instagram users not only express their sadness and compassion for the children in Gaza, but they have actions taken to help them, so the data is categorized as active sympathy.

Empathy

Table 2. Types of Empathy Expression

Empathy Types	Frequency
Cognitive Empathy	1
Emotional Empathy	59
Compassionate Empathy	3
Total	63

Cognitive Empathy

The ability to understand another person's emotional process, from an objective point of view, is known as cognitive empathy. It suggests that cognitive empathy considers people's circumstances from a variety of angles. It means that a

person with cognitive empathy may observe a situation from another person's point of view and comprehend what that person might be thinking or experiencing, even if they don't feel the same emotions.

(9) fi_ohall1: "Even though you see the images from Palestine everyday, *it's still hard to comprehend*"

From the data above, the speaker wrote that he tried or tried to understand the feelings or suffering of children in Gaza without any indication of feelings or direct emotional involvement, so the data is categorized as cognitive empathy.

Emotional Empathy

The ability to comprehend and experience another person's emotions is known as emotional empathy, or affective empathy. Some have referred to it as "someone pain in my heart." In addition, according to Ioannidou & Konstantikaki (2008), emotional empathy is the "ability" to share and understand another person's state of mind or emotions. This kind of empathy facilitates the growth of interpersonal emotional bonds.

(10) roamingproducer: "I physically feel pain in my heart. I'm not just saying it. *There's real pain.*"

(11) amabtr: "*Feeling each and every one of those lives as my very own. Never did imagined witnessing such horrors...*"

(12) mom_and_a_half: "Can't stop crying! My god help gaza help humanity. *My heart is broken, I'm stressed and anxious, they are killing us mentally and physically*"

(13) burhanmeriam: "*I can't describe the rage I feel watching this. Which other country in the world can kill so many innocent children without any kind of punishment nor condemnation.*"

From the four data above, Instagram users express their empathy for the children in Gaza which is marked by feeling sad and feeling the pain felt by them. In the first comment, the speaker wrote *There's a real pain*, which indicates that he really feels sad and hurt. In the second comment, the speaker wrote that he felt that the life was his and felt sad and hurt. In the third comment, the speaker wrote that he not only felt heartache, he even felt anxious and stressed when he saw the conditions in Gaza. In the fourth comment, the speaker wrote that he could not even describe how angry he was when he saw the genocide committed by Israel against Gaza. From all the data, it can be concluded that the speaker feels the same emotions as the victim, ranging from feeling sad, anxious, stressed, and even angry, so the data is categorized as emotional empathy.

Compassionate Empathy

Empathy that balances emotional and cognitive empathy and inspires one to take action to assist others is known as compassionate empathy. Beyond just comprehending and sharing the emotions of others, compassionate empathy, inspires us to take action and offer assistance in any way that we are able.

- (14) marimar_35: "This is not ok, *pain fills my heart. I pray to Jesus everyday to put an end to this... no words.... Lord we need you... we are one made in your image, protect the innocent #love #humanity #caring This is NOT ok!!!!*"
- (15) erinnarcise: "*My heart hurt for this world. So much hate and evil on our precious children are paying price for another man's hates!!! Prayers are with you all!!!*"
- (16) veganmamaraquel: "*Documented death. The number is vastly higher. RIP Angels. We are working tirelessly for your justice.*"

From the three data above, Instagram users expressed their empathy for the children in Gaza. Not only that, they also took action to help the victims there. In the first comment, the speaker said that she felt pain in her heart and wanted to continue praying to Jesus. In the second comment, the speaker said that he felt very hurt when he saw the conditions in Gaza and he prayed to God for the good of all the people there. In the fourth comment, the speaker said that he was saddened to see the number of deaths increasing and he promised to continue to fight for justice for the people of Gaza. From all the data above, it can be concluded that the speakers not only feel the same emotions as the victims, but they also take action to help the victims through prayer and also humanitarian actions to fight for justice, so the data is categorized as compassionate empathy.

Types of Intention

Table 3. Types of Intention

Speech Act Types	Intention	Frequency
Directive Speech Act	Requesting	2
	Begging	5
Commissive Speech Act	Proposing	1
	Vowing	1
Expressive Speech Act	Thanking	3
	Apologizing	7
	Deploring	23
	Lamenting	63
	Blaming	3
	Praising	2
	Wishing	15
Condoling	9	
	Criticizing	13
Total		143

Requesting

According to Searle and Vanderveken (1985), a request is an illocutionary act that gives the hearer the choice to accept or reject the action being asked.

- (1) vegan.karenu: "So many beautiful soul – my heart breaks. *Is there no one in this world who will stop Israel/ US?*"

In the data above, the speaker wants to ask or make a request that there are people or countries that can stop the attacks carried out by Israel and the US for people in Gaza. The speaker expresses his request in the context, so it can be categorized as requesting.

Begging

John Searle and Vanderveken (1985) define begging as a modest request made in response to a strong need or desire.

- (2) daniella639_: "*Please God don't leave these beautiful children alone. Please bring the people of Palestine justice. Bring them peace and healing. And the ones that are now angels, please wrap them in your love forever. I'm just screaming into the void every single day. I don't understand how this can be the world we live in.*"

In the data above, the speaker wrote the word *please which* means a pleasant addition to orders and commands, if the speaker would be so accommodating, which indicates that the speaker wants to ask God for justice and also peace for the people of Gaza. The speaker expresses his strong request to God in the context, so it can be categorized as begging.

Proposing

A proposal is an act in which the speaker promises to do something in the future, usually in relation to agreements or choices

- (3) _bby.jvybvck: "Is there any way a family can *adopt* a child whom survived? I'd truly love to"

In the data above, the speaker wrote the word *adopt* which means the action to choose to enter into a relationship with (someone or something) legally, which indicates that the speaker is questioning whether adoption is possible. The speaker proposes his desire to adopt the children in Gaza in the context, so it can be categorized as proposing.

Vowing

According to Searle and Vanderveken (1985), making a vow is an act that is driven by a particular desire but hasn't been carried out. Vowing refers to making a significant, frequently public commitment to do something or see something happen in the future.

- (4) Oussamaqhse: "Birds of Jannah, *Israel and US will pay for it someday.. It may take time, but the day is coming.*"

In the data above, the speaker conveys a sense of commitment to a future conclusion by expressing a strong intention or belief that Israel and the US will eventually face consequences. The speaker is declaring with certainty what the future holds in that context, so it can be categorized as vowing.

Thanking

According to Searle (1976), expressing gratitude for the assistance of others is what is meant by being thankful. Moreover, Vanderveken and Kubo (2001) define saying "thank you" as expressing thankfulness (sincerity criterion).

- (5) Bizzyleecham: "So heartbreaking, *thank you* for creating this to help document lives lost in horrible violent circumstance"

In the data above, the speaker is grateful to Motaz Azaiza (the owner of the Instagram account) for documenting the death of many lives who died in a cruel way and publishing it on Instagram in order to get attention from the outside community. Speakers thank others for what they have done in that context, so it can be categorized as a speech act thanking.

Apologizing

An apology is essentially a statement of regret. It is used when a speaker expresses remorse or sadness about an activity for which they bear responsibility (Searle & Vanderveken, 1985).

- (6) Its.sandralis: "I can't stop weeping! My heart has never felt so heavy. *I'm so sorry that we are efforts have failed every child in Gaza.*"

In the data above, the speaker apologizes to the children in Gaza because she feels that her efforts to save the children in Gaza have failed. The speaker apologizes to children in Gaza in this context, so it can be categorized as a speech act of apologizing.

Deploring

Deploring is the act of weeping or moaning to convey feelings of indignation, sadness, disappointment, or deep regret (Searle & Vanderveken, 1985).

- (7) Cyckateechel: "Unbelievable and terrifying this is happening in this world and *people are turning a blind eye*"

In the data above, the speaker emphasizes the lack of attention or action from others while also expressing a profound sense of shock, terror, and annoyance about a cruelty that is taking place in Gaza. The speaker expresses her sadness, regret and disapproval of people who do not sympathize with what is happening in Gaza, so it can be categorized as a speech act deploring.

Lamenting

According to Searle and Vanderveken (1985), lamenting is classified as an expressive illocutionary act that entails expressing regret or sadness for a situation that has happened in the past or present.

- (8) silv.iaaa: "The way these are literally just babies, *just children that didn't get to grow up*"

In the data above, the speaker evokes feelings of sadness and melancholy over the innocence and potential loss of children in Gaza. The speaker shows a strong emotional response by expressing sadness for the tragedy that befell the children in Gaza in the context, so it can be categorized as a lamenting.

Blaming

According to the Oxford Dictionary, "blaming" is the act of believing or stating that someone is to blame for anything negative.

- (9) 3012zainab: "I can't look at this video without lowering my gaze. Can't look at all these beautiful children *we failed badly!*"

In the data above, the speaker considers themselves (and perhaps others) responsible for the failure, as evidenced by the use of the pronoun *we*. In his utterance, the speaker blames herself and others for feeling like they failed to save the children in Gaza, so it can be categorized as a speech act of blaming.

Praising

In general, praise expressions are affirmative remarks that indicate appreciation or approval for individuals, things, or concepts. According to the Oxford Dictionary, praising someone is a way to demonstrate agreement or respect for them.

- (10) Fennyisnaedi: "They were *too beautiful and pure* for this world"

In the data above, a form of appreciation for the positive qualities or traits possessed by the person being talked about, in this case, the children. The expression of the speaker aims to appreciate or admire the Palestinian children in the context, so it can be categorized as a speech act praising.

Wishing

According to Searle (1976), a wish is a statement of the speaker's hope or desire for it to come true.

- (11) Tariqsidrah: "I do not know what to say. *May Allah protect you all!*"

In the data above, the speaker expresses a hope or prayer for the safety of people in Gaza. The speaker shows a desire for something good to happen to the people in Gaza, in this case the protection of Allah. The speaker express a hope or prayer for something that is desired in that context, so it can be categorized as wishing.

Condoling

According to Martinez (2013) condoling someone who has suffered grief due to loss or disaster is a gesture of sympathy.

- (12) Karenbyrnetcm: "So sad that there doesn't appear to be any justice and peace in sight. *Rest in peace little angels!*"

In the data above, the speaker express compassion or mourning for the loss of others, recognizing the anguish that comes with a tragic incident. In the context, the speaker expresses her condolences for the children in Gaza or what he calls little angels, so it can be categorized as a condoling speech act.

Criticizing

According to Searle (1976), criticism includes a wide range of evaluative assessments and analyses used to appraise, interpret, or evaluate many facets of concepts, works, performances, or behaviors.

- (13) chistabelp147: “Children should not be involved in government wars and neither should any regular citizen in general this all bc of the government “leader” having petty disagreements and arguments and instead of coming to senses communicating like leaders should they just start wars and involve innocent people like it’s fucking crazy how these people get to be leaders”

In the data above, the speaker criticizes the behavior of the leaders, calling them *petty* and *crazy*, and laments that they are allowed to hold such positions of authority. In this context, the speaker expresses his disapproval of the leaders and the government, so it can be categorized as a speech act of criticism.

DISCUSSION

Social media has become one of the most important tools to increase awareness of phenomena or events that occur in the outside community. This statement is supported by the findings of this study, which show that expressions of sympathy and empathy can be found on social media, especially Instagram. By applying McDougal’s (2003) sympathy theory and Goleman’s (1996) empathy theory, the types of sympathy and empathy in the Instagram comment section of Motaz Azaiza’s post were managed to be found in this study.

For the first objective, this study found that there are 2 types of sympathy found in Motaz Azaiza’s Instagram comment section, namely passive sympathy and active sympathy. Passive sympathy has 74 data. As for the type of active sympathy, there are 10 data. As for the type of empathy, researchers found that there are 3 types of empathy found in Motaz Azaiza’s comment column, namely cognitive empathy, emotional empathy, and compassionate empathy. Cognitive empathy has 1 data, emotional empathy has 59 data, and compassionate empathy has 3 data. The results of this study have a correlation with previous research. First, research by Vossen and Valkenburg (2016) which aims to examine whether and how social media use impacts empathy. The theory of Computer Mediated Communication (CMC) was used to analyze the data. 516 families with at least two children between the ages of 10 and 14 made up the study’s data. A questionnaire was employed as the data collection method. The findings demonstrated that over time, social media use was linked to higher levels of affective and cognitive empathy. Teenagers’ usage of social media, in particular, improves their capacity for comprehension (cognitive empathy) and emotional sharing with their peers (affective empathy). Second, research by Rusda (2022) which aims to identify the various forms of empathy and compassion and to make clear the meanings behind these expressions. Searle’s purpose theory, Goleman’s empathy theory, and McDougall’s sympathy theory were used to examine the study data. Facebook comments serve as the research’s data source. Both documentation and observation were employed as data collection methods. The findings indicate that Facebook users employ 10 different types of intentions, three different forms of empathy, and two different types of compassion.

For the second goal of the study, this study tries to identify the intention behind the expressions of sympathy and empathy expressed by Instagram users in the comments section about the video showing children in Gaza uploaded by Motaz Azaiza. The meaning of a language in accordance with its context is called intent. The speech acts contained in the utterance can be used to determine the intent. Speech

acts are categorized using Searle's theory (1979). Declarative, assertive/representative, commissive, directive, and expressive are the five categories of speech acts he mentioned. In this study, 3 speech acts were found, namely commissive, directive, and expressive, except assertive/representative and declarative. The declarative speech acts found in this study are requesting and begging. Then for commissive speech acts, proposing and vowing are found. The expressive speech acts found in this study are thanking, apologizing, deploring, lamenting, blaming, praising/flattering, wishing, condoling, and criticizing. The result is that the researcher found 147 intentions. These are: 63 data of lamenting, 23 data of deploring, 15 data of wishing, 13 data of criticizing, 9 data of condoling, 7 data of apologizing, 5 data of begging, 3 data of thanking and blaming, 2 data of requesting and praising, then the last or the least data is vowing and making requesting which only have 1 data. From the overall data, it can be seen that the most used intention by Instagram users in expressing sympathy is lamenting, while the least is vowing and requesting.

CONCLUSION

This study concludes several points from the analysis of the expressions of sympathy and empathy found in Motaz Azaiza's comment column about the video of children in Gaza. Researchers can conclude that there are 2 types of sympathy expressions, namely passive sympathy and active sympathy. From the results of the analysis that has been done, it can be seen that passive sympathy is more dominant than the active sympathy. It can be concluded that most social media users just want to express their sympathy for the people they see in the video post, without any desire to help them. Researcher also found 3 types of empathy, namely cognitive empathy, emotional empathy, and compassionate empathy. The most dominant type is owned by emotional empathy, followed by compassionate empathy, and the last or lowest is cognitive empathy.

This study found 13 types of intention, namely requesting, begging, proposing, vowing, thanking, apologizing, deploring, lamenting, blaming, praising/flattering, wishing, condoling, and criticizing. The most dominant intention expressed by Instagram users is lamenting, while the least is vowing and proposing. This indicates that most Instagram users want to lament their sadness and loss of Palestinian children.

This study only focuses on how Instagram users show sympathy and empathy, as well as the intentions behind the expressions of sympathy and empathy. Future researchers who want to study the same topic can compare expressions of empathy and sympathy on Instagram with other social media platforms (e.g. TikTok, Twitter, or Facebook) to get more comprehensive results and broaden the knowledge about sociolinguistics, or more specifically knowledge about expressions of sympathy and empathy.

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