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Aristotelian Rhetoric in Prabowo Subianto's 2025 United Nations General Assembly Speech on Palestinian Sovereignty

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Abstract. Political speeches delivered at international forums serve as important instruments for articulating national positions, communicating diplomatic messages, and advocating responses to global issues. Prabowo Subianto's speech at the 2025 United Nations General Assembly addressed Palestinian sovereignty, humanitarian concerns, international law, and the pursuit of global peace. This study examines the use of Aristotelian rhetoric in the speech, focusing on the three persuasive appeals of ethos, pathos, and logos. It employs a qualitative approach through library research and descriptive-analytical content analysis. The analysis draws on documented excerpts from the speech and relevant scholarly literature, using Aristotle's rhetorical framework to identify and interpret the persuasive elements in the discourse. The findings indicate that ethos is constructed through expressions of respect toward the international assembly and references to Indonesia's commitment to peace and opposition to colonialism. Pathos emerges through emotional appeals concerning the suffering of Palestinian civilians, particularly women, children, and elderly people, reinforced by the speaker's emphatic delivery and gestures. Logos is reflected in arguments concerning international conflicts, humanitarian conditions, and the importance of upholding international law. These three rhetorical appeals operate as complementary elements in constructing a diplomatic message that combines credibility, emotional appeal, and rational argumentation. This study contributes to the analysis of political and diplomatic communication by demonstrating how Aristotelian rhetoric can be applied to examine persuasive discourse in contemporary international forums.

Keywords: Aristotelian Rhetoric; Ethos; Pathos; Logos; Political Communication

1. Introduction

Political speeches delivered at international forums are important instruments through which national leaders articulate foreign policy positions, communicate diplomatic priorities, and engage with issues of global concern (Brennan & Freiman, 2026; Bull, 2016; de Gregorio & Goanta, 2022). In international political communication, a presidential speech is not merely a formal statement but also a means of constructing

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political meaning, expressing national identity, and presenting arguments intended to gain attention and consideration from the international community (Hartig, 2018; van Noort, 2022). Miskimmon et al. (2014) explain that political actors use strategic narratives to shape how international affairs are understood, establish the roles of relevant actors, and communicate preferred interpretations of global events. Similarly, Charteris-Black (2011) demonstrates that political rhetoric plays a significant role in persuasion because leaders employ language, arguments, and rhetorical representations to establish credibility and communicate political positions. These perspectives indicate that political speeches at international institutions should be examined not only in terms of their substantive messages but also through the rhetorical devices used to construct and communicate those messages.

This issue is particularly relevant to Indonesia's diplomatic communication concerning Palestinian sovereignty. On September 23, 2025, President Prabowo Subianto delivered a speech at the General Debate of the 80th Session of the United Nations General Assembly in New York. His address discussed several international concerns, including global peace, humanitarian conditions, international cooperation, and the situation in Palestine. In addressing the Palestinian question, Prabowo emphasized Indonesia's support for an independent Palestinian state and the two-state solution, while also acknowledging the importance of guaranteeing Israel's security. He further highlighted the humanitarian conditions in Gaza and called for international attention and collective responsibility in addressing the crisis (Isnaeni, 2025). The speech therefore provides an important case for examining how a national leader communicates a diplomatic position on a contested international issue through a formal multilateral platform. Its significance lies not only in the political position expressed but also in how humanitarian concerns, principles of international law, and the pursuit of peace are articulated as interconnected arguments.

The relationship between political communication and persuasion can be further understood through the classical rhetorical framework developed by Aristotle. In *Rhetoric*, Aristotle identifies three principal means of persuasion namely ethos, pathos, and logos. Ethos refers to the credibility and character established by the speaker; pathos concerns the emotions and dispositions of the audience addressed through discourse; and logos refers to the reasoning and arguments presented in support of a particular position (Atwill et al., 1993; McAdon, 2007). These elements provide an analytical foundation for understanding how political speakers construct persuasive messages. Importantly, the three appeals should not be treated as isolated rhetorical categories. Rather, they may operate together in a speech through the relationship between the speaker's credibility, the emotional significance of the issue, and the logical structure of the arguments. Barlow (1996) emphasizes that Aristotle's rhetorical framework connects character, emotion, and argument as dimensions of persuasion, while Charteris-Black (2016) illustrates how rhetorical language contributes to the construction of political authority and persuasive narratives. Accordingly, Aristotelian rhetoric offers a relevant framework for examining the persuasive construction of diplomatic discourse, particularly when political leaders address humanitarian and sovereignty-related issues before an international audience.

Previous studies have examined political communication and diplomatic rhetoric in the context of Indonesian presidential leadership. Diqqi et al. (2025), for example, analyzed Prabowo Subianto's speech at the 80th United Nations General Assembly through Harold D. Lasswell's communication model and the Aristotelian rhetorical approach. Their study examined the communicator, message, channel, audience, and

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communication effects, while also identifying the use of ethos, pathos, and logos in relation to broader international issues, including Palestine, food security, and climate change. This research provides an important foundation for understanding the relationship between political rhetoric and Indonesia's diplomatic communication. However, the present study adopts a more specific analytical focus by examining how the three Aristotelian rhetorical appeals are constructed in the portions of the speech addressing Palestinian sovereignty, humanitarian suffering, and the pursuit of peace. This narrower focus enables a more detailed interpretation of the relationship between rhetorical credibility, emotional appeals, and rational arguments within the Palestinian issue rather than treating the speech as a whole through a broader communication model.

Other studies provide additional perspectives on Indonesian presidential communication and diplomacy. Dzil Ikram et al. (2025) examined Prabowo's speech at the 2024 D-8 Summit in Cairo through the perspective of *Siyasah Dauliyah*, emphasizing justice, public benefit, equality, and Islamic solidarity in Indonesia's diplomatic position toward Palestine. Although this study contributes to the understanding of Indonesia's Islamic diplomatic discourse, its research object is different from the 2025 United Nations General Assembly speech. Meanwhile, Noor (2023) investigated Joko Widodo's leadership communication style and identified the importance of symbolic communication, leadership characteristics, and sociopolitical contexts in shaping presidential communication. Their study provides a comparative perspective on Indonesian presidential communication but focuses on domestic leadership communication rather than Prabowo's diplomatic rhetoric in an international forum. Taken together, these studies demonstrate the relevance of political rhetoric, presidential communication, and diplomatic discourse while also indicating the need for more focused examination of the rhetorical construction of Indonesia's position on Palestinian sovereignty in the 2025 United Nations General Assembly speech.

Based on this review, the research gap addressed by this study is not the absence of previous research on Prabowo's 2025 United Nations speech or the use of Aristotelian rhetoric. Rather, it concerns the need for a more focused and textually grounded interpretation of how ethos, pathos, and logos operate in constructing the specific diplomatic message concerning Palestinian sovereignty. The distinction lies in the analytical emphasis: whereas previous research examined the speech through a broader communication model and multiple international themes, this study concentrates on the rhetorical dimensions of the Palestinian issue and the relationship among the three persuasive appeals. This approach allows the analysis to move beyond simply identifying rhetorical categories toward explaining how credibility, humanitarian emotion, and rational argumentation are articulated within the same diplomatic discourse. The study therefore offers a focused contribution to political communication research by examining the persuasive structure of a presidential speech in the context of contemporary international diplomacy.

Accordingly, this study aims to analyze the use of Aristotelian rhetoric in Prabowo Subianto's speech at the 80th United Nations General Assembly on September 23, 2025, with particular attention to the issue of Palestinian sovereignty. It addresses three analytical questions: (1) How is ethos constructed through the speaker's representation of Indonesia's diplomatic position and commitment to peace? (2) How is pathos expressed through the articulation of humanitarian concerns and the suffering of the Palestinian people? and (3) How is logos developed through arguments concerning international law, the two-state solution, and the pursuit of international peace? By addressing these

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questions, the study seeks to explain how the three rhetorical appeals contribute to the construction of a diplomatic message in an international political forum. Its contribution is expected to enrich the study of political communication and rhetorical analysis, particularly in understanding how national leaders articulate humanitarian and diplomatic positions through persuasive public discourse.

2. Method

This study employed a qualitative descriptive approach using document analysis and deductive qualitative content analysis to examine Aristotelian rhetoric in President Prabowo Subianto's speech at the 80th Session of the United Nations General Assembly on September 23, 2025. A qualitative approach was selected because the study focuses on interpreting the meanings, persuasive appeals, and rhetorical structures contained in a political speech rather than measuring communication effects statistically. Bowen (2009) explains that document analysis is a systematic procedure for reviewing and evaluating documents to generate meaning and develop an understanding of a particular phenomenon. Furthermore, Elo & Kyngäs (2008) state that deductive qualitative content analysis is appropriate when the analytical categories are established from an existing theoretical framework. Accordingly, Aristotle's concepts of ethos, pathos, and logos were used as the primary analytical categories in this study.

The primary data consisted of the official English-language text of Prabowo Subianto's address at the United Nations General Assembly on September 23, 2025. The text was obtained from the official publication of the United Nations and cross-checked against the presidential speech published by Indonesia's Ministry of Foreign Affairs. The official United Nations Web TV recording of the General Debate was also consulted to verify the delivery context and, where relevant, identify nonverbal elements accompanying particular statements. The use of these institutional documents was intended to maintain the authenticity and contextual accuracy of the research material. Bowen (2009) emphasizes that the credibility of document-based research depends partly on evaluating the origin, purpose, and relevance of the documents being examined. Secondary data were obtained from scholarly books, peer-reviewed journal articles, and relevant academic publications concerning Aristotelian rhetoric, political communication, and diplomatic discourse. These secondary sources were used to establish the theoretical framework and support the interpretation of the primary data.

Data collection was conducted through documentation and systematic document review. The process involved four stages. First, the researchers identified and obtained the official speech text and relevant institutional records. Second, the complete speech was read repeatedly to understand its overall structure, communicative context, and principal themes. Third, statements and passages specifically addressing Palestinian sovereignty, humanitarian conditions in Gaza, international law, the two-state solution, and the pursuit of peace were identified and extracted. Fourth, the selected passages were organized into an analytical corpus and compared with the corresponding theoretical concepts. The selection of passages was based on their substantive relevance to the research objectives rather than on their frequency alone. The researchers retained sufficient surrounding textual context to avoid interpreting individual sentences independently of the broader diplomatic message.

The data were analyzed using deductive qualitative content analysis, following the general analytical stages described by Elo & Kyngäs (2008), namely preparation, organization, and reporting. During the preparation stage, the researchers determined the



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unit of analysis and established the coding framework based on Aristotle's rhetorical concepts. The unit of analysis consisted of meaningful statements or groups of sentences that expressed a complete rhetorical argument or communicative appeal. During the organization stage, the selected passages were classified into three principal categories. Ethos referred to statements that constructed the speaker's credibility, moral character, diplomatic legitimacy, or representation of Indonesia's political position. Pathos referred to expressions that invoked emotions such as compassion, concern, fear, solidarity, or moral responsibility, particularly in relation to the humanitarian situation in Palestine. Logos referred to statements that presented rational arguments, explanations, references to international principles, or propositions supporting the speaker's position on Palestinian sovereignty and international peace. Schreier (2024) explains that a systematic coding frame helps researchers segment qualitative material and assign relevant textual units to clearly defined analytical categories.

The coding process was conducted by examining each selected passage in relation to its linguistic content, argumentative function, and immediate communicative context. A passage was assigned to a rhetorical category when its meaning and persuasive function corresponded to the operational definition of that category. Where a passage contained more than one rhetorical appeal, the researchers identified its dominant appeal and considered its relationship with the other elements in the interpretation. The analysis did not assume that ethos, pathos, and logos were mutually exclusive; instead, it examined how the three appeals could complement one another in constructing the diplomatic message. The results were subsequently presented through selected speech excerpts, category-based interpretations, and a synthesis of the rhetorical patterns identified in the discourse.

The researchers compared the official United Nations text with the version published by Indonesia's Ministry of Foreign Affairs and consulted the official video recording when interpreting statements whose delivery involved relevant nonverbal elements. The analytical categories were also applied consistently across the selected passages, while interpretations were supported by direct textual evidence and relevant scholarly literature. The study was limited to the rhetorical construction of Prabowo Subianto's diplomatic message concerning Palestinian sovereignty in the 2025 United Nations General Assembly speech. It did not measure audience reception, changes in international public opinion, or the actual diplomatic effects of the speech. Therefore, the findings concern the rhetorical characteristics and persuasive structure of the speech rather than empirically verified communication outcomes.

3. Results and Discussion

This section examines the rhetorical construction of President Prabowo Subianto's speech at the 80th United Nations General Assembly on September 23, 2025. The analysis focuses on Aristotle's three rhetorical appeals: ethos, pathos, and logos. Rather than treating these concepts merely as theoretical categories, the discussion identifies specific statements in the speech, considers their diplomatic and humanitarian contexts, and interprets how they contribute to the construction of Indonesia's position on Palestinian sovereignty and international peace.

The analysis indicates that the three rhetorical appeals perform complementary functions. Ethos constructs the credibility of the speaker and the diplomatic identity of Indonesia; pathos communicates the humanitarian urgency of the Palestinian situation; and logos provides normative and argumentative grounds for the proposed political

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solution. These elements are discussed separately below, while recognizing that a single statement may contain more than one rhetorical appeal.



Figure 1 President Prabowo Subianto Delivering His Speech at the 80th United Nations General Assembly, New York, 23 September 2025

Figure 1 presents President Prabowo Subianto delivering his address at the 80th United Nations General Assembly in New York on 23 September 2025. The photograph provides the institutional and diplomatic context in which the speech was delivered, illustrating the international forum where Indonesia articulated its position on Palestinian sovereignty, humanitarian concerns, international law, and the pursuit of peace. The General Assembly setting is significant because the speech was directed toward representatives of United Nations member states and the broader international community. In this study, the figure serves as contextual documentation of the speech rather than as independent evidence of its persuasive impact. The analysis of rhetorical appeals remains grounded in the verbal content of the speech, particularly the construction of diplomatic credibility, humanitarian appeals, and arguments concerning the two-state solution.

3.1. Ethos: Constructing Diplomatic Credibility and Indonesia's International Position

In Aristotelian rhetoric, ethos refers to the credibility and character that a speaker establishes through discourse. It concerns how a speaker presents themselves as trustworthy, knowledgeable, and worthy of being heard. Ethos is therefore not simply a matter of politeness or personal reputation. It is also constructed through the values, commitments, and institutional positions represented in a speech McAdon (2007).

One example appears when Prabowo states, *"We believe in the United Nations."* This statement occurs in the context of explaining Indonesia's commitment to multilateralism and its participation in international peacekeeping efforts. The speaker does not merely express appreciation for the United Nations as an international institution. He presents

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Indonesia as a country that recognizes the importance of collective international responsibility and is willing to participate in maintaining global peace.

The statement constructs ethos through the representation of Indonesia's diplomatic identity. By affirming confidence in the United Nations, Prabowo positions Indonesia as a supporter of multilateral cooperation rather than an actor that seeks to resolve international conflicts unilaterally. This credibility is further reinforced by the speech's reference to Indonesia's contribution to United Nations peacekeeping forces and its readiness to deploy personnel when an international mandate requires it. In this context, the speaker connects diplomatic principles with a representation of practical commitment.

This finding is consistent with the Aristotelian understanding of ethos, in which credibility is strengthened when the speaker's character and arguments are presented as consistent with the values being advocated. It also corresponds with the discussion by Liu et al. (2023) concerning the relationship between leadership communication and the construction of a political communicator's credibility. However, the present analysis extends that discussion from a domestic leadership context to an international diplomatic forum. In Prabowo's speech, credibility is constructed not only through personal leadership representation but also through the articulation of Indonesia's institutional commitments and foreign-policy position.

Previous research by Diqqi et al. (2025), which examined Prabowo's political rhetoric at the same UN General Assembly session, also identified ethos as an important element in the construction of his political message. The present study develops this discussion by examining how references to multilateralism and peacekeeping contribute to the representation of Indonesia as a diplomatic actor. Similarly, Mohamad (2022) identify historical references and Indonesia's practical contributions as elements supporting the construction of ethos in the same speech. This convergence suggests that the credibility of the speech is not based solely on ceremonial expressions of respect but also on the connection between Indonesia's stated principles and its representation of diplomatic action.

Nevertheless, the presence of ethos in a speech should not automatically be interpreted as evidence that the audience actually trusts the speaker. The textual analysis demonstrates how credibility is rhetorically constructed, not whether delegates or other audiences accepted that construction. Accordingly, the finding is limited to the representation of diplomatic credibility within the speech itself.

3.2. Pathos: Humanitarian Appeals and the Representation of Palestinian Suffering

Pathos refers to the use of emotional appeals to shape how an audience perceives and evaluates an issue. McAdon (2007) explains that emotions influence judgment because people may evaluate the same circumstances differently depending on their emotional conditions. In political and diplomatic communication, pathos can therefore be used to communicate urgency, compassion, concern, and moral responsibility.

In Prabowo's speech, pathos is particularly visible in his description of the humanitarian situation in Gaza (Chandra et al., 2024). One striking question is, *"Who will save the innocent?"* The statement appears in a passage describing the suffering of Palestinian civilians, including children, women, and elderly people who face danger, trauma, and starvation. Rather than presenting the situation exclusively through abstract political terminology, Prabowo directs the audience's attention to the human consequences of the conflict.

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The rhetorical question functions as an emotional appeal because it invites the audience to consider the vulnerability of civilians and the moral responsibility of the international community. The question does not simply request factual information about who will provide assistance. It places the issue of civilian protection within a broader humanitarian and ethical framework. By emphasizing the condition of innocent people, the speaker encourages the audience to view the conflict not merely as a geopolitical dispute but also as a humanitarian crisis requiring collective attention.

This finding demonstrates how pathos operates through the selection of emotionally significant subjects and the construction of a sense of urgency. The references to children, women, and elderly people make the humanitarian consequences more concrete and accessible to the audience. The rhetorical strategy shifts the focus from the competing political positions of the parties involved toward the protection of civilians and the prevention of further suffering.

The finding is comparable to Rakedzon & Hazzan (2025) discussion of ethos, pathos, and logos in public communication, particularly the role of emotional appeals in connecting a speaker's message with the audience's moral and psychological considerations. It also relates to the findings discussed by Diqqi et al. (2025), who identify humanitarian concerns as an important component of Prabowo's rhetoric at the UN General Assembly. However, the present analysis places particular emphasis on the rhetorical function of the question concerning the rescue of innocent civilians. This question transforms a description of suffering into an appeal for collective humanitarian responsibility.

Åhs et al. (2026) similarly identify narratives of suffering and humanitarian solidarity as significant elements of pathos in Prabowo's speech. The present finding supports their analysis while emphasizing how the use of rhetorical questions intensifies the humanitarian message. In this sense, pathos does not operate independently from the diplomatic purpose of the speech. Instead, it provides a moral dimension to Indonesia's position on Palestinian sovereignty and the need for international action.

It is important, however, to distinguish between emotional appeal and demonstrated audience response. The presence of emotionally charged language indicates an attempt to invite empathy and concern, but it does not establish that the audience was actually persuaded or that international support increased as a direct consequence of the speech. Such effects would require separate evidence, such as audience interviews, reception analysis, or diplomatic response data.

3.3. Logos: Rational Argumentation and the Two-State Solution

Logos refers to the use of reasoning, argumentation, and evidence to make a position intellectually defensible. In Aristotle's rhetorical framework, logos enables a speaker to persuade through the structure and substance of an argument rather than relying exclusively on personal credibility or emotional appeals (Anindita et al., 2024; Varma et al., 2026). In diplomatic communication, logos can be identified through the use of principles, policy proposals, explanations, and arguments that connect a political problem with a proposed solution.

In his speech, Prabowo states, *"The only solution is the two-state solution."* This statement appears in the concluding part of his discussion of Palestine, where he reiterates Indonesia's support for an independent Palestinian state while also emphasizing the need to recognize and guarantee Israel's safety and security. The

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statement therefore presents the two-state solution as the central political framework through which the conflict can be addressed.

The argument is significant because it connects the principle of Palestinian self-determination with the broader objective of regional peace and security. Rather than presenting Palestinian independence and Israel's security as mutually exclusive positions, Prabowo places both within a proposed diplomatic arrangement. The argument is structured around the premise that sustainable peace requires the recognition of Palestinian statehood alongside guarantees for Israel's security.

From the perspective of logos, the statement functions as a normative and policy-oriented argument. It identifies a political framework and explains the conditions that the speaker considers necessary for achieving peace. The speech also invokes international law, the principles of equality, and the responsibilities of the United Nations to support the broader argument that international conflicts should be addressed through multilateral institutions and peaceful mechanisms.

This finding is consistent with Hendri and Faizah (2025), who identify policy proposals and systematic arguments as elements of logos in Prabowo's address. The present analysis gives particular attention to the relationship between the two-state solution and the argument concerning mutual security. This relationship demonstrates that logos in the speech is not limited to the presentation of factual information. It also involves the formulation of a political argument that connects principles of sovereignty, recognition, and security with the objective of achieving peace.

The finding can also be discussed in relation to Dzil Ikram et al. (2025), who examine Prabowo's diplomatic position on Palestine through the perspective of Siyasah Dauliyah. Although their research focuses on a different speech delivered at the 2024 D-8 Summit and employs an Islamic international political perspective, it similarly emphasizes the relationship between Palestinian independence, justice, and Indonesia's diplomatic responsibility. The present study approaches this issue from Aristotelian rhetoric and demonstrates how such diplomatic principles are articulated as a structured argument in an international speech.

Accordingly, logos in Prabowo's address can be understood as the argumentative foundation of his diplomatic message. Ethos represents Indonesia as a credible participant in multilateral diplomacy, while pathos highlights the humanitarian consequences of the conflict. Logos connects these dimensions to a proposed political framework for achieving peace. Nevertheless, the analysis identifies the logical construction of the argument rather than evaluating whether the proposed solution is politically feasible or whether it has produced measurable diplomatic outcomes.

3.4. The Interrelationship of Ethos, Pathos, and Logos in Diplomatic Communication

The findings indicate that ethos, pathos, and logos operate as complementary rhetorical appeals in Prabowo's speech. Ethos establishes the representation of Indonesia as a country committed to multilateralism and international peace. Pathos highlights the humanitarian suffering of Palestinian civilians and invites moral concern. Logos provides an argumentative framework through the emphasis on international law, Palestinian statehood, and the two-state solution.

The relationship among these three elements is important because diplomatic communication requires more than the expression of a political position. A diplomatic message also needs to establish the credibility of the speaker, communicate the human significance of the issue, and present arguments that can be discussed within an

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international political framework. In this speech, the three rhetorical appeals contribute to the construction of a message that combines diplomatic identity, humanitarian concern, and political argumentation.

This finding is broadly consistent with Diqqi et al. (2025), both of whom examine the use of Aristotelian rhetorical appeals in Prabowo's speech at the 80th UN General Assembly. However, the present study emphasizes the relationship between the three appeals and the specific diplomatic message concerning Palestinian sovereignty. It also complements the discussion by Dzil Ikram et al. (2025) by approaching Indonesia's diplomatic position through the analytical perspective of classical rhetoric rather than Islamic international political jurisprudence.

The contribution of this analysis therefore lies in demonstrating how the three Aristotelian appeals are textually constructed within a specific diplomatic address. It does not claim that the speech directly changed international public opinion, generated diplomatic support, or resolved the Palestinian conflict. Such claims would require additional empirical evidence beyond the analysis of the speech transcript.

Table 1 Aristotelian Rhetorical Appeals in Prabowo Subianto's 2025 United Nations General Assembly Speech

Rhetorical Appeal	Speech Excerpt	Context	Rhetorical Function and Interpretation
Ethos	*"We believe in the United Nations. We will continue to serve where peace needs guardians, not with just words, but with boots on the ground."*	Indonesia's role and commitment to international peacekeeping and multilateral cooperation.	Establishes Indonesia's diplomatic credibility by emphasizing its commitment to the United Nations and its willingness to contribute directly to international peace efforts.
Pathos	*"Who will save them? Who will save the innocent? Who will save the elderly and women?"*	The humanitarian crisis and suffering of Palestinian civilians in Gaza.	Uses rhetorical questions and emotionally charged expressions to highlight civilian vulnerability and evoke humanitarian concern and moral responsibility among the audience.
Logos	*"We must have an independent Palestine. But we must also recognize, we must also respect, and we must also guarantee the safety and security of Israel. Only then we can have real peace."*	The proposed political framework for resolving the Israeli-Palestinian conflict through a two-state solution.	Presents a reasoned political argument by connecting Palestinian independence with Israel's security, framing the two-state solution as a pathway toward sustainable peace.

Source: Author's analysis of Prabowo Subianto's speech at the 80th United Nations General Assembly, 23 September 2025.

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Table 1 illustrates how Prabowo Subianto employed the three Aristotelian rhetorical appeals of ethos, pathos, and logos to construct his diplomatic message concerning Palestinian sovereignty. Ethos is reflected in his emphasis on Indonesia's commitment to the United Nations and its willingness to contribute personnel to international peacekeeping missions, thereby presenting Indonesia as a credible and responsible actor in global affairs. Pathos emerges through rhetorical questions concerning the suffering of Palestinian civilians, particularly innocent people, women, and elderly individuals, which foreground the humanitarian dimension of the conflict and invite moral reflection. Meanwhile, logos is demonstrated through the argument that Palestinian independence must be accompanied by recognition of Israel's security, positioning the two-state solution as a political framework for achieving peace. These findings suggest that the three rhetorical appeals function as complementary elements in the construction of diplomatic discourse, combining national credibility, humanitarian concern, and policy-oriented reasoning. However, the analysis identifies rhetorical strategies within the speech and does not establish their actual effects on audience attitudes or diplomatic outcomes.

4. Conclusion

This study concludes that Aristotelian rhetoric, particularly the concepts of *ethos, pathos,* and *logos*, plays a significant role in constructing persuasive diplomatic discourse in Prabowo Subianto's 2025 United Nations General Assembly speech on Palestinian sovereignty. The analysis demonstrates that *ethos* is established through expressions of respect for the international community, Indonesia's historical commitment to anti-colonialism, and its consistent support for peace and Palestinian independence. These elements position Indonesia as a credible diplomatic actor that advocates justice and international solidarity. Meanwhile, *pathos* is articulated through references to the humanitarian suffering of Palestinian civilians, particularly women, children, and elderly people. By emphasizing the human consequences of the conflict and employing emphatic verbal and nonverbal expressions, the speech seeks to evoke empathy, moral concern, and a sense of collective responsibility among international representatives.

Furthermore, *logos* is demonstrated through arguments addressing the humanitarian crisis, the principles of international law, the right of nations to self-determination, and the necessity of a peaceful resolution to the Palestinian conflict. These arguments provide a rational foundation for Indonesia's diplomatic position, connecting humanitarian concerns with internationally recognized legal and political principles. Rather than functioning independently, *ethos, pathos,* and *logos* reinforce one another to produce a comprehensive persuasive strategy. The speaker's credibility strengthens the legitimacy of his arguments, emotional appeals humanize the political issue, and logical reasoning provides a substantive basis for diplomatic advocacy. Their interaction illustrates how classical Aristotelian rhetorical principles remain relevant to understanding contemporary political communication, particularly in multilateral diplomatic settings.

This study contributes to the field of political and diplomatic communication by demonstrating the continued applicability of Aristotelian rhetoric in analyzing how national leaders construct persuasive messages on international humanitarian and political issues. Prabowo's speech illustrates how rhetorical strategies can serve not only as instruments of political persuasion but also as mechanisms for articulating national identity, expressing moral commitments, and mobilizing international attention toward Palestinian sovereignty. Nevertheless, this research is limited to a qualitative textual and

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descriptive-analytical examination of the speech and does not investigate audience reception, diplomatic responses, or the measurable influence of the rhetorical strategies employed. Future studies could therefore extend this analysis through comparative research on speeches delivered by other world leaders, multimodal discourse analysis incorporating vocal delivery and body language, and audience reception studies to examine how Aristotelian rhetorical appeals influence perceptions of political legitimacy, humanitarian solidarity, and international support for Palestinian self-determination.

Conflict of Interest

The authors declare no conflict of interests.

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