

**UNDERSTANDING LOGICAL FALLACIES IN ENGLISH
THROUGH THE LENS OF POLITICAL SPEECHES BY ISRAELI
GOVERNMENT**

THESIS

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THE LENS OF POLITICAL SPEECHES BY ISRAELI GOVERNMENT**

THESIS

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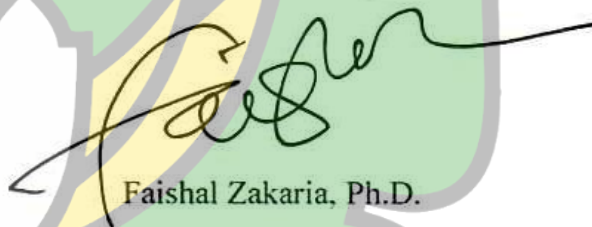
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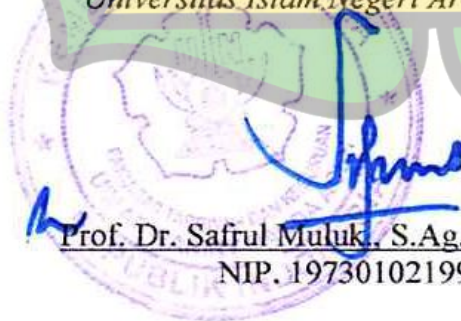


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adalah benar-benar karya saya, kecuali semua kutipan dan referensi yang disebutkan sumbernya. Apabila kesalahan dan kekeliruan didalamnya, maka akan sepenuhnya menjadi tanggung jawab saya. Demikian surat pernyataan ini saya buat dengan sesungguhnya.

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DEDICATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By mentioning the name of Allah SWT and thanking Alhamdulillah for his grace which has provided guidance and ease in completing this paper. With all humility, I dedicate this paper to:

1. My parents (Mr. Dr. Muhibbuddin, M.S. and Mrs. Hilda Royani) who have provided support both morally and financially, endless love, and endless prayers,
2. My siblings (Eritarina Hidayati, S. Pd. and Firmansyah Rizal, B. Eng.) who have also given me support both mentally and financially.



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ABSTRACT

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Speech, Israeli Government.

Logical fallacies can be used in political speech narratives which are important to examine because they are often used in political speech narratives which can influence public understanding. This study examines the use of logical fallacies in English-language political speeches delivered by Israeli government leaders in relation to the Palestinian resistance. The research focuses on identifying the types of logical fallacies used and explaining how these fallacies function as rhetorical strategies to shape international perception. The data consist of selected speeches by Israeli President Isaac Herzog, Prime Minister Benjamin Netanyahu, and Defense Minister Yoav Gallant, delivered between 2023 and 2024 and obtained from official YouTube sources. Using a qualitative research design, this study applies Critical Discourse Analysis (CDA) based on Teun A. van Dijk's framework, and macrostructure. Research results reveal that Israeli political leaders, including Prime Minister Benjamin Netanyahu, President Isaac Herzog, and Minister of Defense Yoav Galant frequently utilized various logical fallacies in their public speeches. These include false dilemma, red herring, and hasty generalization. These fallacies serve not only as rhetorical tools but also as ideological strategies aimed at simplifying complex issues, shifting blame, and evoking emotional responses from international audiences. Furthermore, the use of these fallacies contributes significantly to shaping global narratives. Through emotive language, selective historical framing, and strategic exaggeration, Israeli

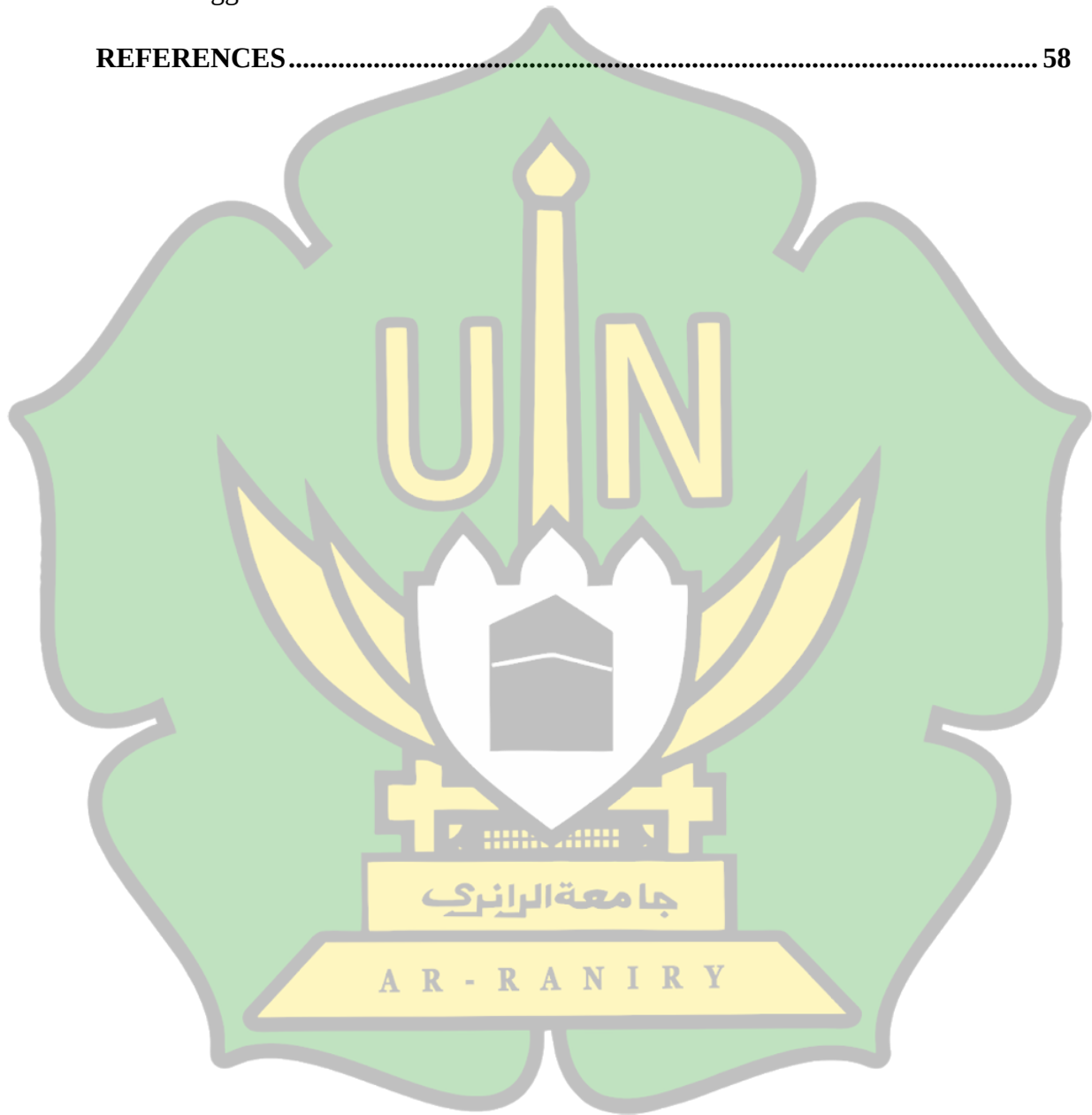
leaders have been able to position their country as a constant victim of terror while obscuring or downplaying Palestinian suffering.



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CHAPTER 1

INTRODUCTION

A. Background of Study

It has become commonplace for a question to arise, what is language? with the answer that language itself is a communication system that uses a series of symbols to convey information from one person to another. Language as a means of communication is a widely accepted concept in current linguistic theory. According to (Fromkin et al., 2018), "language is a communication system used by humans to convey information, express emotions, and build social relationships. Language involves the production of meaningful sound symbols that are structured and organized according to the grammar of a particular language".

According to Devitt & Hanley (2006), language is a message delivered in the form of expression as a means of communication in certain situations in various activities. In other words, language is a sound system that has meaning and is used as a means of communication. Also (Yule, 2020) stated that "language consists of a system of symbols—sounds or gestures—that are organized according to rules to create words, which in turn combine into sentences to express thoughts and ideas."

The term "language" can include all forms of linguistic and symbolic units (even things such as pictures), and language studies can focus on the individual meanings of words. Language is studied in the context of its use, not only based on its grammatical

structure, but also how language functions in social, cultural, political communication, and everyday interactions (Jansen, 2021).

For example, in Fairclough's (2003) *Work on Political Discourse Analysis*, he argues that “language matters in politics because political power is often exercised through discourse.” Fairclough explains that word choices in political speech are rarely neutral; they are often carefully crafted to form narratives that are used to gain public support. Politicians manipulate language to control the agenda, set the terms of debate, and present particular ideologies as common sense. Similar to Chomsky’s observations, Fairclough highlights how political actors use rhetorical strategies to justify actions and discredit opponents.

English has evolved into a global means of communication used across nations and cultures, functioning as a lingua franca in international settings. As a lingua franca, English enables interaction among speakers who have different native languages and facilitates diplomatic, economic, and political discourse at the global level (Amir, 2024; Silalahi et al., 2023). The Israeli political leaders, facing complex global political challenges, often rely on subtle logical fallacy of language in their English-language speeches to communicate with a global audience, to strengthen their statement that they are the ones who deserve to be supported for the freedom they deserve, to convince the global community that they are the victims of the ongoing war, not the other way around (Misbah, 2024).

Behind many bold and assertive political statements, leaders often employ strategic narrative framing to legitimize controversial actions and gain public or international support. Studies on Israeli political discourse show that speeches delivered in English, particularly in international forums such as the United Nations, are used to shape global perceptions. An appraisal analysis of Benjamin Netanyahu's speeches demonstrates how Israeli leaders frame military actions as defensive, legitimate, and necessary, while frequently portraying opponents in a negative or threatening manner in order to justify policy decisions and influence international opinion. Such rhetorical strategies are common in political communication and function to build legitimacy and guide public interpretation of conflict situations (Pramudita & Tianto, 2025).

For example, terms such as “defensive action” or “anti-terrorism” are used by Israeli officials and media to frame military operations as necessary measures of protection rather than aggression, which draws sympathy and support from international audiences. Similarly, labels like “terrorist” are frequently deployed in discourse to delegitimize the Palestinian resistance and emphasize its threat to security (Hanifah et al., 2024). These words choices are not accidental but strategic and deliberate, designed to manage international discourse and elicit certain reactions.

Another fact example, reported in his address to the United States Congress on July 24, 2024, Israeli Prime Minister Benjamin Netanyahu stated about the truth behind the logical fallacy that was stated as invalid, where he said, "Israel allows more than 40,000 aid trucks to enter Gaza, That means half a million tons of food. And that's for more than 3,000 calories for every man, woman and child in Gaza. If there are

Palestinians in Gaza who don't get enough food, it's not because Israel is blocking it, it's because Hamas is stealing it" (FOX 5 Washington DC, 2024).

The truth is, reported by the United Nations (UN) platform on 15th November 2024, Israel initially still imposed a full siege on Gaza in the early days of the war. Under US pressure, Israel gradually eased it to allow in food and humanitarian supplies. But in reality, the United Nations (UN) and aid groups say they are often unable to reach or distribute the aid, regarding allegations that Hamas has been diverting humanitarian aid, U.S. officials have indicated that Israel has not provided specific evidence to support these claims. The UN has emphasized that the obligation to facilitate and ensure humanitarian access lies with the warring parties, particularly Israel as the occupying power, and that this responsibility extends beyond merely allowing aid to enter Gaza; it also includes ensuring its safe distribution within the territory.

This study examines logical fallacies found in English-language political speeches by the Israeli government. As Zhou (2018) argues, political discourse often uses strategic word choices and framing techniques to influence public perception. This study aims to analyze how language strategies are used to shape the global narrative of the Israeli-Palestinian conflict.

This research is based on the field of Critical Discourse Analysis (CDA), which examines language as a form of social practice that reflects and reinforces power relations. As van Dijk (2018) argues, those in positions of power strategically use language to maintain their authority and shape public perceptions. However, discourse is not only a tool of domination; it can also serve as a means to challenge and resist

existing power structures. This study applies CDA to analyze political speech by the Israeli government, focusing on how linguistic strategies shape narratives about the Israeli-Palestinian conflict.

This Critical Discourse Analysis is useful in this context as it authorizes researchers to explore how political actors use language not only to communicate policies but also to create and maintain power relations (Berkovich & Benoliel, 2024). This framework is applied to analyze key political speeches by Israeli government leaders, focusing on how language is used to construct narratives.

This study has been already builds on previous research which explained about the importance of political logical fallacy in language. Furthermore, based on the past studies that has explored the role of discourse in conflict situations (Wodak, 2015), but focuses on how Israeli governments leverage the power of English to navigate a complex global dynamic. While previous research has discussed the importance of fallacies in political language as well as the role of discourse in conflict situations, no research has specifically analyzed how the Israeli government uses English to navigate complex global dynamics. Therefore, this study seeks to fill this gap by exploring the linguistic strategies used by the Israeli government in shaping global opinion through the use of English.

Research on logical fallacies has also been studied by Zhou (2018), whereby he discusses Benjamin Shapiro's speech regarding the issue of abortion. The researcher analyzed an interview featuring Ben Shapiro, a well-known political commentator, to examine how logical fallacies are used in political discourse. In this particular interview, Shapiro responded to a question by employing the hasty generalization

fallacy, aiming to evoke empathy for unborn babies while simultaneously provoking anger toward Planned Parenthood. This example illustrates how logical fallacy can shape audience perception, which is a key focus of this study.

Previous studies on political discourse have largely emphasized framing logical fallacy analysis through opinion pieces, analyzing opinion news text, and covering the structure of the discourse that is built and the ideological discourse that is conveyed using Critical Discourse Analysis. However, research specifically examining the use of logical fallacies in Israeli leaders' speeches, particularly through the lens of Critical Discourse Analysis, is still limited. This study addresses this gap by analyzing how logical fallacies are used as rhetorical strategies in Israeli political discourse using Van Dijk's theoretical framework.

B. Research Question

This study is guided by the following research questions :

1. What are the types logical fallacies are used by Israeli political leaders in their political speech towards political the Palestinian resistance?
2. How do these logical fallacies are being used by israeli political leaders?

C. Research Aims

This study aims to identify the types of logical fallacies used by Israeli political leaders in their discourse around the Palestinian resistance and to explore how these strategies influence international perceptions of the Israeli-Palestinian conflict. By examining specific logical fallacies and their impact on global understanding, this

study seeks to contribute to a broader understanding of how political language shapes international narratives about the conflict.

D. Research Significant

This study offers an important contribution on the fields of political communication and discourse analysis by giving a critical examination of how language manipulation functions as a tool of power in politics. By focusing on how the Israeli government's use the English-language in speech, this study highlights how strategic language choices can influence not just international public opinion but also foreign policy decisions. Understanding these manipulative tactics is essential for developing a more critical view of how language is used in global political contexts and for encouraging of political discourse in the global arena.

1. Theoretical

This research contributes to the development of linguistic studies, particularly in the fields of critical discourse analysis and political rhetoric, strengthening the study of propaganda or in the context of the relationship between language and society, particularly legal and rational issues. By combining the theory of logical fallacies and the macrostructure approach of Teun A. van Dijk, this study broadens the understanding of how logical fallacies are systematically exploited in political discourse as ideological and manipulative strategies. This research also enriches the literature linking linguistic analysis to geopolitical issues and international conflict.

2. Practical

The results of this study can be a reflection and educational material for students, university students, educators, and the general public as well as those interested in language and politics, in developing critical thinking skills towards political speeches and media discourse for students taking Sociolinguistics and Discourse Analysis courses, where later in the learning process discusses how language is used in political action, what are its advantages and disadvantages, because language is very essential in politics, especially regarding genocide.

This study can also help readers to recognize manipulative rhetorical strategies, so that they are not easily influenced by one-sided narratives in prolonged conflicts such as the Israeli-Palestinian conflict. In addition, the results of this study can be a reference in learning English, especially in the topics of argumentation, debate, and persuasive discourse.

E. Terminology

To avoid ambiguous meaning of some terms in this research, the researcher provides the operational definition of the topics.

1. Critical Discourse Analysis (CDA)

Critical Discourse Analysis (CDA) defined as an approach that examines the relationship between discourse, power, and society across various disciplines (Dijk, 2014). He argues that CDA seeks to uncover how language structures contribute to the reproduction of power and social inequality, particularly in political and institutional contexts. In this study, CDA is used to analyze English-language speeches by Israeli

political leaders, focusing on how language is strategically employed to justify military actions, construct victimhood narratives, and delegitimize Palestinian resistance. This research applies Van Dijk's CDA framework to examine lexical choices, and implicit meanings in these speeches, revealing how political discourse influences global perceptions of the Israeli-Palestinian conflict.

2. Logical Fallacy

Logical fallacies are often used in political discourse to manipulate public perception and justify actions. Israeli political leaders often use false dilemmas and strategic misrepresentations to shape international perceptions of the Israeli-Palestinian conflict. For example, in speeches and official statements, Palestinian resistance is often equalized with terrorism, creating a binary narrative that frames Israel as the sole victim of violence while ignoring the broader context of occupation and military action against Palestinians. This fallacy strategy shifts blame away from Israeli policies and presents any form of Palestinian resistance as unjustified aggression. This manipulative discourse is in line with (Indasah, 2023) argument that logical fallacies distort reality, making misleading arguments seem credible through psychological influence.

This study examines various types of logical fallacies used in Israeli political speeches to shape public opinion and justify their policies. For example, the false dilemma fallacy is used to instill a threat about humanity that says if they refuse to support Israeli independence then they are people who have no feelings, which in fact this war happened the other way around, where Palestine became a victim of genocide caused by Israel itself. In addition, there is also hasty generalization, where all forms of Palestinian resistance are described as acts of terrorism without seeing the real

context. By using Van Dijk's Critical Discourse Analysis (CDA) approach, this study reveals how these logical fallacies play a role in manipulating public opinion and maintaining the dominance of power. Thus, this study not only looks at how language is used to shape certain narratives, but also how misleading arguments can strengthen injustice and prolong conflict.

3. Political Speech

Political speech is a strategic tool often used by politicians, government officials, and political entities to persuade audiences, shape narratives, and strengthen certain ideologies. In this study, the focus of the analysis is political speeches defending Israel, delivered by Israeli President Isaac Herzog, Prime Minister Benjamin Netanyahu, and Defense Minister Yoav Gallant. These speeches were obtained from the YouTube platform and analyzed to reveal how language is used to justify Israel's actions, shape its image as a threatened party, and delegitimize Palestinian resistance. Through a Critical Discourse Analysis (CDA) approach, this study explores how the logical fallacy strategy in these speeches plays a role in influencing public perception of the Israeli-Palestinian conflict.

4. Israeli Government

The Israeli Government refers to the system of government in Israel consisting of executive, legislative, and judicial branches that are responsible for the political and administrative decision-making of the country. In the context of this research, the main focus is on speeches delivered by three key figures in the Israeli government, namely President Isaac Herzog, Prime Minister Benjamin Netanyahu, and Defense Minister

Yoav Gallant. These three leaders have a central role in shaping and conveying Israeli policies and political narratives, especially regarding the conflict with Palestine. Their speeches, taken from open sources such as YouTube, are analyzed to reveal how political discourse is used to defend Israeli policies, shape public opinion, and frame narratives regarding the Israeli-Palestinian conflict.



CHAPTER 2

LITERATURE REVIEW

A. Logical Fallacy

1. Definition of Logical Fallacy

The word fallacy comes from the Latin word "*fallacia*" which means trick, fraud, or deception (Indasah, 2023). Logical fallacies are a style of language that contains deception that we often find, such as in articles or news that we often read on the internet or in newspapers, speeches that we often hear in campus activities, or more broadly in political debates or speeches, or even in conversations that we overheard from people around (Zhou, 2018).

Logical fallacies are false ways of reasoning that appear valid but actually violate accepted rules of inference. Logical fallacies could be tricky, by masquerading as a valid argument, logical fallacies can trick people into thinking that they are indeed valid. However, a more detailed examination with all valid information could reveal critical weaknesses at the heart of each logical fallacy (Jansen, 2021).

Logical fallacies is a common methodology that often used in any arguments, because the logical fallacy itself is always work. To say that logical fallacies work does not mean that they help people gain knowledge or insight into truths about the world. Rather, it means that this type of flawed reasoning is often very effective in getting people to believe things they otherwise would not. For instance, such as lawyers, politician, and marketers frequently have a keen ability to use fallacious arguments as weapons (Jansen, 2021).

Not only are logical fallacies hard to find, but there are many different kinds of logical fallacies, and that is the reason logical fallacies occur so frequently in our daily lives without us even realizing it. (Zhou, 2018) said, “According to an academic book on logical fallacies, the number of different fallacies is as high as 300,” Imagine how fallacious the arguments of people with these 300 fallacies are, especially in situations where they are constantly delivering speeches in front of people and arguing with their interlocutors, such as in debates or political speeches.

The importance of understanding logical fallacies, lies in their impact on the quality of arguments and discussion. Logical fallacies could mislead the audiences, making an argument seem strong when it is not supported by a valid logic. In critical discussions, especially in political and legal fields, understanding and identifying logical fallacies is essential to maintaining the integrity of an argument. By understanding the logical fallacies, people could evaluate arguments more critically (Tindale, 2007).

Reported from Zulfikar Faishol Ali (et al., 2020), here are several types of logical errors that are commonly found in discussions, media, and essays:

a. The Straw Man Fallacy

A straw man fallacy is a type of logical fallacy in which someone intentionally changes or simplifies an opponent's argument to make it easier to attack or refute. In this situation, instead of responding to the original argument, the fallacy perpetrator creates a weaker or erroneous version of the arguments and then attacks them. The person substitutes it with a weaker or exaggerated version, effectively creating a "straw

man" that is easier to knock down. This could distract from the real issue and undermine the discussion (Nikolopoulou, 2023).

One example is when someone says "for me, smoking is relaxing" and the opponent says, "So you recommend other people to smoke when it is clear that smoking causes many diseases?" Even though it is very clear that the first speaker is limiting the claim to himself, but the opponent makes it seem as if the first speaker is recommending others (Noya, 2024).

As a result of this strawman fallacy, the other person in the discussion will comment: "I don't think you understand what I'm saying," "That's not what I mean," "You don't want to hear other people's answers, you only want to see what's on your mind." (Joko, 2024).

This technique has been used throughout history in polemical debate, particularly in arguments about highly charged emotional issues where a fiery "battle" and the defeat of an "enemy" may be more valued than critical thinking or understanding of both sides of an issue (Noya, 2024).

b. Bandwagon Fallacy

Bandwagon fallacy is a logically fallacy that occurs when someone assumes that an argument or opinion is true simply because many people believe or support it. This fallacy uses social pressure as the main argument to convince someone, without considering the validity or actual evidence of the claim (Nikolopoulou, 2023).

This fallacy is also known as the bandwagon effect. This name is derived from an expression that goes 'jumping on the bandwagon' which means doing or believing

something just because it is very popular to do. However, the bandwagon fallacy also has other words such as 'appeal to popularity' or '*Argumentum ad Populum*.' The bandwagon fallacy is part of a group of fallacies known as informal logical fallacies. These fallacies find errors in arguments that arise in everyday situations, rather than in purely logical arguments in academic work. In particular, the bandwagon fallacy causes people to jump to what are called 'hasty conclusions' for the wrong reasons (Drew, 2023).

The emergence of the bandwagon effect can be caused by external or internal factors. External factors generally occur due to encouragement from the surrounding environment. For example, if someone does not follow a trend that is popular on social media, that person is likely to be ostracized or considered strange by those around them because they will think that those who do not follow are not living in the digital era.

The internal factor that triggers this is because many people tend to be easily fooled by other people's opinions. This opinion is believed by many people without wanting to find out the truth of the information and consider it. For example, someone buys a product that is currently in high demand in the media, without thinking twice or considering the usefulness of the product chosen just because the product is viral (BFI, 2022).

Another example of a bandwagon fallacy is if someone says, "Many people use this diet technique, so it must be the best," the argument contains a bandwagon fallacy. This is a logical fallacy because the truth of a claim is not determined by how many people believe it, but by the evidence or arguments that support the claim. The

bandwagon fallacy is often used in advertising, politics, and public discussions to influence people to follow the majority opinion (Nurfajrina, 2024).

c. Appeal to Authority Fallacy

The appeal to authority fallacy occurs when someone believes an argument simply because it comes from someone who is considered to be an authority or has power, without considering whether that authority is actually relevant to the topic at hand, instead of justifying one's claim, one cites an authority figure who is not qualified to make a claim that could be relied on on the topic at hand. Because people tend to trust experts, referring to an authority often lends credibility to an argument. This can be dangerous, because decisions are made based on the figure of the person in power, rather than on logic or solid evidence (Nikolopoulou, 2023).

The appeal to authority fallacy occurs when we accept a claim simply because someone tells us that an authority figure supports the claim. Authorities can be celebrities, famous scientists, or anyone whose status and prestige makes us respect them. Appeal to authority (also known as appeal to false or unqualified authority) exploits people's respect or familiarity with famous people to avoid critical thinking. It's like someone telling us to "accept this because an authority says so." (Nikolopoulou, 2023).

The fundamental reason why Appeal to Authority can be a fallacy is that a proposition can only be well supported by facts and logically valid conclusions. But by appealing to authority, the argument relies on testimony, not facts. Testimony is neither an argument nor a fact (Cline, 2021).

The example is, visualize someone saying, “Ronaldo says drinking coffee every day is bad, so it must be true!” The issue is, Ronaldo is a football player, not a nutritionist or a doctor. Even though he is famous, his opinions on health are not automatically correct. This fallacy occurs when we accept an argument simply because someone, we consider important or authoritative says it, even though that person may not have expertise in the field.

d. False Dilemma Fallacy

In classical logic, a false dichotomy, or false dilemma, is defined as an argument in which only two choices are presented but there are more choices, or a spectrum of possible choices between the two extremes, or can also be said with ‘*either-or fallacy*,’ is a logical error in which a problem is simplified into only two choices, when in fact there are more possibilities. This error makes it seem as if there are only two absolute answers, when in reality the situation can be more complex and have many other choices (Ellis, 2020).

Not all situations with two choices can be called a false dilemma. If two options are given without inferring that they are the only possibilities, then there is no logical fallacy. For example, the sentence "You can have either tea or coffee" is not a false dilemma because it does not force someone to choose only one of the two options. However, if someone says "You don't want tea, so you must want coffee," that is a false dilemma, because it ignores other possibilities such as not drinking anything or choosing another drink.

Another example of a false dilemma is when someone assumes that someone who appears to have psychic abilities has only two possibilities: they are either a fraud or they actually have psychic powers. If then concluded, "Because he is not a fraud, he must have psychic powers", this is a logical fallacy. In fact, there are other possibilities, such as the person only thinks they have psychic powers but actually does not. False dilemma occurs when only two choices are given, but there are still other alternatives that are not considered (Harding, 2023).

e. Hasty Generalization Fallacy

The fallacy of hasty generalization, also known as the fallacy of overgeneralization ("Hasty Generalization Fallacy," 2025), is a logical fallacy in making a claim based on a sample size that is too small to support the claim. Hasty generalization starts with a small sample and then draws a conclusion from a large set of data, and then applies the conclusion drawn from that small sample to the entire set of data. The fallacy of hasty generalization is an informal fallacy. This means that the logical break occurs in the content of the argument, not its structure. An easy way to recognize an informal fallacy is whether the structure of the argument can be maintained but replaced with a logically plausible statement (Kramer, 2022).

Stereotyping is included in hasty generalization because both involve conclusions drawn based on limited or insufficient evidence. Why is Stereotyping a Hasty Generalization? Stereotyping occurs when someone generalizes the characteristic

or behaviors of a group based on experiences with a few individuals from that group. This is similar to hasty generalization, where conclusions are drawn too quickly without enough evidence (The Writing Center, 2017).

For example, when someone visits another country for the first time, several people from that country are being unfriendly, and the person immediately concludes that all people from that country are being unfriendly (Fauziah, 2024). This conclusion is clearly wrong because it is not based on a sufficiently representative sample of the larger population.

f. Red Herring Fallacy

In storytelling or film, the origins of red herring predate the invention of cinema. The first recorded use of the term was in 1686. It was used to refer to a distraction that prolongs an activity, such as smoked fish used to obscure the trail of hounds while hunting. By 1884, the term had become a literary device (Kench, 2025).

Outside of storytelling, the red herring fallacy is also a term used in politics and debate that has a similar meaning, but rather than being an element of narrative, this fallacy refers to an argument. The fallacy in this context indicates an illogical argument that is meant to obfuscate rather than answer. When used in the context of an interview or debate, it is essentially a tactic to avoid a question (Kench, 2025).

A red herring fallacy is an argument that diverts from the topic being discussed or asked. While red herring fallacies can be caused by faulty reasoning, they are often used intentionally, with the intent of confusing or distracting the audience or interlocutor (Shabo, 2024).

Think of it like a magician, but in conversation. While a magician distracts someone to perform a trick, a distraction shifts their focus from the main issue to something else. In a debate or discussion, this tactic confuses the waters and makes it harder to find the truth. Red herring fallacies often occur when someone does not have a strong answer or response in a discussion, rather than admit that they are defeated or say, "I don't know," they distract the topic instead. Imagine someone is talking about how to reduce poverty in the country, and someone else says, "What about jobs?" The concern about jobs is real, but it is a distraction if it is used to avoid the real issue of reducing poverty (Psychology, 2023).

For instance, a politician was asked about the issue of changing the law regarding the age limit requirement for governors, and he replied, "I think what we should be worried about is how other countries threaten our national security." Instead of discussing the issue of changing the law, the politician diverted attention to the issue of security, which is irrelevant to the topic at hand.

g. Slippery Slope Fallacy

The slippery slope fallacy is a logical fallacy in which one small action inevitably leads to a series of adverse consequences or a small problem is exaggerated without sufficient evidence for the information presented. This creates fear and makes people rush to see things in a certain way. Slippery slope arguments themselves often use emotion to convince people, rather than based on facts or solid evidence. This can make discussions illogical and misleading. If we understand this fallacy, we can think more critically and make wiser decisions (Miller & Poston, 2020).

The slippery slope argument says that if someone takes a small action, it can trigger a chain of events that eventually lead to something bad or dangerous. For this reason, the initial action is considered to be avoided. However, this argument is often considered flawed because it is usually based on assumptions, not real evidence. However, the slippery slope argument can be true if there is strong evidence that each step actually leads to the next (Nordquist, 2020).

There are two main types of slippery slopes, causal slippery slope, each action is thought to cause the next action. Judgmental slippery slope, once someone makes one decision, they are more likely to make similar or more extreme decisions in the future. For example, someone starts stealing. If left unchecked, they may commit more serious crimes, such as assaulting others, and eventually killing (Nordquist, 2020).

Another example, “If the law is changed arbitrarily, then the government will start changing the law to their liking without limit. This will cause the rights of the people to be continuously violated, and eventually we will live under a despotism where there is no more freedom or justice.” This assumes that arbitrary legal changes will automatically lead to dictatorship and loss of freedom, without providing concrete evidence that any change will cause such extreme effects.

B. Political Speech

Many experts consider speech as a way of communicating verbally to convey ideas or messages to others. John F. Kennedy called speech the art of inspiring and influencing people through words. Aristotle saw speech as a tool to convince others with logic and good speaking skills. In today's world, speech is often used to shape

public opinion, especially in politics and business. World leaders give speeches to explain their vision, while motivational speakers use them to inspire and inspire people (Fikri, 2024).

A political speech is a type of conversation delivered directly by a politician in front of a large audience. Its main purpose is to persuade or convince the audience, not to provide information or entertainment. The purpose of a political speech is to convince the audience that the opinion expressed by the speaker is correct and the decision or suggestion given is reasonable. In fact, the purpose may be to persuade the audience to vote according to what the speaker suggests (Dedaić, 2006).

Political speeches could be divided into several forms such as public debates, campaign messages, and protests. Finally, political speeches are modified to persuade or inform the public about political issues, such as general elections, laws, social issues with the aim of forming public opinion or encouraging political action (Dedaić, 2006).

Political speeches refer to any communication that related to the governance, policies, and political organization. Political speeches encompass a wide range of expressions, including speeches by politicians, statement made during public debates, and campaign messages. The main purpose of political speech is to inform, persuade the public about a political issue and policy (Ragam Info, 2023).

Political speech is one of the types of speech that receives the strongest protection under the First Amendment. While the First Amendment does not specifically distinguish between types of speech, the U.S. Supreme Court has recognized that not all speech is treated equally. Speech that contains political or

ideological views is considered the most important and receives the highest level of protection (Hudson Jr., 2025).

Political speech is given stronger protection than other types of speech, such as advertising or sexual speech. The U.S. Supreme Court in *Mills v. Alabama* (1966) asserted that, "whatever the debate about the meaning of the First Amendment, all parties agree that its primary purpose is to protect the freedom of speech and discussion about government" (Hudson Jr., 2025).

C. Critical Discourse Analysis

Critical Discourse Analysis (CDA) is one of the approaches in Discourse Analysis (DA) used to analyze language in relation to power, ideology, and social inequality. Discourse Analysis itself is a qualitative research method that studies how language is used in texts, conversations, or social situations. The goal is to understand meaning, power relations, and how language shapes people's views on an issue (Hassan, 2024). In a linguistic context, Discourse Analysis examines the use of language in communication, both verbally, in writing, and in the media, by highlighting how language reflects and shapes social, cultural, and political realities (Gee, 2014).

Since its development in the late 20th century, CDA has become an approach that focuses on how language is used to convey ideology and maintain power. CDA views language as part of a social process that not only reflects reality, but also shapes and influences it. Through critical discourse analysis, researchers can reveal how power relations work in society through text and communication (Quyen, 2024).

This approach is called "critical" because it not only analyzes texts linguistically, but also considers their social and political context. Fairclough emphasizes that CDA aims to reveal and critique the relationship between texts and social processes, such as ideology and power, which are often not recognized by the people who create and interpret the texts. The effectiveness of political discourse often depends on how these relationships are disguised (Quyen, 2024).

Since the late 1980s, CDA has developed into an important field in the social sciences. This approach examines social issues in a multidisciplinary manner by combining theories and methods from various fields, such as rhetoric, linguistics, anthropology, philosophy, social psychology, cognitive, literary studies, and sociolinguistics (Wodak, 2015). According to van Dijk (Quyen, 2024), CDA focuses on how language and power are interrelated, with the aim of explaining how power is abused, maintained, or justified through the texts and speeches of powerful groups or institutions. In addition, CDA also seeks to uncover inequalities in power relations and how discourse can reinforce or challenge socio-political dominance.

In this study, CDA is used to analyze political speeches supporting Israel, delivered by Israeli President Isaac Herzog, Prime Minister Benjamin Netanyahu, and Defense Minister Yoav Gallant. These speeches were taken from open sources such as YouTube and analyzed to reveal how language is used to shape public opinion, justify Israeli policies, and frame narratives about the Israeli-Palestinian conflict. By examining lexical choices, rhetorical strategies, and logical fallacies, this study seeks to uncover how political discourse can influence global perceptions of the conflict.

D. Israeli Government

On November 2nd 1917, the British government issued the Balfour Declaration, a document that expressed support for the establishment of a "national home" for the Jewish people in Palestine. This declaration became the basis for the Zionist movement, which aimed to reunite Jews from all over the world in Palestine. From the beginning, the Balfour Declaration was considered controversial because it supported the Zionist interest in establishing a Jewish state in the land of Palestine. Zionism later became a major factor in the formation of the state of Israel, which took over most of Palestine.

According to Al Jazeera, the Balfour Declaration contributed to the Nakba in 1948, when more than 750,000 Palestinians were forcibly displaced by British-trained Zionist armed groups. This event marked the beginning of Israel's colonization of Palestine. With its far-reaching impact, the Balfour Declaration is often considered one of the most controversial documents in the history of the Arab world and continues to be a topic of discussion among thinkers today (Zulfikar, 2023).

In the midst of World War I, the British government first expressed its support for the establishment of a "home for the Jewish people" in Palestine. At that time, Britain still controlled the territory of Palestine, so all administration and government in the region were under British control. For the Israeli people, this document is considered the main foundation for the establishment of the modern state of Israel. However, many Arab people thought it was a form of betrayal by the British. This was due to their cooperation with the British in facing the Ottoman Empire, which was at

war with Britain at that time. After the Balfour Declaration was issued, about 100,000 Jewish migrants came to Palestine (BBC World: *Apa Artinya Mengakui Negara Palestina? Mengapa Dilakukan Sekarang?* 2025).

The declaration was contained in a letter sent by the then British Foreign Secretary, Arthur Balfour, to Baron Lionel Walter Rothschild, a leader of the Jewish community in England.

The Balfour Declaration is named after Arthur Balfour, who was then the British Foreign Secretary under David Lloyd George. Balfour came from a British aristocratic background and was known as an intellectual. After completing his education at Cambridge University, he joined the Conservative Party and later served as Prime Minister of the United Kingdom from 1902–1905.

After the Balfour Declaration was issued on November 2, 1917, the Zionist movement began to actively encourage the migration of the Jewish community to the Palestinian territories. This declaration became a form of official support from the British government for the aspirations of establishing a “national homeland” for the Jewish people in Palestine. This was in line with the results of the decision at the first International Zionist Congress held in Basel in 1897, which set the agenda for migration and control of the Palestinian territories as part of the project to establish a Jewish state. The Zionist movement itself is a political movement that aims to establish a Jewish state in the land of Palestine, which is ideologically influenced by the thoughts of Theodor Herzl. Herzl, who is known as the founder of modern Zionism, put forward this idea through a work entitled “*Der Judestaat*” or The Jewish State which was published in (Universitas Muhammadiyah Makassar et al., 2016)

The British government hoped that the Balfour Declaration would encourage Jewish support, especially in the United States, for the Allied powers during World War I. Some historians argue that the British saw the Jewish community as a group with great influence in the international financial sector and potential economic support for winning the war. Another view is that the British wanted to strengthen their strategic position in the Middle East, especially after the war ended. Regardless of the specific reasons behind the declaration, its impact was significant in helping to establish the State of Israel in 1948 and in causing the expulsion of hundreds of thousands of Palestinians from their land.

For Israelis, the Balfour Declaration was seen as a major step in realizing their dream of returning to the "ancient Land of Israel". However, for Palestinians, the declaration was the beginning of a period of suffering that continues to this day. Palestinians have also criticized the document for not explicitly referring to them, but simply as "the non-Jewish community in Palestine".

After the Ottoman Empire lost World War I, the Allies supported the Balfour Declaration, which was later incorporated into the British Mandate of Palestine. This mandate was approved by the League of Nations (the predecessor to the UN) in July 1922, which gave Britain formal control over the administration of the Palestinian territories (BBC world: *Apa Artinya Mengakui Negara Palestina? Mengapa Dilakukan Sekarang?* 2025).

During World War I (1914–1918), Chaim Weizmann also supported the British efforts against the Ottoman Empire, which had controlled Palestine and Egypt for four centuries. Through the influence of a British cabinet member who was also a secular

Jewish sympathizer, Herbert Samuel, in February 1915 a memorandum entitled The Future of Palestine was issued, which was the first step in British support for the Zionist movement.

Then, in 1916, the Secret Sykes-Picot Agreement was drafted by British diplomat Mark Sykes and French diplomat François George-Picot. This agreement regulated the division of Arab territory into areas under British and French colonial rule, on the condition that the Ottoman Empire could be defeated in the war. This is as noted by Fred John Khouri in his book The Arab-Israeli Dilemma.

In February 1917, the Zionist group began more formal negotiations with the British government. This was due to several rejections of the Zionist demands from the United States, France, and Italy. Nevertheless, Britain remained steadfast in its support for the Zionist movement. This support eventually resulted in the Balfour Declaration, formulated by Lord Balfour, Lord Rothschild, and Chaim Weizmann. A week after its formulation, the declaration began to be published in various British mass media.

On the other hand, the local Muslim and Christian communities rejected the Balfour Declaration. Although the Palestinian territories were later controlled by Britain through the Palestine Mandate Government, the Arab community continued to oppose the declaration. When the Zionist Commission held a parade to commemorate the first anniversary of the Balfour Declaration carrying a white banner decorated with a blue Star of David symbol, Musa al-Husayni, representing the Muslim-Christian Association, protested to several government mandate officials and the military governor, Roland Storrs.

In his protest, Al-Husayni said that he and his community felt hurt by the actions of the Zionists who claimed Palestine as their national land. He emphasized that the Arab nation, both Muslims and Christians, had inhabited and defended the land for centuries. He also stated that although they sympathized with the plight of the Jews in various countries, this did not mean that they could accept the Zionist claim to Palestine. This protest is quoted by Bernard Wasserstein in his book *The British in Palestine: The Mandatory Government and Arab-Jewish Conflict, 1917-1929*.

In response to the protests and negative reactions to the Balfour Declaration, in May 1920 the British government established the Palin Commission headed by Major General Sir Philip Palin to investigate the problems in Palestine. The commission documented the concerns of the Palestinian Arab population about the arrogant attitudes and provocative actions of Jewish immigrants from Europe. However, the final report of the investigation, compiled in August 1920, was never published (Wirayudha, 2024).

After the Balfour Declaration was issued on November 2nd 1917, the Zionist movement began to encourage mass migration of Jews to Palestine. This effort was in line with the decision made at the first International Zionist Conference in Basel in 1897. To achieve their goals, the Zionist movement implemented various strategies in the process of migration and land control in Palestine. The first step they took was to buy large amounts of land from the Arab-Palestinian population to build Jewish settlements. For this purpose, the funds allocated were very large. However, even though sufficient land and resources were available, the level of interest of Jews in migrating to Palestine was still very low.

Therefore, the Zionists then implemented the second step, namely using hidden terror methods against the Jews themselves in Europe. This action was intended to pressure and force them to leave their place of origin and carry out an exodus to Palestine. In addition, the Zionists also implemented the third step, namely by imposing an embargo on Arab-Palestinian settlements. They closed the supply routes for basic necessities, which made life even more difficult for the Arab population. In some cases, they even used intimidation to worsen the economic conditions of the local people. As a result, many Palestinian Arabs became impoverished and were eventually forced to sell their land or leave their homes.

The fourth step taken was to use armed groups to spread terror against the Palestinian Arab population. Zionist terrorist groups such as the Haganah, Stern Gang, Bachnach, Irgun Levi L'ummi, and others continuously carried out attacks, acts of terror, and hidden murders against Palestinian Arabs. The purpose of these actions was to scare them into leaving their land and homes. This strategy has been implemented since 1920 and continues to this day. Lastly, as a fifth step, the Zionists also attempted to establish the dominance of Jewish leadership in Palestine, both in the economic and political fields. By controlling strategic sectors, they further strengthened the position and influence of Jews in the region (Universitas Muhammadiyah Makassar et al., 2016).

In 1947, the UN through UNSCOP proposed that the Palestinian territory be divided into two parts: one for the Palestinian Arab population, and one for the Jewish population. However, this plan was rejected by all Arab countries, including the Arab population in Palestine itself. They were concerned that if this plan was accepted, then

the Jews—especially immigrants from Europe—would have a legitimate basis to establish the state of Israel on Palestinian land.

These concerns were proven when on May 14, 1948, in Tel Aviv, Jewish leaders led by David Ben Gurion officially declared the establishment of the state of Israel with a predetermined territory. The day after the declaration, namely on May 15, 1948, the United States recognized Israel's independence de facto, followed by the Soviet Union which recognized it de jure. On the same day, Arab countries attacked Israel, marking the beginning of a major armed conflict in the Middle East region.

The conflict between Palestine and Israel began with the UN's plan to separate the region through UNSCOP in 1947, and then the formation of the state of Israel in 1948. This sparked anger among Arab countries such as Iraq, Syria, Lebanon, Egypt, and Jordan, which then invaded the Palestinian territories in the same year. Two major waves of war occurred: the first from mid-May to June 11, 1948, and the second on July 6–19, 1948. A ceasefire was finally reached in 1949.

The conflict did not stop there. Major wars occurred again in the following years, namely in 1956, 1967, and 1973: Suez War (1956): There were also three Liberation Organizations, organizations Between Egypt and Israel in the Suez Canal. Egypt prohibited ships bound for Israel from passing through the canal, which was detrimental to Israel and European countries such as Britain and France. As a result, Israel asked for help from both countries to attack Egypt. However, the United States intervened to stop this conflict. In 1957, the third country withdrew its troops. During this period, the PLO (Palestine Liberation Organization) was also formed, an organization that fought for Palestinian independence.

The Six-Day War (1967): Israel fought against Egypt and Syria. This conflict was triggered by infiltration actions by the Fatah group and Syria's support for Palestine. Israel launched an attack on Syria, which received assistance from Egypt. However, Israeli troops managed to seize important areas such as the Sinai Peninsula, the West Bank, the Gaza Strip, and the Golan Heights. The UN then issued Resolution 242 demanding that Israel withdraws from the territories it occupied and protect the territories of Arab countries

The Yom Kippur War (1973): This war involved Israel against the peace of Arab countries, namely Egypt and Syria. It was called the Yom Kippur War because it coincided with the Jewish holy day. Arab countries were worried about the expansion of Jewish settlements in the Palestinian territories. Despite the surprise attack, Israel eventually won this war. The UN again intervened by issuing Resolution 338, which called for a ceasefire and peace negotiations based on Resolution 242 (Adhim & Yuliati, 2021).

E. Research Gap

Previous studies analyzing political discourse have focused more on the framing of ideology within logical fallacies, and the focus on ideological framing in Critical Discourse Analysis has utilized Van Dijk's theory. For example, Zhou (2018) in her research examined Benjamin Shapiro's speech on abortion. The researcher analyzed interviews featuring Ben Shapiro, a well-known political commentator, to examine how logical fallacies are used in political discourse. Meanwhile, Purnomo (2021) in their research aimed to describe the textual dimensions of Teun A. van Dijk's

model in the discourse of opinion news texts, specifically news texts opinion concerning the Taliban coup against the Afghan government.

Other research applying Critical Discourse Analysis, particularly Van Dijk's framework, emphasizes power relations and the dominance of elite discourse in shaping public understanding of conflict. While this approach reveals how discourse produces domination and inequality, it rarely addresses specific rhetorical mechanisms, such as logical fallacies, contained in political speeches (Surya R et al., 2023). There is also research on logical fallacies, but this study focus more on how they are used within their ideological perspectives, without utilizing Van Dijk's Critical Discourse Analysis framework (Zhou, 2018).

Furthermore, studies that focus on logical fallacies are often conducted in general political debates or media discourse and are rarely applied to English-language speeches by political leaders addressed to international audiences. Consequently, there is limited scholarly work integrating logical fallacy analysis with Critical Discourse Analysis to examine how these fallacies function strategically in shaping global perceptions.

Therefore, this study fills this gap by systematically identifying the types of logical fallacies used in the speeches of Israeli political leaders and analyzing how these fallacies are used as strategic rhetoric within Van Dijk's Critical Discourse Analysis framework.

CHAPTER 3

RESEARCH METHODOLOGY

A. Research Method

For this study, the researcher used a qualitative research method, because this study focuses on analyzing the language used in political speeches. The qualitative approach is used because it allows for an in-depth exploration of the language and meaning found in political speeches. Qualitative research is ideal for analyzing language as it is more focused on understanding complex, contextual, and interpretive aspects of communication rather than quantifying data. By examining speeches qualitatively, the researcher can focus on elements such as word choice, logical fallacy, and the underlying assumptions or values embedded in the discourse (Farida, 2020).

In this study, the researcher also used the Critical Discourse Analysis method, that is an effort to reveal the hidden intention of the subject who puts forward a statement. Van Dijk has stated that “CDA is used to analyze critical discourses, including, race, gender, social class, hegemony, and others” (van Dijk, 2018).

Van Dijk sees a text consisting of several structures/levels, each part of which supports each other. He divides it into 3 levels. First, macro structure: this is the global/general meaning of a text that can be observed by looking at the topic or theme that is put forward in a news story. Second, superstructure: this is a discourse structure that relates to the framework of a text, how parts of the text are arranged into a whole news story. Third, micro structure: This is the meaning of discourse that can be

observed from small parts of a text, namely words, sentences, propositions, clauses, paraphrases, and images (Mutafismaqdam, 2011).

This study uses Critical Discourse Analysis (CDA) as its primary research tool, specifically based on Teun A. van Dijk's macrostructure, to examine how logical fallacies are used in the speeches of Israeli political leaders. CDA is appropriate for this research because it focuses on the relationship between language, power, and ideology, which are central to political discourse in conflict situations.

Van Dijk's theory is highly relevant because it emphasizes the role of discourse in shaping public knowledge and influencing public perspectives (Surya R et al., 2023). Political leaders have the power to control dominant narratives through language (Al-Mas'udi & Al-A'mery, 2021), particularly when speaking to international audiences in English. This aligns with the study's objective, which seeks to analyze how Israeli leaders strategically use logical fallacies to legitimize political actions and shape global perceptions of the Israeli-Palestinian conflict.

Van Dijk's macrostructure concept allows for the analysis of overarching themes and meanings in political speeches (Purnomo, 2021), such as the recurrent emphasis on historical legitimacy, victimhood, and moral justification. These macro-level themes often contain logical fallacies that simplify complex political realities and marginalize alternative narratives, particularly the Palestinian experience.

By integrating logical fallacy analysis with Van Dijk's CDA research theory, this study is able to examine not only the types of fallacies present in political speeches but also how these fallacies function to influence international perceptions. Therefore,

Van Dijk's CDA research theory is appropriate for analyzing the rhetorical strategies used in Israeli political discourse.

The example of macro structure: In a study analyzing critical discourse at the event “*#DebatKeren Papua - Budiman Sudjatmiko vs Dandhy Laksono*,” it was found that the macro (thematic) structure of the event was "Nationalism and Separatism: Questions about Papua." This theme reflects the main focus of the discussion and describes the attitudes and views of the speakers on the issue of Papua (Rachmat, 2022).

The example of superstructure: In a study analyzing critical discourse at the event “*#DebatKeren Papua - Budiman Sudjatmiko vs Dandhy Laksono*,” it was found that the superstructure (schematic) of the event consisted of:

- Opening: Introduction to the topic and speakers.
- Battle of Ideas: The main discussion between Budiman Sudjatmiko and Dandhy Laksono presenting their arguments.
- Statement and Conclusion: Summary and closing that underlines the important points of the discussion (Rachmat, 2022).

The example of micro structure: There is a study that analyzed critical discourse on the "Mata Najwa" program, entitled "*Berebut Tahta di Tengah Wabah*," several findings were found related to microstructure:

- Word Choice (Diction): The use of certain words by the host and resource person reflects attitudes or assessments of the topic being discussed. For
- example, the use of the word "berebut" describes the tight competition in the midst of a pandemic situation.

- Sentences: The sentence structure used shows how information is conveyed and the speaker's attitude towards the topic. For example, questions asked by the host can indicate a critical or neutral attitude towards the resource person.
- Language Style: The use of certain language styles, such as rhetoric or metaphor, can influence the audience's perception of the issue being discussed (Retanto et al., 2021).

Table 1

Text Structure of Teun A. van Dijk's Critical Discourse Analysis.

Discourse Structure	Observed Aspect	Element
Macrostructure	Thematic (main topic emphasized in a text)	Topic
Superstructure	Schematic (organization of arguments: introduction, body, conclusion)	Scheme
Microstructure	Semantic, syntactic, and rhetorical elements in text	Background, details, coherence, etc.

Note. Adapted from “*Euforia Kemenangan Taliban dalam Bingkai Media Islam Indonesia: Studi Wacana Kritis Teun A. Van Dijk*” (Purnomo, 2021).

B. Material of Analysis

This study used video of the political speech from the Israeli government or some of the who has the power in government other than president as its main material

of analysis. Those videos ran from 7th October until now, when the war between Israel and Palestine was again in the media. I took various videos with different people who gave the speech that still related to the topic about political speech where they were seeking of support for the society of the world will choose their side.

This study focuses on the use of the language from the President himself, Isaac Herzog, the Israeli Defense Minister, Yoav Gallant, and the Prime Minister of Israel, Benjamin Netanyahu in their speeches. The total videos which were analyzed are three videos. Additionally, I gathered those videos from several channel on YouTube.

Each of the videos have the same objective, namely to maintain their own (Israeli) truth that they are not the one who made the war, where the first video of the Israel President Isaac Herzog before the US Congress. In his speech, President Herzog emphasized the strength of the relationship between Israel and the United States and sought to reassure US allies about the state of democracy in Israel. The full video can be accessed at:

<https://www.youtube.com/live/St3khbNYkVA?si=PHZ6pq69IYmL0VQV>

The second video, titled "FULL SPEECH: Israeli Prime Minister Benjamin Netanyahu makes address to Congress." In this speech, Israeli Prime Minister Benjamin Netanyahu seeks to strengthen US support for Israel's fight against Hamas. The speech was delivered to the US Congress about six months ago. The video is available at:

<https://youtu.be/rKkcstwPd9k?si=UUlqLRKb70qNVkrC>

The third video, titled "‘Our war against Hamas is not a war against the people of Gaza’: Yoav Gallant." In this video, Israeli Defense Minister Yoav Galant asserts that Israel’s war against Hamas is not directed at the people of Gaza. This statement highlights Israel’s efforts to distinguish between militant groups and the civilian population in Gaza. The video can be found at:

<https://youtu.be/jImv61LJZOw?si=UCXf-passEhlB2BR>

The primary data for this research were collected by downloading videos of political speeches from various YouTube channels. These speeches were delivered between October 7th 2023, and the present, with each video lasting between forty and fifty-five minutes. The speeches were transcribed into written text for further linguistic analysis. This transcription ensures the spoken content is accessible for close analysis of language use

After transcribing the speeches, we will identify and categorize logical fallacies present in the language, focusing on fallacies such as false dilemmas, victim-blaming, and overgeneralizations. Using Critical Discourse Analysis (CDA), the focus will be on how language is strategically used to shape narratives. CDA (Wodak, 2004) helps reveal how fallacies such as these are used to influence perceptions of Palestinian resistance and frame it as unjustified or as a threat.

Table 2

Identify types of logical fallacies in israeli political speeches.

Speaker	Title	Quotation (Excerpt)	Type of Fallacy
Benjamin Netanyahu	US Congress	"Israel has enabled more than 40.000 a trucks to enter the gaza that's half a million tons of food and that's more than 3000 calories for every men, women, and children in gaza."	Red Herring
Isaac Herzog	US Congress	"Allowing Iran to become a nuclear threshold state... is an inexcusable moral collapse."	False Dilemma

Note. Adapted from the official transcripts of Benjamin Netanyahu and Isaac Herzog's speeches to the US Congress (2023-2024).

From the table above, it can be seen that political speeches delivered by Israeli leaders use several types of logical fallacies. This study will found prominent types of logical fallacies; straw man, bandwagon, false dilemma, Hasty Generalization, red herring, slippery slope, that appeared in several speeches. These fallacies were strategically used to frame the Palestinian resistance in a certain light, influence international perceptions, and justify political or military actions. The application of these fallacies are outlined in the following section.

CHAPTER 4

FINDINGS AND DISCUSSION

This chapter presents research findings on the use of logical fallacies in political speeches delivered by Israeli government leaders, particularly in the context of their discourse around the Palestinian resistance. The analysis aims to identify and categorize the types of logical fallacies used, based on a critical discourse approach, and to explore how these linguistic strategies serve a particular political agenda. The data analyzed include selected speeches by Israeli political figures, chosen for their relevance and impact on the international narrative.

In addition to identifying patterns of fallacious reasoning, the chapter discusses the broader implications of this discourse. Specifically, it examines how the strategic use of logical fallacies can shape international perceptions of the Israeli-Palestinian conflict. The discussion draws on elements of language use with theories on persuasion, propaganda, and political communication. The aim is to provide an understanding of how language is used to frame conflict and shape public opinion at the global level.

A. Findings & Discussion

1. Findings

In this section, the researcher presents logical fallacies that identified in political speeches delivered by Israeli leaders concerning of the Palestinian resistance. The speeches are taken from October 7th 2023 onward, were choosen because they received wide international attention and reflect how Israeli leaders construct their

narratives for global audiences. This section directly addresses the first research question, namely: what types of logical fallacies are used by Israeli political leaders in their Palestinian resistance?

The analysis shows that several kinds of logical fallacies appear repeatedly in the speeches. The most prominent include the false dilemma fallacy, where complex realities are reduced to two opposing options; the red herring fallacy, used to divert attention from central issues; and the hasty generalization fallacy, which extends limited evidence into broad claims. Each of these rhetorical strategies was employed to strengthen Israel's position, weaken the image of Palestinian resistance, and influence international perception of the conflict.

a. Type of Logical Fallacy

The rhetorical strategies that I found in Israeli political speeches classifies its findings into several types of logical fallacies. Based on the analysis, several types of logical fallacies were identified in the speeches, including false dilemma fallacy, red herring fallacy, and hasty generalization fallacy.

- False Dilemma Fallacy

Table 3
Types of Logical Fallacies in Israeli Political Speeches.

Speaker	Title	Quotation (Excerpt)
Benjamin Netanyahu	US Congress	“For nearly 4.000 years, Israel has been the homeland of the Jewish people. It always has been—and it always will be—our home.”

Note. Adapted from Netanyahu's address, 2024.

- Red Herring Fallacy

Table 4

Types of Logical Fallacies in Israeli Political Speeches.

Speaker	Title	Quotation (Excerpt)
Isaac Herzog	US Congress	"Israel has no border with Iran, no resources contested by Iran, no conflict with the Iranian people"
Yoav Gallant	Israeli Ministry of Defense office	"... in our war against Hamas terrorist organization, it's not a war against the people of Gaza..."
Yoav Gallant	Israeli Ministry of Defense office	"... We are not looking for war, but we have 70.000 Israeli refugees..."
Benjamin Netanyahu	US Congress	"Israel has allowed more than 40.000 aid trucks into Gaza-half a million tons of food, over 3.000 calories per person in Gaza."

Note. Adapted from Herzog, Gallant, Netanyahu's address, 2023-2024.



- Hasty Generalization

Table 3

Types of Logical Fallacies in Israeli Political Speeches.

Speaker	Title	Quotation (Excerpt)
Isaac Herzog	US Congress	“... and yet, the Iranian regime with its proxies throughout the Middle East is aiming and working towards destroying the state of Israel, killing Jews...”
Isaac Herzog	US Congress	“Terror is not a bump in the road, terror is hatred and bloodshed its contradicts humanity’s most basic principles of peace. Israel cannot and will not tolerate terror.

Note. Adapted from Herzog’s address, 2023.

a. The Ways Logical Fallacies Are Used in Israeli Political Speeches

This part explains how logical fallacies are used by Israeli political leaders as rhetorical strategies in their speeches. Unlike the previous part, which only identified the types of fallacies, this section focuses on the way these fallacies are used to build certain narratives and influence how the international community views the Israeli–Palestinian conflict. The analysis shows that through the use of historical references as rhetoric, statistical justification, claim of innocent, claim of distinction, Accusation claim. Israeli leaders attempt to shape a global perception that supports Israel’s actions while minimizing international criticism.

- The Way 1: Historical Reference as Rhetoric

The first strategy identified in the Israeli leader's speech was the use of historical justification, expressed through the statement, *"For nearly 4,000 years, Israel has been the homeland of the Jewish people. Israel has always been—and always will be—our home."* This false dilemma is used by Israeli political leaders as a simplification strategy. By reducing a complex historical and political conflict to just two possible positions: accepting Israel's historical claims or denying its right to exist, the speaker limits the possibility of alternative interpretations. This strategy allows leaders to avoid engaging with contemporary political issues, such as occupation and displacement, by presenting recognition of Israel as uncontroversial. In this way, the logical fallacy serves as a rhetorical tool to control how the conflict is understood from a global perspective.

Through this strategy, history is used not merely as background information, but as a means of framing modern political action as morally justified and historically inevitable. This use aligns with Van Dijk's macrostructural theory, which explains how dominant groups control discourse by emphasizing selective narratives that reinforce the ideological divide between "Us" and "Them." In this case, "Us" represents Israel as the historical owner of the land, while "Them" represents Palestine, whose historical presence is marginalized in the narrative.

This logical fallacy function at the macro-discursive level to legitimize territorial claims, marginalize alternative narratives, and guide international audiences,

particularly Western audiences influenced by the Judeo-Christian tradition, to view Israel as the rightful and entitled inheritor of the land.

- The way 2: Statistical Justification

Another rhetorical strategy employed by Israeli political leaders is the use of statistical justification to create an impression of humanitarian responsibility. In this case, Benjamin Netanyahu stated, *“Israel has allowed more than 40.000 aid trucks into Gaza, half of a million tons of foods, over 3.000 calories per person in Gaza.”* The use of large numbers and specific data serves as a persuasive technique to emphasize Israel's generosity and moral superiority in addressing the humanitarian crisis in Gaza.

This statement demonstrates the use of the red herring fallacy by diverting the audience's attention from the causes of humanitarian suffering, such as the blockade and restrictions on aid distribution, to achieving specific statistics. Rather than addressing whether aid is effectively reaching civilians, the discourse shifts the focus to how much aid Israel claims to have allowed, creating a positive impression without addressing the underlying issues.

From a discursive perspective, this use aligns with Van Dijk's ideological box theory, in which political actors emphasize their own positive actions while minimizing or covering up their negative roles. By highlighting aid statistics ("we provide aid"), Netanyahu emphasizes Israel's humanitarian image while simultaneously ignoring Israel's control over borders and access. In this way, statistics function not as neutral information but as discursive tools that legitimize political actions and deflect responsibility.

The same strategy continues in Yoav Gallant's statement, *"...we are not looking for war, but we have 70,000 Israeli refugees."* Here, statistical justification combines with the red herring fallacy to reframe the conflict through victimhood. Rather than addressing the Israeli military's role in escalating the conflict, the discourse shifts attention to the suffering of Israeli civilians, positioning Israel as a defensive and reluctant participant in the war.

According to Van Dijk's Critical Discourse Analysis, such framing reflects a positive self-presentation in which the speaker emphasizes the suffering of their own group while ignoring the suffering of others. By emphasizing the figure of "70,000 refugees," Israeli leaders use numbers to establish moral ground and emotional legitimacy, while avoiding discussion of Palestinian displacement and casualties.

These examples therefore demonstrate that Israeli political leaders employ a logical fallacy by using statistics as a rhetorical tool, not to explain reality, but to guide how international audiences interpret responsibility, morality, and victimhood. These fallacies serve to maintain political correctness, reduce external criticism, and control the global narrative surrounding the conflict.

- The way 3: Claim of Innocent

The statement *"Israel has no border with Iran, no resources contested by Iran, no conflict with the Iranian people,"* illustrates how Israeli political leaders use claims of innocence as a rhetorical strategy to shape international understanding of the Middle East regional conflict. Rather than addressing Israel's active involvement in Middle

Eastern geopolitical tensions, the statement shifts attention to the actual statement, which portrays Israel as a detached and non-provocative party.

From Van Dijk's macrostructural perspective, this statement contributes to a broader global theme that frames Israel as a peaceful state with no legitimate reason to engage in the conflict, while implicitly constructing the image of Iran as the sole aggressor. The repetition of the word "no" reinforces this overarching theme of innocence and rationality, allowing the speaker to shape how the conflict is generally understood.

This strategy operates as a red herring fallacy because the audience's attention is diverted from the actual political and military situation to a simple narrative of non-involvement. In line with Van Dijk's ideological framework, the discourse emphasizes positive self-presentation ("Israel has no conflict") while indirectly highlighting negative images of outgroups without explicitly addressing counterarguments

This suggests that the logical fallacy is used not simply as a linguistic error, but as a deliberate discursive tool to construct a dominant global narrative. By presenting innocence as the primary macro-topic, Israeli leaders seek to legitimize their political positions, gain moral authority, and secure international support—particularly from Western audiences—while minimizing scrutiny of Israel's own strategic actions in the region.

- The way 4: Claim of Distinction

The statement, "*...in our war against the terrorist organization Hamas, this is not a war against the people of Gaza,*" demonstrates how Israeli political leaders use

the claim of distinction to control the global meaning of the conflict. This rhetorical strategy functions as a red herring fallacy, as it distracts from the humanitarian consequences of Israeli military action by shifting the focus toward a moral distinction between “terrorists” and civilians.

At the macrostructural level, this fallacy is used to construct the speech’s central theme: Israel as a moral actor engaged in legitimate self-defense rather than aggression. By framing the conflict exclusively as a war against Hamas, the speaker simplifies the complex political and humanitarian situation into a single narrative of counterterrorism, thus marginalizing the key issues of civilian suffering and the violence occurring in Gaza.

From the perspective of Van Dijk’s Critical Discourse Analysis, this strategy reflects the operation of an ideological square, where political discourse emphasizes positive self-presentations (“we target terrorists, not civilians”) while obscuring the negative aspects of its actions (civilian casualties and destruction). This distinction allows Israeli leaders to present their military operations as morally justifiable and restrained, reinforcing a macro-level narrative that justifies violence in the name of security.

These findings suggest that the logical fallacy was used not accidentally, but strategically, to shape global understanding of the conflict. By using the claim of distinction as a distraction, Israeli political leaders directed international audiences to

view Israel as a responsible and moral state actor, while deflecting attention from the broader humanitarian and political consequences of its military actions.

- The way 5: Accusation Claim

The statement, “... and yet, the Iranian regime with its proxies throughout the Middle East is aiming and working towards destroying the state of Israel, killing Jews...” reflects how Isaac Herzog uses the Accusatory Claim as a rhetorical strategy to construct a narrative of threat and fear. This statement constitutes the Fallacy of Hasty Generalization, as it generalizes Iran and all its regional allies as united under one goal, the destruction of Israel and the Jewish people, without providing concrete evidence or distinctions among the various political actors involved. Such a sweeping claim simplifies a complex geopolitical reality into a single moral conflict between "good" and "evil."

This illustrates how Israeli political leaders use logical fallacies to construct a convincing and self-defensive narrative. By portraying Iran and its allies as the fundamental threat, the speaker uses generalizations to justify Israel's aggressive security policies and military posture. This rhetorical strategy transforms political tension into a moral struggle, allowing Israel's actions to be seen not as acts of aggression, but as necessary steps for survival and self-defense.

Using Van Dijk's Critical Discourse Theory, this statement demonstrates the process of negative representation of the other party, in which the opposing party is portrayed as entirely hostile and dangerous. Through ideological framing, Van Dijk

explains that such discourse emphasizes the negative actions of the "other" (Iran and its allies) while highlighting the positive and defensive position of "us" (Israel). This type of discourse is used to shape ideological understanding by influencing how audiences interpret the conflict, not as a political dispute, but as a moral battle between civilization and extremism.

Therefore, the use of Hasty Generalization in this statement serves as a powerful rhetorical tool to strengthen Israel's moral legitimacy and garner international support. This allows Israeli leaders to control the broader narrative by positioning Israel as a threatened nation while simultaneously framing its enemies as united agents of destruction. In Van Dijk's terms, this discursive strategy maintains ideological dominance by justifying power and policies through moral and emotional appeals.

- The way 6: Moral and Justificatory Claim

The statement, *"Terror is not a bumb in the road, terror is hatred and bloodshed, it contradicts humanity's most basic principles of peace, Israel cannot and will not tolerate terror..."* demonstrates how Isaac Herzog uses Moral Claims and Justifications to strengthen his moral position in the conflict. This statement contains the fallacy of hasty generalization, as it generalizes the concept of "terror" to represent all forms of Palestinian resistance. By framing the opposing side as the source of hatred and inhumanity, Herzog constructs a narrative in which Israel's actions are not political decisions but rather a moral obligation to uphold universal human values such as peace and justice.

This demonstrates how Israeli political leaders use logical fallacies to justify state policies and actions through moral reasoning. By portraying Israel as the defender of humanity and labeling its enemies as the embodiment of evil, Herzog uses a moral absolutist approach to control the public narrative. This strategy allows Israel's military operations to appear necessary and righteous, thus deterring criticism and reframing political aggression as an ethical obligation.

Using Van Dijk's Critical Discourse Theory, this rhetorical pattern aligns with the concept of the ideological box, which emphasizes positive self-representation and negative representation of others. In this case, Israel is linguistically positioned as the protector of civilization (“we fight for peace and humanity”), while the opposing group is portrayed as anti-human (“terror is hatred and bloodshed”). At a systemic level, this discourse transforms the Israeli-Palestinian conflict into a moral clash between civilization and savagery. Van Dijk argues that such macrostructures in political discourse serve to reproduce power and maintain ideological dominance by shaping how audiences interpret social reality.

Thus, moral claims are used as a macrostructural tool to legitimize state violence through universal values. Through this moral justification, Israeli leaders effectively use Hasty Generalization not only as a rhetorical error but also as a strategic communication tool. This allows them to simplify complex political realities, mobilize emotional support, and legitimize state actions in the eyes of international audiences under the guise of moral necessity.

2. Discussion

The findings that Israeli leaders frequently use historical references, such as the statement “For nearly 4.000 years, Israel has been the homeland of the Jewish people. Israel has always been—and always will be—our home,” suggests a rhetorical attempt to legitimize territorial claims through the false dilemma fallacy. This fallacy frames the issue as if the land must remain Israel’s exclusive possession for millennia or it will lose its legitimacy entirely. Such a framing oversimplifies the complex of the region, particularly the long-standing presence of Palestine.

This finding consistent with Van Dijk’s (1997) macrostructural theory, which argues that political discourse often selects and emphasizes particular historical or cultural narratives to maintain power relations. In this case, Israel emphasizes a narratives of ancient continuity to establish legitimacy while silencing alternative narratives about Palestinian history. This aligns with Jowerr and O’Donnell’s (2012) concpets of “glittering generalities” propaganda, in which emotionally appealing yet vague statements are used to create legitimacy and unity.

Compared with the previous research, the use of history as a rhetorical tool is not new. For example, Bar-Tal (2013) highlighted how Israeli political discourse consistently frames national identity and legitimacy through selective historical memory, while excluding competing narratives. More recent research, such as that of Slutsky (2021), also found that references to ancient history in Israeli leaders’ speeches serve to mobalize international sympathy, particulary among Western audiences with Judeo-Christian traditions. The support findings of this study thus support the existing

information, demonstrating continuity in Israeli rhetorical strategies, but also extending them by identifying how these strategies operate as fallacies that distort framing of legitimacy.

Combining these findings with theory and these studies, it becomes clear that these statements are not simply heritage claims, but rather a deliberate rhetorical move to shape international perceptions. This strategy works by presenting Israel's existence as historically inevitable and morally justified, while implicitly denying the legitimacy of Palestinian claims. This contributed to a broader international framing of Israel as the rightful inheritor of the land, strengthened political support from Western allies, and limited critical perspective on Palestinian displacement.



CHAPTER 5

CONCLUSION AND SUGGESTION

This chapter is divided into two sections: the first presents the conclusions drawn from the research, while the second offers suggestion based on the results of the study.

A. Conclusion

This study investigated the use of logical fallacies in political speeches delivered by Israeli political leaders, particularly focusing on their narratives surrounding the Israeli–Palestinian conflict. Using a qualitative approach and critical discourse analysis based on Van Dijk’s macrostructure theory, this research aimed to answer two main questions: what types of logical fallacies are used by Israeli political leaders in their Palestinian resistance? and how do these rhetorical strategies influence international perceptions of the Israeli–Palestinian conflict?

The findings revealed that Israeli political leaders, including Prime Minister Benjamin Netanyahu, President Isaac Herzog, and Minister of Defense Yoav Galant frequently utilized various logical fallacies in their public speeches. These include false dilemma, red herring, and hasty generalization. These fallacies serve not only as rhetorical tools but also as ideological strategies aimed at simplifying complex issues, shifting blame, and evoking emotional responses from international audiences.

Furthermore, the use of these fallacies contributes significantly to shaping global narratives. Through emotive language, selective historical framing, and strategic exaggeration, Israeli leaders have been able to position their country as a constant victim of terror while obscuring or downplaying Palestinian suffering. This rhetorical framing has been effective in garnering international sympathy and legitimizing Israel's military actions in the eyes of global stakeholders.

This research shows that the application of logical fallacies in political speech is not accidental but serves a broader ideological purpose. It reinforces national identity, silences alternative perspectives, and manipulates public discourse, especially during times of conflict. These insights contribute to a better understanding of how language and power interact within the realm of international politics.

B. Suggestion

The findings of this study offer several implications, academically this research strengthens the relevance of discourse analysis in political linguistics, particularly in identifying how language is used to shape ideology and manipulate perceptions in conflict discourse. It goes beyond the study of language structure, focusing more on Sociolinguistics and Discourse Analysis courses.

Furthermore, this research provides a foundation for the data extension needed to examine the atrocities of war. This can be achieved through political speeches alone. This requires more extensive and accurate data with a more mixed methodology, including not only qualitative text analysis but also quantitative analysis, potentially

utilizing an application that can count the number of times words are uttered by Israeli government officials. Practically, this research can also inform educators, students, and the general public about the importance of listening and critical thinking when consuming political speech, especially in areas experiencing prolonged conflict.

This study acknowledges several limitations that offer opportunities for future research. First, the scope of this study focused broadly on Israeli political leaders as representatives of the Israeli government. Future studies are suggested to narrow the scope to a single Israeli political figure to achieve a more in-depth and focused analysis of rhetorical strategies and logical fallacies. A narrower focus would allow researchers to explore discourse patterns more systematically and reduce generalizations across political actors with different rhetorical styles.

Regarding the logical fallacies that already analyzed, this study did not examine all types of logical fallacies. Future research is suggested to include a broader range of logical fallacies to provide a more comprehensive understanding of how fallacious reasoning operates in political discourse. By expanding the types of logical fallacies analyzed, future research may uncover other strategies used to influence audiences that were not addressed in this study.

Lastly, future studies could also benefit from incorporating comparative perspectives, such as comparing Israeli political discourse with Palestinian political discourse or with leaders from other conflict zones. Such a comparative analysis would deepen the understanding of how logical fallacies function in different political contexts and strengthen the contribution of Critical Discourse Analysis, particularly within Van Dijk's framework, to the study of political rhetoric and power relations.

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APPENDICES

Appendix 1: Appointment Letter of Supervisor



KEPUTUSAN DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH
NOMOR: 563 TAHUN 2024

TENTANG:
PENGANGKATAN PEMBIMBING SKRIPSI MAHASISWA
DENGAN RAHMAT TUHAN YANG MAHA ESA

DEKAN FAKULTAS TARBIYAH DAN KEGURUAN UIN AR-RANIRY BANDA ACEH

Menimbang

Mengingat

Menetapkan

KESATU

KEDUA

KETIGA

KEMPAT

KELIMA

1. bahwa untuk kelancaran bimbingan skripsi mahasiswa pada Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh perlu menunjuk pembimbing skripsi;
2. bahwa yang namanya tersebut dalam Surat Keputusan ini dianggap cukup dan tepat untuk diangkat dalam jabatan sebagai pembimbing skripsi mahasiswa;
3. bahwa berdasarkan pertimbangan sebagaimana dimaksud dalam huruf a dan huruf b, perlu menetapkan Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh:

1. Undang-Undang Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional;
2. Undang-Undang Nomor 14 Tahun 2005 tentang Guru dan Dosen;
3. Undang-Undang Nomor 12 Tahun 2012 tentang Pendidikan Tinggi;
4. Peraturan Presiden Nomor 74 Tahun 2012 tentang perubahan atas peraturan pemerintah RI Nomor 22 Tahun 2005 tentang pengelompokan keanggotaan Badan Layanan Umum;
5. Peraturan Pemerintah Nomor 4 Tahun 2014 tentang penyelenggaraan Pendidikan Tinggi dan Pengelolaan Perguruan Tinggi;
6. Peraturan Presiden Nomor 64 Tahun 2013 tentang perubahan Institut Agama Islam Negeri Ar-Raniry Banda Aceh menjadi Universitas Islam Negeri Ar-Raniry Banda Aceh;
7. Peraturan Menteri Agama RI Nomor 44 Tahun 2022 tentang Organisasi dan Tata Kerja UIN Ar-Raniry Banda Aceh;
8. Peraturan Menteri Agama Nomor 14 Tahun 2022 tentang BMLU UIN Ar-Raniry Banda Aceh;
9. Keputusan Menteri Agama Nomor 422 Tahun 2003 tentang Pendirian dan Penyelenggaraan Wewenang Pengangkatan, Pemeliharaan dan Pemberhentian PNS di Lingkungan Departemen RI;
10. Keputusan Menteri Keuangan Nomor 293/KM.05/2015 tentang penetapan UIN Ar-Raniry Banda Aceh pada Kementerian Agama sebagai Badan Pemerintah yang menerapkan Pengelolaan Badan Layanan Umum;
11. Surat Keputusan Rektor UIN Ar-Raniry Banda Aceh Nomor 01 Tahun 2015, tentang Pendirian Wewenang Kepala Dekan dan Direktur Pascasarjana di Lingkungan UIN Ar-Raniry Banda Aceh.

KEPUTUSAN

Keputusan Dekan Fakultas Tarbiyah dan Keguruan UIN Ar-Raniry Banda Aceh tentang Pembimbing Skripsi Mahasiswa:

Menunjuk Sebagai:

Prof. Dr. Fikri Saiful Akmal, M.A

Untuk membimbing Skripsi:

Nama: **Banda Nazaria**

NIM: **200100141**

Program Studi: **Pendidikan Bahasa Inggris**

Judul Skripsi: **Understanding Logical Fallacy in English Through The Lens of Political Speeches by Barack Obama**

Kepada pembimbing yang bersangkutan akan diberikan honorarium sesuai dengan peraturan perundang-undangan yang berlaku.

Pembiayaan skripsi keputusan ini dibebankan pada DIPA UIN Ar-Raniry Banda Aceh Nomor SP DIPA 025.04.2.443923/2024 tanggal 24 November 2023 Tahun Anggaran 2024.

Keputusan ini berlaku apabila telah dibuat sejak tanggal ditetapkan.

Keputusan ini berlaku sejak tanggal ditetapkan dengan ketentuan bahwa segala sesuatu akan diubah dan diperbaiki kembali sebagaimana mestinya, apabila kemudian terdapat penetapan dalam Surat Keputusan ini.

Ditandatangani:



Prof. Dr. Fikri Saiful Akmal

Dibuat di:

Banda Aceh

Tanggal:

11 November 2024

Daftar Isi

1. Daftar Isi
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