

Semiotic Narrative Analysis: Jewish Voice for Peace's Alternative Media Narration

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ABSTRACT

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Mainstream media has huge role in constructing reality since it can build majority's perspective. In some issues, the core encounter to challenge it is forming alternative media to resist the public opinion. This research aims to analyze the semiotic narrative in Jewish Voice for Peace's Instagram content regarding the representation of Jewish and Judaism in the context of Israel-Palestine conflict. The researcher used qualitative method with narrative analysis approach. The data were collected from feed articles related to the existing cases and analyzed using Julien Greimas model, such as Mythical Actantial and Semiotic Square. The research result showed that Jewish Voice for Peace represents Jewish and Judaism as non-Zionist identity and the advocate for Palestinian rights. Thus, this alternative media provides more critical interpretation to the audience, including the existence of Jews' power in speaking their voice within worldwide society.

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1. Introduction

Mainstream media is the primary, established news outlets that dominate the public sphere, typically adhering to professional journalistic standards. It often sets public agenda and controls dominant narratives but also faces growing criticism from audiences who view it as biased or limited in perspective (Cushion, 2024). In the context of Israel-Palestinian topic, mainstream Western media, especially U.S., provides the "powered" coverage in building majority view based on their event construction. As an example, The New York Times and CNN frequently report on Jewish and Israeli issues with an emphasis on Zionism, often positing Jewish identity in terms of support for Israel. These outlets, while covering a broad spectrum of opinions, have been critiqued for conflating Jewish identity with pro-Israel sentiment, sometimes overshadowing the voices of Jews who are critical of Israeli policies (Gitelman, 2009). The Washington Post also tends to present a strong link between Jewish identity and Zionism, particularly in its coverage of Middle Eastern affairs. While it provides space for diverse perspectives, the overarching narrative often suggests that most Jews globally support Israel, a portrayal that simplifies the relationship between Jewish identity and Zionism (Goldscheider, 2010). Shahzad, et al. (2023) also states that the coverage patterns of BBC and CNN were aligned with the long-standing pro-Israel policy which portrays Palestinians as aggressors and Israelis as victims in their narration. According to historical aspect, the on-going media coverage

provided by both BBC and CNN towards the conflict has been criticized since they show the biased news for the Palestinian side.

In *The Israel Lobby and U.S. Foreign Policy*, John Mearsheimer and Stephen Walt explore that U.S. media coverage often aligns with pro-Israel viewpoints, a trend they attribute to the influence of powerful lobbying groups. This alignment has shaped public perceptions, leading to an oversimplified association of Jewish identity with support for Zionism. This portrayal tends to overshadow or marginalize Jewish voices that are critical of Israel's policies (Goldscheider, 2010). This generalization reinforces a narrative that simplifies the complex political and religious dynamics of the conflict, making it harder for the public to understand the nuanced realities (Mearsherimer & Stephen, 2008). Ziaee, et. al. (2024) describe that the news media cannot be regarded as entirely objective, as they often seek to produce and perpetuate the ideologies of dominant groups. Van Dijk, as cited in their article journal, articulates this phenomenon as a favorable portrayal of the in-group (Us) contrasted with an unfavorable depiction of the out-group (Them), with the intention of advancing the ideologies of the in-group. Furthermore, Said (1979) posits that Western construction of narrative is encompassed from "orientalism" as a style of thought. Its narrative portrays the Orient, encompassing both the East and Islam, as a menacing and inferior Other. Goffman (1959) states that media plays a role to provide a platform in constructing social identity. The media influences how the individuals (audience) view something and perform social roles. Peter L. Berger and Thomas Luckman (1996) posit that media institutions externalize and objectify social constructs that are then internalized by the public. Through media's portrayal of social norms, values, and ideologies, individuals internalize constructed realities without questioning their origins. Furthermore, Priadi and Thariq (2023) state that mass media narrative can be the huge influence on how society shape their cognitive construction.

The notion of the social construction of reality, as presented by Peter L. Berger and Thomas Luckmann in their influential publication, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (1966), posits that our reality of the world is not founded on objective and immutable truths, but is instead developed through social mechanisms. Their theory indicates that reality is formed through human interactions, linguistic exchanges, and collective meanings, asserting that our perceptions and interpretations of the world are influenced by the social environments in which we exist. There is social reality shaped by a social system called mass media (Luhmann, 2000).

While mainstream media faces criticism for bias, many people seek alternative news sources that offer different perspectives on current events and issues. This has driven many to alternative media for a broader range of viewpoints and more diverse, sometimes oppositional, coverage of news topics (Cushion, 2024). Alternative media is characterized as a form of mass communication that actively rejects or challenges established political structures, advocating for societal change or at least providing critical assessments of conventional values (Yoedtadi & Pribadi, 2020). Atton (2020) states that it is a platform for individuals marginalized from traditional media production. Today, one of the biggest Jewish-oriented alternative media is Jewish Voice for Peace that comes from an independent Jewish community movement. Demir (2023) mentions Armstrong's work that there is connection between alternative media and social movements. He posits that the underground press, which expanded and diversified alongside the emergence of social movements, served as a forerunner to alternative media.

On its official website (jewishvoiceforpeace.org), JVP explains that Zionism, particularly in its current political form, is not representative of all Jews. They emphasize that many Jews oppose Israeli policies towards Palestinians and advocate for a vision of justice and equality that does not align with Zionism. JVP highlights the importance of distinguishing between anti-Zionism and antisemitism, arguing that criticism of Israeli state policies should not be conflated with hatred of Jews (Butler, 2017).

Through these 'alternative' narratives, alternative media can influence how their audiences interpret events, preserving a sense of skepticism within the society toward mainstream media platforms and encouraging more critical engagement with news. This approach attracts audiences to

reach diverse viewpoints about the concept of an event or issue, building perceptions that mainstream media may lack transparency or impartiality for the public. Thus, this also can be the direction for people in becoming a more active audience who can have more comprehensive perceptions (Cushion, 2024).

The objective of this research is understanding how Jewish Voice for Peace (JVP) represents Judaism and Jews in the context of the Israeli Palestinian conflict from a pro-Palestinian perspective through their digital content's narrative. The methods used for this research is qualitative. At this level, qualitative research involves an interpretive, naturalistic approach to the world, meaning that researchers study things in their natural settings and attempt to make sense of, or interpret, phenomena in terms of the meanings people bring to them (Denzin & Lincoln, 2011). This qualitative approach is supported by the semiotic narrative analysis method from Julien Greimas. Semiotic narrative analysis is crucial for understanding how stories are constructed to convey meaning, focusing on the relationships between signs and their role in shaping narratives, thereby influencing how audiences interpret the messages within texts (Eriyanto, 2013).

2. Method

This research used constructivist paradigm, which is included to the narrative approach. It suggests that humans naturally engage in storytelling, with values, emotions, and sense of aesthetics influencing our beliefs and actions. In other words, human is more influenced by compelling stories than logical arguments (West and Turner, 2018).

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For Greimas (1983), text emphasizes the actant, which is the model or subject that regulates the storyline of a text. The actant has six characteristics: first, the determinant of direction (destinator/sender) of the meaning and implementation of values, rules, or representing the ideology of the text; second, the receiver who carries the values built by the creator of the text; third, the subject that has a main role in narrating the messages to be conveyed; fourth, the object that is brought up by the subject and becomes a representation of the goals; fifth, the text also requires supporter (helper) which helps the subject to achieve a goal or object; and sixth, there is always an opponent which can hinder or obscure the goal to be conveyed. How the characters have relation, Greimas offers a scheme (Greimas Semiotic Square) that maps the logical possibilities of meaning from a text (Image 1.2.) This scheme is a tool and in fact provides an effort to fill and stimulate imaginations that may arise from the relationship of the text, both in terms of language and culture. This consists of two main signifiers (S).

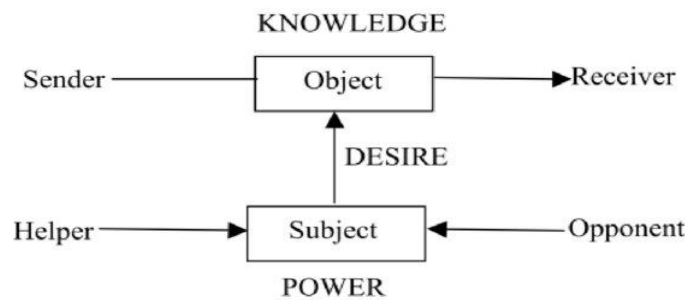


Fig. 1. Actantial Mythical Model from Greimas (Source: Structural Semantics: An Attempt at a Method by Greimas, 1983)

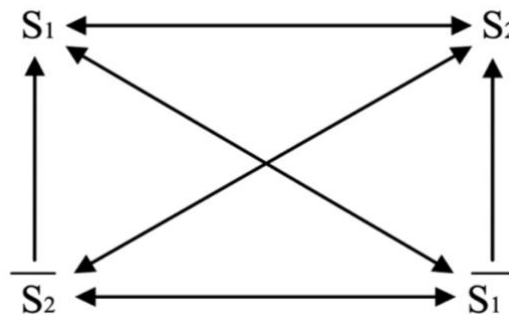


Fig. 2. Greimas Semiotic Square (Source: Structural Semantics: An Attempt at a Method by Greimas, 1983)

In this research, the subject is the framing and representation of Jewish identity and Judaism within the digital content produced by the pro-Palestine community, specifically through the lens of Jewish Voice for Peace (JVP), examined on digital content from JVP's official Instagram account, including posts, captions, and other forms of media shared by the organization. The researcher conducted a semiotic narrative analysis using data sourced from the official Instagram account of Jewish Voice for Peace (JVP). Instagram plays a crucial role in shaping online communities by facilitating the spread of information, expanding reach, and enhancing the visibility of community engagement (Fardiah et al., 2023). The researcher selected the Instagram account of JVP as the primary source for analysis due to its engaging content and evident popularity among audiences. The data collection technique used is documentation. This supporting instrument is used in portraying the digital content shared by JVP on their Instagram account by reading the narration of the news article text, then taking screenshots and cropping the relevant points of them, including the pictures.

The period of content is from October 2023 until October 2024, a year of rough Hamas and Israel conflict, and JVP calls it year of genocide. There are 12 highlighted articles on JVP's Instagram account: "Jew Says: Stop the Genocide of Palestinians" (14 October 2023); "Antisemitism, Anti-Zionism, and Dangerous Conflation" (13 November 2023); "NYT: Pro-Cease-Fire Activists Shut Down Manhattan Bridge for Hours" (27 November 2023); "What is Zionism? Why Are We Anti-Zionist?" (29 November 2023); "Hannukah for Ceasefire" (13 December 2023); "Hannukah for Ceasefire 2" (16 December 2023), "Does Israel Really Keep Jews Safe?" (7 January 2024); "Shabbat Shalom from the Liberation Zone" (21 April 2024); "Jewish Students Are Bringing their Faith to University Pro-Palestine Protest" (29 April 2024); How Israeli State Holidays Promote Harmful Zionist Narrative about Jews and Palestinians (15 May 2024); "The New Jewishness is Being Born Before Our Eyes" (18 May 2024); and "Jews Say Stop Arming Israel: Arms Embargo Now" (14 December 2024).

3. Results and Discussion

As alternative and independent media, Jewish Voice for Peace (JVP) has a core background as the civil social movement rooted in anti-Zionist values. Founded in the mid-1990s in the United States, JVP emerged as a civil society organization composed of Jewish activists focusing on humanity, mostly about Palestinian and Israel' conflict. The narratives of Jewish Voice for Peace (JVP) are influenced by several factors that shape reality: Jewish ethical traditions, opposition to Zionism, human rights framework, and global political climate.

Based on what JVP construct, they have some highlighted terms that become the focus point of their own narrative. These are two case narrations, which are (1) the conflation of Jewish and Judaism and (2) Jewish mass protest in solidarity with Palestine.

The first case highlights how mainstream perspectives in the West who continuously supports the Israel Zionist movement. There is construction of the story that Zionism is represented through Jewish and Judaism identity. Since October 2023, JVP starts making a stronger arrangement of storytelling through article posts, using the word 'we' as the sign that it is a collective view from anti-Zionist Jews. In the article published on 9 November 2023, JVP makes a crucial distinction between antisemitism and anti-Zionism. This case is also related with the research held by Philip Baugut (2022), that many Jews in his interview expressed frustration that German media frequently equate being Jewish with being Israeli. Roth and Valman (2015) also state that Jewish identity in media is shaped and influenced by the existence of Israel.

In the first case, there are six actants in the story. The subject in the narration is anti-Zionist Jews. In article entitled "What is Zionism? Why Are We Anti-Zionist?" published on 29 November 2023, JVP already put the word "we" as the headline. JVP writes: "As Anti-Zionist, we know our history of oppression, but we reject Zionism as the answer." JVP also provides supporting pictures of "we" on the second article title page that shows an anti-Zionist Jew raising a poster about their identity (Figure 3).



Fig. 3. Jew raising poster (Source: IG @jewishvoiceforpeace)

The object JVP constructs is dismantling of conflation between Jewish and Zionism. In the article entitled “Antisemitism, Anti-Zionism, and Dangerous Conflation” published on 9 November 2023, JVP shows the antisemitism object and anti-Zionism object. JVP writes: “Antisemitism the discriminating and targeting or being violent against or dehumanizing or stereotyping Jews because they are Jewish. Zionism is a political ideology that has come to exist in this world. By anti-zionism what we mean that opposing the political ideology of Zionism that resulted in expulsion of so many Palestinians from their land, and that has created apartheid rule over Palestinians.” In the article entitled “Does Israel Really Keep Jews Safe?” published on 7 January 2024, JVP shows further explanation about Zionism object from its member, Carolyn L. Karcher, that Zionism began from a dangerous nationalistic ideology states Jews are entitled to a homeland, and therefore the state of Israel. This propaganda was rejected by Jews since its inception. Butler (2012) posits that Jewish ethical traditions do not require Zionism to preserve identity. JVP reveals the harmful Zionist narrative in the article published on 15 May 2024, that the Holocaust can somehow be used to justify the ethnic cleansing of Palestinians as their “enemy.” The Jewish object can be narrated in the article published on 18 May 2024. JVP quotes Alden, one of its figures, that they have new Jewish tradition that prioritizes truth-telling and justice.

The sender of this narration is referred to Zionist propaganda. In the article published on 13 November 2023, JVP writes: “But the Israeli government, US government, and anti-Palestinian organizations run campaigns to re-define the meaning of antisemitism, aiming to falsely conflate it with criticisms of Israel or Zionism” (JVP, 2023).

The receiver on the narration is the general global public consisting of Jews, other religious communities, and the general community that has no relations with religion (socially related). In the article published on 29 November 2023, JVP writes: “We choose different paths, we choose solidarity, we choose collective liberation. Join us.”

The helper on the narration are anti-Zionist Jews historical prominent figures, through their same voices. On the article published on 29 November 2023, JVP writes, “As long as Zionism has existed, there were Jews standing in opposition to it. From the Jewish Labor Bund to Albert Einstein and Hannah Arendt; from Hajo Meyer to Judith Butler.” (JVP, 2023).

The opponent on this narration are Zionist actors. In the article published on 29 November 2023, JVP writes: “The Israeli government, and the US Jewish institutions that defend Zionism and the state of Israel, want us to think Zionism was inevitable, and that to be Jewish is to be Zionist.” (JVP, 2023).

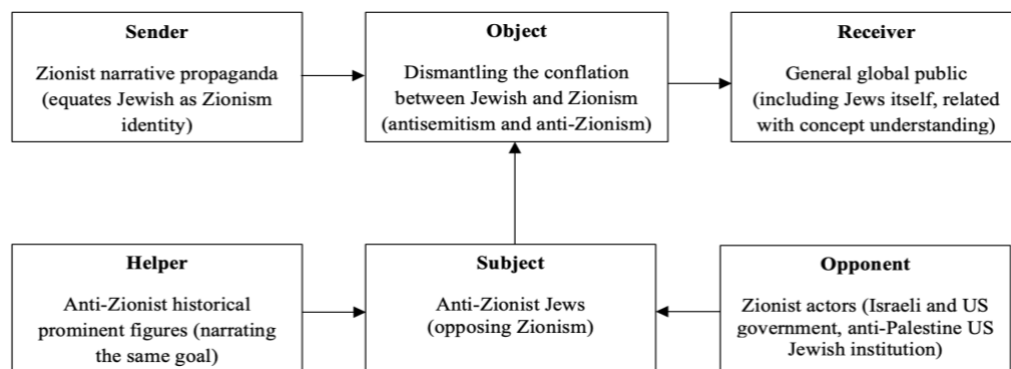


Fig. 4. First Analysis of Actantial Model

On this case narrative, JVP that tries to contradict Jewishness (positive) and Zionism (negative), the researcher put them as the signifiers for the quadrant I, II, III, and IV. In short, it can be constructed as “Jewishness” as signifier 1 in quadrant I (S_1), “Non-Jewishness” as the negation of signifier 1 in quadrant II ($\sim S_1$), “Zionism” as the signifier 2 in quadrant III (S_2), and “Non-Zionism” as the negation of signifier 2 in quadrant IV ($\sim S_2$). “Jewishness” stands for signifier I (S_1), representing Jewish identity which is not inherently tied to any political ideology. JVP, in this context, associates Jewishness with solidarity with Palestinians, representing it as anti-Zionist. Other than Jewish, there are people who

are not Jewish and have no significant ties with its identity, which is called “Non-Jewishness” ($\sim S_1$). According to the JVP narrative, Jewishness is standing against the political ideology of “Zionism” (S_2). Other than Zionism, there are people from various groups within the society who abstain towards Zionism but have the possibility to stand against it, which is “Non-Zionism” ($\sim S_2$).

The first relation among the signifier concepts is contrary. In “Jewishness,” the contrary of it is “Zionism” ($S_1 \leftrightarrow S_2$). Another contrary can be seen from the negation of those two signifiers, that “Non-Jewishness” is the contrary of “Non-Zionism” ($\sim S_1 \leftrightarrow \sim S_2$). Non-Jewishness and Non-Zionism are also two opposites that can coexist in certain contexts. The second relation is contradictory. “Jewishness” is contradictory to “non-Jewishness” ($S_1 \otimes \sim S_1$). Other than that, “Zionism” is contradictory to “Non-Zionism” ($S_2 \otimes \sim S_2$). The third relation is implication. In “Jewishness,” it has an implication to “Non-Zionism” ($S_1 \rightarrow \sim S_2$). Moreover, “Zionism” has an implication to “Non-Jewishness” ($S_2 \rightarrow \sim S_1$).

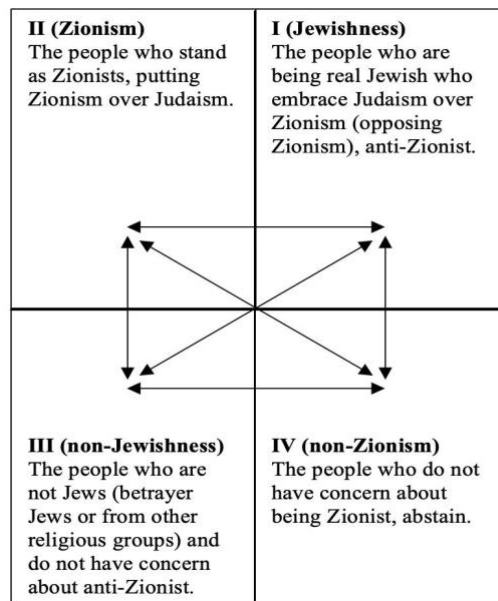


Fig. 5. First Analysis of Semiotic Square

Jewish representation is very complex and has changed over time in mainstream media including films. Jews are not Zionists, and Jews who initially did not dare to show their religious and cultural identity, they have the courage to show their identity and religion (Witriani, 2019). Jews who used to be on the outskirts of the world political map, in several Hollywood films construct their identity and religion, and Jews are not the same as Zionists.

The second case narration regarding Jewish mass protest in solidarity with Palestine highlights mass gatherings on certain occasions. Anti-Zionist Jews and their partners protest almost every day, but the researcher points out the biggest and the deepest ones with the relations of Jewish and Judaism. In the article entitled “Jew Says: Stop the Genocide of Palestinians” published on 14 October 2023, JVP tries to portray that anti-Zionist Jews begin their story as the response of the event happened on 7 October 2023 when Israeli military and Hamas attacked each other and continue due to Israel’s extreme and uncontrolled massive bomb attacks as “collective punishment.”

Based on the case narration, there are also six roles in constructing the story. The subject is anti-Zionist Jews, the main agents who embark on the action. In the article published on 14 October 2023, JVP writes: “Thousands of Jewish New Yorkers just showed up at the doorstep of @SenSchumer’s home as he left for Israel, protesting the genocide of Palestinians in Gaza. 100+ were arrested blockading his door, including high profile public officials, rabbis, politicians, scholars, and descendants of holocaust survivors — ages 20 to 80.” This is supported by the images of the Jew

protesters (Figure 6). In the article published on 21 April 2024, JVP writes that Columbia students launched the Gaza solidarity encampment on 18 April.

The object is realizing the sense of solidarity for Palestinian, which consists of the demand for Palestine liberation (a call for the end of the Israeli occupation of Palestinian territories and the recognition of Palestinian state), ending of US weapon funding for Israel (calls for an end to this financial support and the reevaluation of US foreign policy regarding the Israeli-Palestinian conflict), and ceasefire deals with the arms embargo (a call for US government to restricts the trade, sale, or transfer of weapons and military equipment to Israel). In the article published on 14 October 2023, JVP writes about the ceasefire object: “President Biden has voiced his full support, sending additional weapons to the Israeli military. We are calling for an immediate ceasefire to stop the genocide of Palestinians in Gaza, and for the US Majority Leaders to take action to prevent further loss of life.” The Palestinian liberation object is found in the article published on 13 December 2023, where JVP writes: “Palestinian freedom now.” On that article, JVP also portrays end of US funding object: “From the bridges to the train stations to the halls of Congress, we will keep insisting no business as usual until the U.S. stops funding and arming a genocide.”

The sender is Israel genocide. In the article published on 16 December 2024, JVP writes that Gaza is still under attack by the Israeli government’s genocidal campaign targeting Palestinian land and life. In another article published on 29 April 2024, JVP writes that the Israeli military continues its genocide on Palestinians, anti-Zionist Jewish students at universities across the country are standing with their Palestinian peers and using their Judaism as a tool in organizing for Palestinian freedom.

The receiver is groups of Palestinians, their supporters, and wide active communities (who have tendency to do the protests). In the article published on 14 October 2023, JVP writes: “Join us in resisting the genocide of Palestinians in Gaza. History books will write about what we do at this moment.” JVP also quotes one of the Jews protestors from JVP, Jay Saper, who said, “We needed to continue to raise our voices and continue to speak out because there’s thousands of Palestinians that are under the rubble right now.”

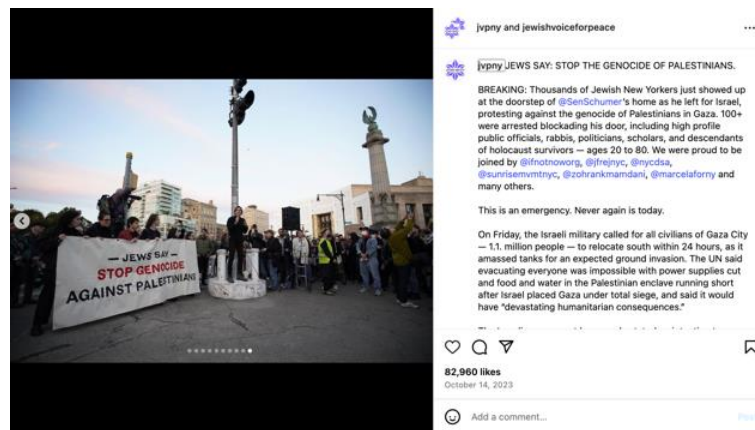


Fig. 6. Various Jewish groups do protest (Source: IG @jewishvoiceforpeace)

The helper is non-Jewish groups who also support and take part in the actions, then also the media community who do the comprehensive coverage of the protests as a form of “voice” and share them to the public. In the article published on 21 April 2024, JVP narrates that Jews and Muslim students gather in their campus area to do solidarity protests in union on 20 April. Jews students perform the prayers for Shabbat in the first session and Muslim students perform the *Jumma* (Friday) prayers after it. Thus, Muslim community is the example of the helpers who share the same values with anti-Zionist Jews (Figure 7). In another article published on 27 November 2023, JVP writes about the news coverage by New York Times (NYT), one of the popular news media in the US, regarding Jews mass protest in Manhattan Bridge. JVP portrays that the supporting media like NYT is important to help anti-Zionist Jews in spreading their voices.



Fig. 7. Jews and Muslim students gathering (Source: IG @jewishvoiceforpeace)

The opponent is Zionist actors, referring directly to the US and Israel government. In the article published on 16 December 2023, JVP writes: “The Israeli government is counting on us to be too tired and too weary to go on. But the people of Gaza refuse to give up, and so do we.” Another article published on 14 October explains that the US government continues funding Israel. JVP writes: “The Biden administration wants us to believe that its \$18 billion slush fund this year for the Israeli military is for the sake of Jewish safety. As Jews, we reject this myth with every fiber of our beings.”

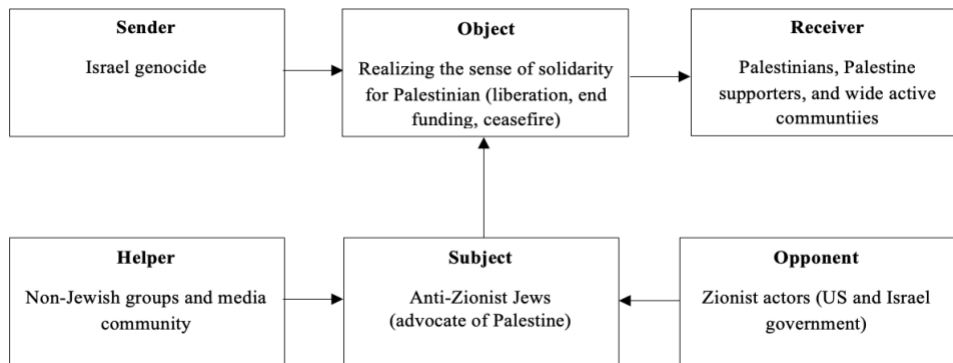


Fig. 8. Second Analysis of Actantial Model

In the digital article content of JVP regarding the Jewish mass protest in solidarity with Palestine, the semiotic square can be used to analyze the situation between the concepts of pro-Palestine and pro-Israel regarding the voices within US society, including anti-Zionist Jews, the government, and news media across the US.

Based on the narrative from JVP that tries to contradict Pro-Palestine (positive) and Pro-Israel (negative), the researcher put them as the signifiers for the quadrant I, II, III, and IV. In short, it can be constructed as “Pro-Palestine as signifier 1 in quadrant I (S₁), “Non-Pro-Palestine” as the nation of signifier 1 in quadrant II (~S₁), “Pro-Israel” as the signifier 2 in quadrant III (S₂), and “Non-Pro-Israel” as the negation of signifier 2 in quadrant IV (~S₂). “Pro-Palestine” stands for signifier I (S₁), representing the side of people who take sides for Palestine like anti-Zionist Jews and other communities. Other than pro-Palestine, there are people not taking side of it, and they have no significant ties with the identity of being an advocate for Palestine, which is “Non-Pro-Palestine” (~S₁). According to the JVP narrative, pro-Palestine side is standing against the majority voice which is “Pro-Israel” (S₂). Other than pro-Israel, there are people who do not take significant role in supporting it, which is “Non-Pro-Israel” (~S₂).

The first relation among the signifier concepts is contrary. In “Pro-Palestine,” the contrary of it is “Pro-Israel” (S₁ ↔ S₂). Another contrary can be seen from the negation of those two signifiers, in which “Non-Pro-Palestine” is the contrary of “Non-Pro-Israel” (~S₁ ↔ ~S₂). The second relation is

contradictory. “Pro-Palestine” is contradictory to “non-Pro-Palestine” ($S_1 \otimes \sim S_1$). Other than that, “Pro-Israel” is contradictory to “Non-Pro-Israel” ($S_2 \otimes \sim S_2$). The third relation is implication. In “Pro-Palestine,” it has an implication to “Non-Pro-Israel” ($S_1 \rightarrow \sim S_2$). Moreover, “Pro-Israel” has an implication to “Non-pro-Palestine” ($S_2 \rightarrow \sim S_1$).

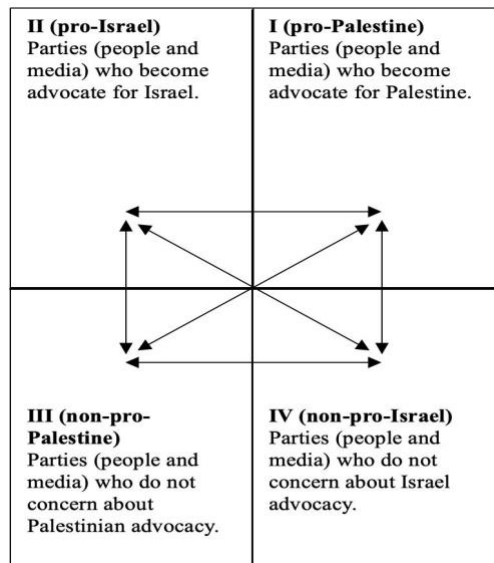


Fig. 9. First Analysis of Semiotic Square

These data results both the first and second case narrative embodied protests by Jewish anti-Zionist groups, highlighting complex narrative structures that can be systematically analyzed through Greimas’ narrative semiotics theory. Those are integrated through a comprehensive framework defining the story.

In the first case, the subject of the narrative is the anti-Zionist Jews who actively pursue the object of reclaiming an ethical Jewish identity separate from Zionism. This aligns with Greimas’ actantial model, where the subject is motivated by a quest for a valuable object (Greimas & Courtés, 1982). JVP asserts that Jewishness should be tied to historical oppression, ethical resistance, and solidarity not nationalism. Their collective voice emphasized using “we,” positions anti-Zionist Jews as an active community reclaiming moral and religious ground. The sender, or the narrative force initiating this quest, emerges from the Zionist propaganda that conflates Jewish identity with Israeli nationalism. JVP explicitly critiques the Israeli and U.S. governments, which attempt to redefine antisemitism in a way that silences anti-Zionist critique. This external pressure produces the urgency for a redefined identity. The receiver, both the global Jewish community and the wider public, including religious and secular communities who may have internalized the conflation of Jewish identity with Zionist politics, will get benefit from the anti-Zionist Jews’ project. JVP invites these “receiver” audiences to “join” their redefinition, thus turning the narrative into a communal, participatory project. The helper roles from prominent historical Jewish intellectuals and resistance figures strengthens the legitimacy of this counter-narrative. These figures function as what Greimas might term “auxiliary actants” that provide symbolic capital and intellectual grounding for the subject’s journey. The opponents are constructed as Zionist political structures, which are the Israeli state, U.S. Jewish institutions, and allied governments who act as systemic barriers and ideological forces that try to enforce a monolithic identity of “Jew = Zionist,” which anti-Zionist Jews explicitly resist.

This clear actantial structure counters what Haanshuus and Ihlebæk (2022) describe as the far-right media’s recontextualization of Jewishness, which simplifies Jews as a unified Zionist group and erases internal Jewish dissent. Such reductive framing contributes to antisemitic rhetoric, which paradoxically blames all Jews for Israel’s actions while ignoring Jewish anti-Zionist perspectives. This resonates with van Dijk’s ideological polarization, where dominant discourse suppresses internal diversity to sustain binary logics (van Djick, 1998)

The semiotic square of the first case narration further articulates the ideological terrain: Jewishness, Zionism, non-Jewishness, and non-Zionism. The relationships portrayed among those signifiers on the structure reveals a dynamic counter-story where Jewish identity is reclaimed and redefined against dominant hegemonic narratives, consistent with Greimas' concept of narrative transformation and resistance (Greimas, 1987).

In the second case, the anti-Zionist Jews remain the subject, now with an intensified quest to express solidarity with Palestine and resist the ongoing genocide in Gaza. According to Greimas' actantial model, their actions are directed toward gaining the object (Greimas & Courtés, 1982), which are justice, liberation for Palestine, and an ethical international position on U.S. and Israeli policies. The act of protesting, arrest, and public demonstration are narrative actions aimed at disrupting hegemonic complicity. The object includes several political and humanitarian goals: an immediate ceasefire, an arms embargo, ending U.S. military aid to Israel, and most crucially, Palestinian liberation. These demands are interconnected under the broader goal of opposing genocide and advocating for global justice. The sender in this case is Israel's violent military actions with the U.S. government's complicity (genocide). These produce the ethical and emotional urgency of the narrative. The escalation of violence post-October 7 functions as the narrative rupture that activates the subject's action. The receiver remains Palestinians and sympathetic global publics. In JVP's framing, the protests are not merely for symbolic solidarity but aim to transfer real political power by influencing public opinion and state policies, being consistent with the idea that the narrative ends when the object is successfully transferred to the receiver (Greimas, 1983). The helpers are more socially expansive in this story. Not only do non-Jewish allies, especially Muslim students and civil rights organizations, join the protests, but media institutions like the New York Times also play a key role in disseminating and amplifying the narrative. This reflects Greimas' idea of helpers as agents of facilitation, whether symbolic or structural. The opponents are constructed as the Zionist actors, again represented by the U.S. and Israeli governments. Their military and political machinery continues to suppress Palestinian resistance and criminalize protestors including Jews themselves.

The semiotic square of the second case narrative reveals a more public ideological structure: Pro-Palestine, Pro-Israel, Non-Pro-Palestine, and Non-Pro-Israel. This square manifests more explicitly as an opposition between Pro-Palestine and Pro-Israel discourses, with Non-Pro-Palestine and Non-Pro-Israel marking passive or indifferent positions. This illustrates Greimas' argument that meaning is constructed not only through positive terms but also through their oppositions and negations (Greimas & Courtés, 1982).

Across both cases, these stories disrupt the dominant framing in Western political and media discourse. The analysis highlights how both cases construct counter-story and assert alternative identities. This aligns with Greimas' theory of narrative dynamics, where the interplay between actants reflects broader social struggles (Greimas, 1987). Moreover, the oppositions within the semiotic square reveal the tensions and negotiations between identity positions, showing that Jewish identity in relation to Palestine is not monolithic but dynamically constructed through discourse.

Based on what the researcher has interpreted through the entire analysis towards the article content on Jewish Voice for Peace's Instagram account, JVP provides a clear representation about Jewish and Judaism identity which has no significant and inseparable relations with the concept of Zionism and Israel state. The content shared by JVP throughout the period brings a wider understanding about the story of Jewish minority voices that face numerous challenges in the West, especially in the US. In the story, anti-Zionist Jews take a prominent role as the main leader of the case plot, and they have endless effort in narrating the reality through their comprehensive construction according to Jewish and Judaism traditional perspectives.

4. Conclusion

According to the research done regarding the Greimas semiotic analysis of the article news digital content in a pro-Palestine Jewish community, it can be concluded that Jewish Voice For Peace (JVP) represents Judaism and Jews in the context of the Israeli-Palestinian conflict from a pro-Palestinian

perspective through their digital content's narrative by constructing stories that aligns Jewish and Judaism values with the principles of justice and human rights with two highlighting cases. By distinguishing Jewish identity from Zionism and highlighting Jewish solidarity with Palestinians, JVP presents an alternative narrative that challenges mainstream perspectives, emphasizing the power in shaping public perception and the potential of digital media to amplify marginalized voices in having their advocacy, identity, justice, and human rights in a complex socio-political landscape.

Through the research, there are some recommendations generated by the researcher. The media, especially alternative media, are advised to work with academics to develop narratives based on concrete scientific findings in strengthening message validity and audience trust. As what JVP build, alternative media should continue to generate inclusive narratives by emphasizing humanitarian perspectives. This can help reduce stereotypes and increase comprehensive understanding in global audiences. Moreover, the readers are advised to be more critical in interpreting the narrative by improving media literacy so they can recognize bias, propaganda, or certain interests that may be contained in media. A good media literacy will bring the readers to support alternative media that focuses on human values, social justice and equality.

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