

RELIGION AND PHILANTHROPY: Islamic Teaching During the Israel-Palestine Conflict

Anis Farida

UIN Sunan Ampel, Indonesia
Email: anis6872farida@gmail.com

Sulaiman

University of Dundee, United Kingdom
Email: 2623895@dundee.ac.uk

Ahmad Rahmatullah Airlangga Prio Handoko

Universitas Gadjah Mada, Indonesia
Email: ahmadrahmatullahairlanggaph@mail.ugm.ac.id

Azizah Rizqi Mufidah

Universitas Gadjah Mada, Indonesia
Email: azizahmufidah@gmail.com

Yazid Imam Bustomi

Universitas Gadjah Mada, Indonesia
Email: yazidimambustomi@gmail.com

ABSTRACT

Religious teachings are essential to note in seeing the phenomenon of massive Islamic social movements that occur around the world and awareness of a humanitarian movement based on dogmatic values and moral foundations. Previous studies have not explored the aspect of religious teachings on Islamic social movements in the context of armed conflict, so this research must be carried out. Previous studies have focused more on antitheses to misinterpretations of Islamic teachings and less on accommodating philanthropic perspectives in war analysis and macro implications in the digital age. This study covers the interpretation of Islamic teachings that encourage philanthropy, Islamic social movements, and morality-based solidarity in response to the Israeli-Palestinian conflict. The desk research method is used to collect data through the Quran, Hadith, social media, and library research. The stages of analysis include the interpretation of the postulates that encourage philanthropy, the perspective of social movements, and fundamental moral theories to provide a holistic picture of the phenomenon of Islamic philanthropy in the digital era. The findings of this study include the conclusions of Islamic religious teachings that invite Muslims to do philanthropy, the internalization of religious teachings as a driver of Islamic social movements, and moral encouragement that influences an actor's action in doing philanthropy. The resulting recommendations involve the collaboration of state institutions

with all levels of society to ensure security and increase legitimacy in conducting fundraising and providing assistance to victims of armed conflict in Palestine.

Keywords: Islamic Teaching; Philanthropy; Israel-Palestine Conflict

INTRODUCTION

The teachings of Islam are often negatively stigmatized by the global community. The negative stigma attached to Islam is in the form of a religion that promotes theism, violence, and domination of women's groups (Ali, 2015). The prolonged negative stigma against Islam can shape an unfavorable global character for Muslims in the long run. Islam has become a scapegoat in every international conflict. Muslim communities experience discrimination to this day due to terror events in the name of Islam. Hatred against Muslims in the United States still occurs today (Amrullah, 2023). As many as 3.35 million Muslims in the United States experience discrimination by groups outside Islam, 74% of the US Muslim population said President Donald Trump was unfriendly towards Muslim groups (BBC, 2017). The negative stigma against Islam has led to polarization in the global community and acts of violence by Islamophobic groups (Narasi, 2023). The re-promotion of Islamic teachings that encourage philanthropy should emphasize the internal solidarity of Muslims, highlighting how philanthropy fosters a sense of unity among the Muslim community itself. Rather than solely framing philanthropy as a means to support non-Muslims, such as in Palestine, this approach strengthens the narrative against the stigmatization of Islam. It makes the connection between Islamic values and common welfare more concrete.

So far, studies have paid less attention to Islamic teachings that encourage philanthropy. There are very few studies that examine the position of Islamic teachings in promoting human welfare amidst conflict in the digital era (Kadri, 2022; Muzayyin et al., 2021; Safei, 2021). The existing studies do not accommodate the perspective of digital society in showing the implications of Islamic teachings in ensuring social welfare. Firstly, studies emphasize the antithesis of misinterpretations of Islamic teachings that encourage violence (Abdillah & Innayah, 2022; Abdullah Alamshani & Abdulrazaq Aljoufi, 2022; Sadiq & Ahmad, 2020). Second, existing studies do not accommodate philanthropic perspectives in war analysis; philanthropy is given less attention in an armed conflict (Austin, 2018; Horowitz-Rozen & Gilboa, 2018; Tamanoi, 2023). Third, studies on the reinterpretation of Islamic teachings do not show the macro implications that concern the global community system in the digital era. Instead, many studies map the issue of reinterpreting Islamic

teachings to clarify misperceptions of Islamic teachings (Afifah & Hakiemah, 2022; Osborne, 2020; Rady & Verheijde, 2015a).

Based on the three trends above, the study of promoting Islamic teachings to encourage philanthropy during the Israeli and Palestinian conflicts in the digital era has not been studied thoroughly. Additionally, findings from law enforcement suggest that philanthropy and fundraising in conflict areas are sometimes exploited to finance terrorism movements (Bauer & Levitt, 2020). Research indicates that in conflict zones, funds raised for humanitarian purposes can be diverted to support terrorist activities, as highlighted in several case studies by law enforcement agencies (Jofre et al., 2024). This study aims to fill the gap of previous studies in looking at the reinterpretation of Islamic teachings that has been done so far. The implicative question for this study is that the lack of a globalized understanding in the digital era has not been thoroughly examined.

Three questions were formulated to provide an overview of the global Muslim movement. Firstly, what is the form of Islamic teachings that encourage philanthropy? Second, how is the implementation of these teachings in the context of defending the welfare of the Palestinian people in armed conflict in the digital era? Third, what are the implications of the philanthropic actions of the Muslim community in the digital era for war victims? The answers to these three questions provide a map of understanding of Islamic teachings in the Islamic community movement in the digital era that can be used as a model for the formulation of action plans to ensure the welfare of war victims. This paper is based on an argument that the existence of Islamic teachings on philanthropy encourages Islamic social movements in defense of Palestine in armed conflict. The narratives and arguments in Islamic teachings cannot be separated from the behavioral patterns of the global Muslim community in providing support to Palestine. At the same time, the international Muslim movement occurs through digital media platforms as a form of modernization in interpreting religious teachings.

Islamic teachings that encourage philanthropy are able to give rise to a global Islamic social movement in the form of philanthropic action. This is a collective awareness that arises towards a value. The massive philanthropic movement by Muslims carried out through social media platforms is a response to the moral basis between people structured by dogmatic forces in the teachings of a religion. From this description, it can be seen that the teachings of Islam are a precondition for the philanthropic movement of a community group. Islamic teachings are a set of values that guide the lives of Muslims. Studies show that Muslims view Islamic teachings as a guide to life based on beliefs and noble

life goals (Rady & Verheijde, 2015b). In line with that, there are two primary sources of Islamic teachings: the Qur'an and the Hadith (Wildani & Nahriyah, 2022). The Qur'an, the holy book of Islam, is believed to be the revelation of God received by the Prophet Muhammad SAW, it contains values in the form of aqidah, worship, morals, law, history, and science (Masitah & Rosana, 2019; Nurhadi, 2020). On the other hand, hadiths are all the words, actions, and agreements of the Prophet Muhammad (Umayah, 2023).

Furthermore, the teachings of Islam as a whole include arrangements regarding human relationships with the creator and fellow humans (Arif, 2021). Based on the belief in the values contained in the Qur'an and Hadith, Islamic teachings are not only a comprehensive guide in aspects of Muslim life but also lead to the regulation of spiritual and social relationships that are lived in an effort to achieve noble life goals. There are characteristics that describe the teachings of Islam. The study found five trends. Firstly, *tauhid* is a concept in Islam that teaches about belief in God; this includes the idea that only God is worshipped and nothing else is equal (Siradj, 2014). Second, the message as a concept refers to the prophet as God's messenger to deliver revelation to humanity; the message includes guidance and teachings of God (Echevarria, 2023). Third, the afterlife in Islamic teachings refers to the afterlife that comes after the Day of Judgment. Islam teaches the existence of life after death and the day of judgment for mankind (Turan et al., 2020). Fourth, sharia is an instruction on the rules of Islamic law, which contains commands and prohibitions taken from the Qur'an and Hadith to regulate Muslims' religious and social life (Hasanah et al., 2021). Fifth, worship in Islam refers to a form of worship that includes prayer, zakat, fasting, hajj, and dhikr, through worship, one can get closer to Allah (Begum et al., 2021). The above description is the main principle in Islamic teachings.

Existing studies see philanthropy as the practice of volunteering resources to improve well-being. The study by Powell (2019) shows the importance of philanthropy as a solution to social problems. In line with that, philanthropy is key to community development due to moral motivation for humanitarian purposes (Liu, 2020). Philanthropy plays a role in improving the quality of people's lives not only through material support but also through community empowerment (Sabar et al., 2022). In line with that, philanthropy is able to create equal access to public facilities in a community group by building and procuring infrastructure (Tang et al., 2022). Philanthropy stimulates innovation to stimulate economic growth (Azhar et al., 2022). Overall, philanthropy is not just about providing material assistance but also a driving force for positive social and economic change, playing a key role in realizing

community welfare and creating long-term impact.

There is a wide range of philanthropic practices that can be used to improve well-being. Studies have found three trends. First, the most common form of philanthropy is making cash donations to groups in need or through foundations or institutions engaged in the humanitarian field (Ferguson et al., 2018; Jia & Zhang, 2014; Takashina et al., 2023). Second, in addition to material philanthropy, it can be done by mobilizing time by volunteering to participate in a charity activity (Tupper et al., 2020; Wiepking et al., 2023). Third, on the other hand, community empowerment by conducting training and mentoring is also a form of philanthropy that can be useful for the welfare of a community in the long term (Bahjatulloh, 2016; Roli. A & Anis, 2021). So, it can be understood that philanthropy can be in the form of providing material and non-material assistance.

The conflict between Israel and Palestine is a political and territorial issue that has been going on for decades (Eliandy et al., 2023). The study by Atanasiu (2021) shows the complexity of the roots of the conflict, which include historical, religious, political, and social factors. The conflict is rooted in territorial claims between Israel and Palestine on Jerusalem, which is considered holy by Islam, Christianity, and Judaism (Atshan & Galor, 2020). The religious aspect plays a role in this conflict, adding to the complexity of the conflict and tensions between groups (Wuraafi, 2020). The absence of intervention from external parties, such as the UN, has an impact that maintains the conflict (Louwerse, 2020). In line with that, the socio-economic disparity between Israelis and Palestinians creates dissatisfaction on the Israeli side (Kreitem, 2020). The conflict between Israel and Palestine is a complex issue that encompasses history, religion, politics, and social issues, with territorial claims in Jerusalem considered holy by the three major religions. Religious factors and economic inequality complicate the resolution of the conflict, while external involvement and international policies contribute to the continuation of tensions. The conflict continues to be a political and territorial challenge that requires a holistic approach to achieve a peaceful and sustainable solution.

The primary sources for this study are the Qur'an, Hadith, social media platforms, and secondary data, including journal articles. The search for Qur'anic verses that discuss philanthropy was conducted using the "Al-Qur'an Indonesia" application by entering keywords such as "alms, infaq, and helping." Data sources derived from Hadith were collected by entering keywords on the Google search engine with the keywords "hadith about infaq and the virtue of alms." Data related to digital philanthropy and the response of Palestinians were taken through social media platforms such as TikTok, YouTube, and

Instagram. After all the data was collected, content analysis was conducted on the postulates and content of social media posts.

THE DRIVERS OF PHILANTHROPY

The Qur'anic command provides a moral and spiritual foundation for Muslims to respond to the phenomena that occur around us. In this case, the phenomenon of the humanitarian crisis that occurred between Israel and Palestine. By referring to the Qur'anic guidance, Muslims are given clear direction to engage in positive actions in the form of solidarity to support welfare and justice worldwide. Solidarity actions carried out by Muslims, especially in Indonesia, in helping victims in Palestine have a strong basis. The following are proofs that encourage Muslims to donate some of their wealth.

Table 1

Verse	Meaning	Orientation	Source
Wa Yurbiṣ-ṣadaqât(i)	Allah nourishes charity	Inner peace and tranquility of life	Qur'an 2: Q 276
Innallâha yajzil muta-shaddiqîn	Indeed, Allah rewards those who give in charity	Indeed, Allah rewards those who give in charity	Qur'an 12: 88
walladzîna yu'tûna mâ âtaw wa qulûbuhum wajilatun annahum ilâ rabbihim râjî'ûn	And those who give what they give (knowing) that they will indeed return to their Lord.	The wealth that is given in charity will return to the person who gave the charity	Qur'an 23: 60
innal-mushshaddiqîna wal-mushshaddiqâti wa aqradullâha qardlan ḥasanay yudlâ'afu lahum wa lahum ajrung karîm	Indeed, those who give in charity, both men and women, and lend to Allah with a good loan, will have their reward multiplied for them, and they will have an honourable reward.	The reward for the one who gives alms is a reward and a multiplied return.	Qur'an 57: 18
a asyaftum an tuqad-dimû baina yadai najwâ-kum shadaqât	Are you afraid of becoming poor because you give alms?	A reminder that charity will not make one poor	Qur'an 58: 13
wa anfiqû mim mâ razaqnâkum ming qabli ay ya'tiya aḥadaku-mul-mautu	And spend some of what We have given you before death comes to any of you.	Encouragement to give alms to those around us who are in need	Qur'an 63: 10

Mā min yaumin yuṣbiḥu al-‘ibādu fīhi illā mal-akāni yanzilāni fayaqūlu aḥaduhumā: Allāhumma a‘ṭi munfiqan khalafā. Wayaqūlu al-ākharu: Allāhumma a‘ṭi mum-sikan talafā.	There is no day when a servant passes his morning unless two angels descend. One of them will say, ‘O Allah, give a substitute for those who spend their wealth’.	The virtue of charity	of HR. Al-Bukhari dan Muslim
Ittaqunnāra thumma a‘raḍa wa asyāka	Guard yourself from hellfire even with a single date.	The virtue of giving charity (even if it’s just a date) in the hereafter	HR. Al-Bukhari
As-shadaqātu tasuddu sab‘īna bāban mina as-sū’.	Almsgiving closes 70 doors of evil	The virtue of charity to ward off bad luck	HR. Thabrani
Kullu imri’in fī ḥilli ṣadaqatīhi ḥattā yuḥṣala bayna an-nās.	Every person will be under the shade of his charity (on the Day of Judgement) until it is decided between people	The virtue of giving charity on the Day of Judgement	HR. Al-Baiḥqi, Al-Hakim dan Ibnu Khu-zaimah

Source: Author Compilation (2024)

The mentioned arguments encourage Muslims to give some of their wealth to anyone in need. In his book entitled “*Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Qur’an*,” Quraish Shihab explains that the arguments that advocate for alms highlight the importance of the universality aspect in helping, which implies that any differences between individuals should not limit this associative interaction. The concept of “whoever is in need” means that solidarity and mutual assistance demonstrate the unity of humanity regardless of religious differences or backgrounds. At the same time, the above arguments can represent the way Muslims express their solidarity with the victims in Palestine. Muslims are not only committed to helping fellow Muslims but also carry the responsibility to help all communities facing difficulties in the region, including non-Muslims. If we look at the other countries, Islamic centers in Colombia provide welfare services such as food distributions to both Muslims and non-Muslims, demonstrating the inclusive nature of Islamic philanthropy (Brodard, 2023). This inclusivity is fundamental to Islamic charitable practices, which aim to promote human welfare regardless of religious affiliation.

The specific admonition in the above proposition serves as a reminder to

Muslims of their moral and social responsibility to help their neighbors. This creates a spiritual and moral impetus for Muslims to actively participate to the best of their ability to help those in need, in accordance with Islamic teachings that emphasize solidarity, justice, and kindness. This includes being actively involved in efforts to help victims in Palestine, reflecting the care and justice taught by Islamic teachings. Based on the results of observations, the forms of solidarity actions shown by the Indonesian people are very varied, especially in the virtual realm. Starting with open donations, sharing the latest news about Palestine, enlivening the #StandForPalestine hashtag, and making filters whose profits will be channeled to Palestine.

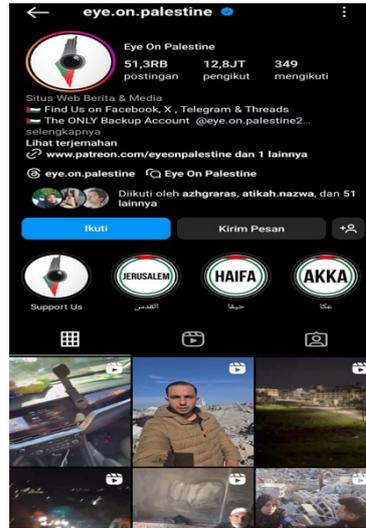
DIGITAL PHILANTHROPY FOR PALESTINE

In the growing digital age, forms of philanthropy have undergone a significant transformation, especially in the context of supporting Palestine. Digital philanthropy has become an innovative channel for individuals and groups around the world to provide support and humanity in addressing the challenges faced by the Palestinian people. Digital philanthropy for Palestine also reflects the evolution of how people participate in humanitarian action. By harnessing the power of global connectivity through the internet, individuals can contribute quickly and efficiently, rally support through online campaigns, and voice messages of solidarity through social media. In this introduction, we will explore the various forms of digital philanthropy that are evolving to support the Palestinian people, creating a picture of how technology and kindness can work together to bring positive change amidst humanitarian challenges.

Table 2

No	Coding	Figures	Sources
1	Raising funds through live streaming on the Tiktok platform.		https://vt.tiktok.com/ZSN3TEADQ/

2 Posts about the Palestinian conflict on the Instagram platform.



<https://www.instagram.com/eye.on.palestine?igsh=MXFwZm-drMHd1NTA4Zw>

3 Online Donation Campaign on Tiktok platform.



<https://www.tiktok.com/@dompetdhuafaorg?t=8izS2OVTUbC&r=1>

4 Create a filter for Palestinian donations through the Tiktok platform.



<https://www.google.com/amp/s/www.jawapos.com/komunitas/amp/013295767/terkumpul-rp-192-juta-kenali-filter-game-semangka-di-tiktok-yang-digunakan-untuk-membantu-palestina>

Source: Author Compilation (2024)

In Table 1, Khaled, a TikTok account owner, acts as a live-streaming host who enthusiastically distributes foodstuffs to the people of Gaza, Palestine. During his live session, Khaled embedded a message in the comment section, “Come on, you who love kindness, I offer the price of the food for 1000 coins,” offering his viewers to donate through gifts sent during the live session. The profits generated from this live stream will be allocated to help victims in Palestine, especially in the form of foodstuffs. Khaled’s donation method is unique in that viewers who want to give a gift must first have coins. The coins can be purchased for a certain amount of money. For example, 13 coins are sold for Rp. 3200, while 70 coins are sold for Rp. 17000, and the highest is 17,500 coins for Rp. 4,121,000.

The variety of gift shapes and prices also depends on the options that viewers choose to give to live hosts. The gifts provided by TikTok itself have varying values, ranging from 1 coin to simple gifts such as roses, *nasi uduk*, football, coffee, ice cream cones, and others. Each coin has a conversion value of Rp. 250 (when converted to rupiah). It is important to note that the highest form of gift in this livestream is TikTok Universe, which has a coin value of 34,999. When converted, the value of TikTok Universe reaches Rp. 8,749,750. This live session created a new way to donate, combining digital platforms, creativity, and direct audience participation to make a real contribution to the victims in Palestine.

In Table 2, the @eyeonpalestine account to this day consistently updates the latest conditions in Palestine. Both about the attacks launched by Israel, the condition of the victims after the launch of the attack, the damage in Gaza, and many more. The content uploaded by the @eyeonpalestine account is often reposted by other charity-based accounts, such as *dometdhuafa*, *kitabisa*, *semangatbantu*, and many more. Not only the @eyeonpalestine account, religious figures who are in favor of Palestine also make broadcast messages and upload videos that they get about the current conditions in Gaza, Palestine. The posts that are widely circulated on social media are also affixed with the hashtags #freepalestine #standwithpalestine as a form of support for Palestine.

With posts mediated by social media platforms such as Instagram, Twitter, Facebook, TikTok, and YouTube, the global community can quickly gain access to the latest information in Palestine, including the urgent needs faced by the local community. Activists, influencers, and ordinary individuals use social media as a tool to convey messages of solidarity, raise awareness, and raise financial support to help victims in Palestine. The existence of social media has played a crucial role in delivering up-to-date information on the conditions in Palestine, influencing the accuracy of the type of aid being

channeled to local communities. As a result, the global community can quickly respond to developments in the situation, allowing aid organizers to adjust the type of assistance that is more targeted and in accordance with the current conditions on the ground. This shows that social media is not only a source of information but also an effective tool in directing philanthropic efforts to provide maximum impact for those in need.

In Table 3, in an effort to campaign and invite the public to donate, charity-based institutions and crowdfunding platforms have effectively utilized content that is widely spread on social media. They combine creativity and message accuracy with up-to-date information on the situation in Palestine. As the content evolves, these institutions not only highlight the urgent need but also embed arguments that have a motivational impact on social media users. These arguments, which may be rooted in humanitarian values or a moral calling, effectively strengthen the intention and motivation of social media users to donate and share a portion of their wealth. By aligning messages with the context and values believed by the community, charities and crowdfunding-based institutions can create more impactful and profound campaigns amidst social media dynamics.

Table 4 shows a new initiative that combines augmented reality (AR) technology and awareness of the problematic situation in Palestine. An AR effects designer named Jourdan Johnson created a special filter on the TikTok platform. The filter, called “Filter for Good I,” was designed as a virtual reality experience depicting a watermelon as a symbol of resistance and solidarity with Palestine. Jourdan Johnson then campaigned for this filter on 6 November 2023 through his personal TikTok account, stating that any profits generated would be donated to help the brothers and sisters in Palestine. The filter’s achievements were impressive, reaching over 6.3 million uses by 15 November 2023. The filter has not only received attention from the general public but has also been used by a number of international celebrities and influencers. The success of this filter is not only limited to its popularity aspect but also to its significant financial impact.

Filter for Good: I raised USD 12,442, or around Rp 192,726,580. This amount reflects the widespread support of TikTok users and shows the great potential of utilizing digital platforms for humanitarian fundraising. Furthermore, Jourdan Johnson wisely chose humanitarian organizations as recipients of the donations, ensuring that the contributions would reach those in need and have a meaningful impact on improving lives and addressing critical issues such as poverty and healthcare. Doctors Without Borders, Palestine Children’s Relief Fund, and Human Appeal were thoughtful and carefully considered

choices. This decision was made by considering the speed and accuracy of the target in distributing aid, especially considering the involvement of volunteers and medical professionals in Gaza. Thus, Jourdan Johnson's initiative is not only an example of creativity in fundraising but also has a real positive impact on our brothers and sisters who need help in Palestine.

IMPLICATIONS FOR SURVIVOR

The content above provides a concrete illustration of how the solidarity actions of Indonesian citizens significantly impact the Palestinians. The action not only focuses on improving physical conditions but also positively affects the psychological aspects of the Palestinians. The solidarity actions mobilized by Indonesian netizens involve various forms of participation, including fundraising through various digital platforms, awareness campaigns through social media, and the creation of creative content to attract the attention of the wider community. In this picture, it appears that netizens are not just spectators but are actively involved in shaping public opinion and producing positive change.

Table 3

No	Coding	Figures	Sources
1	Reaction of Palestinian Civilians when Indonesian Muslims read a prayer for Palestine (January, 2024).		https://www.youtube.com/watch?v=0KzOd-Ckr_Yo
2	Palestinian lecturer's response to Indonesia's #StandWithPalestine solidarity rally on the road (December, 2023).		https://www.youtube.com/watch?v=WaFOR-0vO4RM

- 3 Thank Palestine for Indonesia (November, 2023)



<https://www.youtube.com/watch?v=rdzNjp-P5gx4>

- 4 Palestinian response when given clean water aid by Indonesian Volunteers (November, 2023)



<https://www.youtube.com/watch?v=W6c-QvgFd1xo>

- 5 Gratitude to Indonesia for the Establishment of the Indonesian Hospital from the Children of Gaza (2021)



https://www.youtube.com/watch?v=p-WY-jFZO_3U

- 6 Palestinians Refuse to Burn the Indonesian Flag (2021)



<https://www.youtube.com/watch?v=KRl-7H5efmT4>

Source: Author Compilation (2024)

Table 1 reflects an emotional moment among Palestinian civilians when they were prayed for by an Indonesian netizen who is also the owner of a particular YouTube channel. In the video, the Palestinians' expressions of grief are clearly depicted while recounting their life experiences, who managed to escape from Israeli oppression, currently living as fugitives from the Israeli army. The prayers uttered contain hopes and wishes for safety and success for the Muslims in Palestine. The prayer, with words full of meaning, describes the desire to glorify Islam and Muslims, asking for help for Muslims and Mujahideen fighters in Palestine. The prayer also invites Allah to strengthen their faith, send tranquility to their hearts, and unite their ranks. Furthermore, the supplication also contains a request to Allah to destroy the disbelievers and polytheists, as well as asking for victory for the Mujahideen fighters against the enemies of Islam. The prayer reflects the solidarity and sympathy of Indonesian citizens towards the suffering of the Palestinians. The expression of sincere prayers demonstrates the concern and hope that justice and peace can be realized soon in the conflict-ridden land of Palestine. This shows that support through social media is not only limited to the material dimension but also includes a deep spiritual and moral dimension.

Table 2 illustrates the moment of admiration and emotion of two Gazans who witnessed the massive solidarity rally of the Madurese people to support Palestinian independence on Sunday, 26 November 2023. The two figures highlighted in this table are Dr. Ahmad Muhammed Omar al-Madany, an Extraordinary Lecturer who teaches Islamic Political History at Universitas Airlangga (UNAIR) and comes from Palestine, and Sheikh Dr. Ahmed Abu al-Atta, Head of the Foundation for Friendship and Civilization Studies from Gaza. Both figures shared stories about the alarming conditions in Palestine, where Palestinians face difficulties and shortages in various aspects of life. Dr. Ahmad Muhammed Omar al-Madany emphasized that the outstanding contribution made by Indonesia through its solidarity actions has a significant impact on Palestinian civil society struggling in the midst of challenging conditions. This point is a reflection of how crucial international support, including from Indonesia, is for the Palestinian people. Seeing such a high level of solidarity, both Dr. Ahmad Muhammed Omar al-Madany and Sheikh Dr. Ahmed Abu al-Atta feel proud to have brothers in Indonesia who not only support symbolically but also with concrete actions that are able to provide hope and strength for Palestinians. This reflects how global solidarity actions can create strong emotional and moral bonds among the world community, especially in the face of humanitarian crisis situations such as those experienced by Palestinians.

Table 3 shows the expression of gratitude by Zubair al-Shun, Palestinian Ambassador to Indonesia. He expressed his highest appreciation to the President of the Republic of Indonesia, the Minister of Foreign Affairs, the Minister of Defense, and all the people of Indonesia without exception. Zubair al-Shun also expressed Palestinian pride at the level of solidarity shown by the people of Indonesia, a country that is considered beautiful in their eyes. In his words of thanks, the Palestinian Ambassador also highlighted the commitment held by the Indonesian Government. He was touched by a commitment that includes active support, taking a frontline position for Palestine, and a promise not to let Palestine struggle alone to gain its independence. Zubair al-Shun emphasized that in the future, Palestine will become an independent and prosperous country like Indonesia, with its status as the country with the largest Muslim population. This statement reflects the hope and trust in Indonesia's strategic role in the Palestinian struggle for independence and sustainability in the future.

Table 4 is a video content uploaded by *Al-Ummahat Peduli* that shows the distribution of clean water in Palestine. This video also illustrates the condition of Palestine, which is now devastated by the attacks launched by Israel. The impact is felt not only in the shortage of foodstuffs, damage to public facilities, and loss of life but also in the lack of clean water supply. In this situation, *Al-Ummahat Peduli*, as a distributor of donations, managed to distribute the first batch of aid in the form of 100,000 liters of clean water in Gaza, especially Jabalia. The clean water aid that arrived for Palestinian civilians became a significant moment. It can be seen that they happily and gratefully rushed to the aid trucks carrying clean water by carrying a large amount of water containers for each person. The enthusiasm shown by the Palestinians reflects an intense expression of gratitude for the donation. This incident illustrates how valuable the contribution of the aid given in alleviating the burden of their lives in the midst of difficult conditions faced by Palestinian civilians.

Slightly different from the previous tables, table 5 shows children smiling cheerfully and thanking Indonesia for the assistance provided by Indonesia in the form of the establishment of a hospital in Gaza named "Rumah Sakit Indonesia." This project received financial support from various levels of society as a form of humanitarian contribution. The name "Rumah Sakit Indonesia" was given as a sign of appreciation for the outstanding contribution of the people of Indonesia. In the design process, the hospital involved volunteers from Indonesia, including members of the *Merah-Putih* volunteers. The establishment of the Indonesian Hospital in Gaza is responsive to the health emergency caused by the war in the region. With the presence of

this hospital, it is hoped that it can provide fast and efficient medical services amid the challenges faced due to conflict. The words of gratitude uttered by the Gazan children were not in English or Arabic but in the local languages of the provinces in Indonesia. They expressed their appreciation in Sundanese (*Hatur Nuhun*), Minang (*Tarimo Kasi*), Papuan (*Amanai*), Kutai (*Makaseh*), Balinese (*Suksema*), Madurese (*Sakalangkong*), Acehnese (*Teurimong Gaseh Beh*), Batak (*Mauliate*), Jawa (*Maturnuwun*), and Toraja (*Kursumanga*).

Table 6 shows the positive reaction of Palestinians towards Indonesia despite the current conflict with Israel. A video shows how Palestinians deeply respect Indonesia. In one, the content creator offers USD 100 to a Palestinian on the condition that he burns the Indonesian flag. Interestingly, the Palestinian flatly refused the offer, stating that he would rather receive the money without burning the Indonesian flag. This reflects the strong emotional ties between Indonesia and Palestine. The reaction of the Palestinians who refused to burn the Indonesian flag shows that the emotional bond is not only superficial but has been embedded in the hearts and minds of the Palestinian people. The Palestinians' willingness to accept financial aid without damaging Indonesian symbols indicates a deep and respectful relationship with Indonesia. This emotional bond is not new, but the result is the support and solidarity that Indonesia has long given to the Palestinian people in various contexts.

PHILANTHROPY STUDIES IN ISLAM

This study shows that Islamic teachings strongly encourage the practice of philanthropy. Invitations and orders to do philanthropy are present in the Qur'an and Hadith. Islamic teachings have a substantial value in fostering solidarity and care among human beings (Fahm, 2020). This solidarity is not limited to fellow Muslims but includes all communities in difficult situations. The emphasis on the inclusiveness of Islamic solidarity means that the values of humanity and peace advocated by Islam are universal and apply to all humankind. This representation reflects that Islam views solidarity as a principle that involves all of humanity and not just the confines of a particular religious community. Therefore, providing aid and support to victims in Palestine, including non-Muslims, is a concrete implementation of the universal values and peace advocated by Islamic teachings. These proofs also describe how Allah judges the behavior of Muslims, especially with regard to helping and responding to their brothers and sisters who are in difficult situations (Shihab, 2016).

The Islamic dogma in fostering awareness of philanthropy comes from the Qur'an and Hadith, giving Muslims legitimacy to the authenticity of Islamic

teachings. Allah judges the attitudes and actions of His people with wisdom and justice. In this context, reluctance to provide assistance according to one's ability to brothers and sisters who are experiencing difficulties is not in line with the values of solidarity and justice emphasized in Islamic teachings. Allah loves positive actions and condemns immoral or inhumane behavior. Therefore, Muslims' unresponsiveness in providing assistance to others can be considered a violation of Islamic moral and ethical values. When Muslims show reluctance or unresponsiveness in offering assistance to those in need, it is classified as behavior that disobeys His command to do good and help each other (Maulana & Syam, 2019). Furthermore, Muslims' unresponsiveness to this call may result in Allah's dissatisfaction (Shihab, 2016). Islamic dogma encourages Muslims to be philanthropic as an integral part of religious teachings, and unresponsiveness to that call is considered a violation of Islamic moral and ethical values.

PHILANTHROPY AS ISLAMIC SOCIAL MOVEMENT IN THE DIGITAL AGE

Islamic social movements in the context of empowering victims of war in Palestine occur in various forms. Technological advances offer new ways to connect the global community in helping Palestine. Through social media, crowdfunding campaigns, and other digital platforms, digital philanthropy creates an international bridge that enables more involvement in efforts to defend Palestine, not only from a financial point of view but also through information dissemination, digital solidarity, and collaborative actions that can have a direct positive impact (Binsaheed et al., 2023). The ongoing philanthropic movement is inseparable from the digital society's collective awareness of the importance of defending human rights (Stammers, 2016). The use of technology and social media by utilizing social media platforms makes it easier for actors to seek global support. The international community can participate without geographical restriction (Miller et al., 2021).

Digital philanthropy allows a rapid response to the crisis that occurred in Palestine so that it can quickly raise funds to help victims. Netizens widely carry out content related to fundraising through social media platforms. In line with that, the emergence of innovation to make donations through the use of a filter from the TikTok platform, which every use can be converted into money used to help Palestine, the development of digital technology transforms the form of social movements (Pavan & Felicetti, 2019). The Islamic social movement for the empowerment of war victims in Palestine has transformed through digital philanthropy, where technological advances

provide broader access support not only financially but also through digital solidarity, information dissemination, and collaborative innovation, creating a rapid and global response to the crisis and demonstrating the collective awareness of the digital community of the importance of defending human rights.

PHILANTHROPY AS SOLIDARITY BASED ON MORALITY

The impact of this solidarity action is not only limited to the results of fundraising that help improve physical conditions in Palestine. The global community and humanitarian agencies play a role in humanitarian activities in Palestine (Al-Modallal et al., 2023). Through moral support and social media awareness, Indonesian netizens contribute to the psychological well-being of Palestinians. They receive material assistance, emotional support, and concern from the international community, including Indonesian netizens. In line with this, it can be seen that the solidarity actions of netizens have a broader and more complex dimension. It is not just an effort to raise funds but also a social movement that is able to embrace and give hope to Palestinians, proving that solidarity through cyberspace has excellent potential to create positive changes on a larger scale (Haugbolle & Olsen, 2023). Thus, it can be concluded that Indonesian citizens' solidarity actions towards Palestine not only provide material assistance but also have a positive impact on the psychological well-being of Palestinians, showing that solidarity through social media has a transformative power that can create broader changes and provide hope for a better future (Cervi & Marín-Lladó, 2022).

Islamic social movements on digital platforms that are happening are inseparable from responses to the moral basis between people structured by dogmatic forces (Airlangga PH et al., 2024). Islamic philanthropy towards Palestine is inseparable from moral obligations based on the Qur'an and Hadith, and philanthropic actions are oriented towards the fulfillment of Islamic religious teachings (Makhrus, 2018). This action is also inseparable from the aspect of benefit, namely for the achievement of community welfare both from the economic, health, and education dimensions (Anwar & Muniruddin, 2023; Hidayah et al., 2022). Moral considerations are a precondition for the implementation of the Islamic philanthropy movement on social media, and the high connection between moral emotions and public interest encourages philanthropy (Haidt, 2003). In this case, the human rights perspective plays a vital role in Islamic social movements; apart from being a teaching that promotes the concept of human relations, there is a value in upholding the right to life and the right to fulfill basic needs (Stewart, 2014).

So, it can be understood that the moral basis encourages the Islamic social movement to defend Palestine.

CONCLUSION

This study confirms that Islamic teachings consistently encourage the practice of philanthropy, with the Qur'an and Hadith providing a strong moral basis for acts of solidarity and care for others, particularly in the context of helping Palestine. Philanthropy in Islam is not limited to fellow Muslims but encompasses all humanity in distress situations, reflecting the inclusiveness of Islamic solidarity, which is universal and involves all communities. The implementation of Islamic teachings in social movements and philanthropy is seen through digital philanthropy, which utilizes technological advances to connect global communities, create global bridges, and have a direct positive impact. Islamic social movements in the context of empowering war victims in Palestine illustrate transformation through digital philanthropy, which not only supports financially but also involves digital solidarity, information dissemination, and collaborative innovation. The impact of Indonesian netizens' solidarity actions towards Palestine is not only seen in fundraising results but also includes aspects of the psychological well-being of Palestinians, showing that solidarity through social media has the potential to create broader positive change and provide hope for a better future.

This study suggests further, more in-depth research. The methodological limitations in this study have not been able to reveal more deeply whether there is a causal relationship between Islamic religious teachings and the Islamic philanthropic movement in supporting the Palestinian people who are victims of war. The findings of this study recommend collaboration between the community and state institutions to ensure security and provide legitimacy in the distribution of humanitarian aid.

BIBLIOGRAPHY

- Abdillah, M. T., & Innayah, D. S. (2022). Antitesis Stereotip Terorisme pada Islam: Analisis QS. Al-Isra': 33 dan HR. Al-Bukhari: 983. *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*. <https://doi.org/10.22373/substantia.v24i2.14439>
- Abdullah Alamshani, B., & Abdulrazaq Aljoufi, M. (2022). The Phenomenon of Misinformation in ISIS's Religious Discourse and the Degree of Intellectual Awareness Against Extremism Among the Saudi Youth. *Arab Journal for Security Studies*. <https://doi.org/10.26735/gubi4067>

- Afifah, F. N., & Hakiemah, A. (2022). Kesetaraan Gender Dalam Pandangan Asghar Ali Engineer: Interpretasi Antara Teks Keagamaan Dan Konteks Sosial. *Mafatih*. <https://doi.org/10.24260/mafatih.v2i2.964>
- Airlangga PH, A. R., Saputri, W. A., & Nurhakim, P. R. (2024). Socio-religious behavior on consumption pattern during Israel and Palestine conflict in Muslim society. *IAS Journal of Localities*. <https://doi.org/10.62033/iasjol.v1i2.22>
- Ali, A. H. (2015, November 9). Islam Is a Religion of Violence. *Foreign Policy*.
- Al-Modallal, I., Bahar, A., & Lee, J. (2023). The role and involvement of NGOs in activities related to humanitarian issues in Palestine. *International Journal of Multidisciplinary Approach Research and Science*. <https://doi.org/10.59653/ijmars.v1i01.26>
- Amrullah, A. (2023, September 11). Muslim Masih Hadapi Diskriminasi Meski Serangan 9/11 Sudah 22 Tahun Berlalu. *Republika*.
- Anwar, A., & Muniruddin, M. (2023). Islamic Community Empowerment Through Social Media In Tanjungbalai City. *Jurnal Pamator: Jurnal Ilmiah Universitas Trunojoyo*. <https://doi.org/10.21107/pamator.v16i1.19512>
- Arif, M. K. (2021). Islam Rahmatan Lil Alamin From Social And Cultural Perspective. *Al-Risalah*. <https://doi.org/10.34005/alrisalah.v12i2.1376>
- Atanasiu, M. (2021). Multilateral Conflicts Of Palestine - History, Present And Trends. *Strategic Impact*. <https://doi.org/10.53477/1841-5784-21-04>
- Atshan, S., & Galor, K. (2020). Curating conflict: Four exhibitions on Jerusalem. *Conflict and Society*. <https://doi.org/10.3167/ARCS.2020.060101>
- Austin, T. S. (2018). A Prelude to Civil War: The Religious Nonprofit Sector As A Civil Means Of Debate Over Slavery, Christian Higher Education, and Religious Philanthropy In The Stone-Campbell Movement. *Religions*. <https://doi.org/10.3390/rel9080235>
- Azhar, T., Majid, M. S. Abd., Sartiyah, S., & Dawood, T. C. (2022). Impact of Disaster on Economic Performance of ASEAN-9: Does Philanthropy Help? *Jurnal Ekonomi & Studi Pembangunan*. <https://doi.org/10.18196/jesp.v23i1.12593>
- Bahjatulloh, Q. M. (2016). Pengembangan Pemberdayaan Ekonomi Masyarakat Melalui Kegiatan Filantropi (Studi Kasus Lembaga Tazakka DIII Perbankan Syariah IAIN Salatiga). *INFERENSI*. <https://doi.org/10.18326/infl3.v10i2.473-494>

- Bauer, K., & Levitt, M. (2020). *Funding in Place: Local Financing Trends Behind Today's Global Terrorist Threat*. International Centre for Counter-Terrorism (ICCT).
- Begum, S., Ullah, H. M. I., & Begum, H. (2021). Worship in Islam and Contemplation in God's Creation (An Analytical Study). *sjesr*, 4(2), 295-298.
- BBC. (2017, July 27). Survei: Hampir separuh warga Muslim AS alami diskriminasi. *BBC*.
- Binsaeed, R. H., Yousaf, Z., Grigorescu, A., Chitescu, R. I., Samoila, A., & Nassani, A. A. (2023). The Power of Electronic Media: Nexus of Digital Crowdfunding Platforms, Innovation Strategy, Technology Orientation and Crowdfunding Performance. *Electronics (Switzerland)*. <https://doi.org/10.3390/electronics12112414>
- Brodard, B. (2023). Social Welfare Services and Dawah in "Autochthonous" Islamic Centers in Colombia. *Journal of Muslim Philanthropy and Civil Society*, 7(2), 29-50.
- Cervi, L., & Marín-Lladó, C. (2022). Freepalestine on TikTok: from performative activism to (meaningful) playful activism. *Journal of International and Intercultural Communication*. <https://doi.org/10.1080/17513057.2022.2131883>
- Echevarria, A. (2023). Islam in the Treatises. In *The Fortress of Faith*. https://doi.org/10.1163/9789004624269_010
- Eliandy, R. R., Amini, A., Heriadi, M., Tumanggor, E. R., & Hasibuan, E. A. (2023). Konflik Palestina Dengan Israel:(Nasib Pendidikan Anak-Anak Palestina). *Journal Pendidikan Ilmu Pengetahuan Sosial*, 15(1), 106-112.
- Fahm, A. G. O. (2020). Remaking society from within: An investigation into contemporary Islamic activism in Nigeria. *Heliyon*. <https://doi.org/10.1016/j.heliyon.2020.e04540>
- Ferguson, E., Dorner, L., France, C. R., France, J. L., Masser, B., Lam, M., Marta, E., Alfieri, S., Merz, E., Adams, B., Huis in 't Veld, E., & Scerri, J. (2018). Blood donor behaviour, motivations and the need for a systematic cross-cultural perspective: the example of moral outrage and health- and non-health-based philanthropy across seven countries. *ISBT Science Series*. <https://doi.org/10.1111/voxs.12471>
- Haidt, J. (2003). The Emotional Dog Does Learn New Tricks: A Reply to Pizarro and Bloom (2003). In *Psychological Review*. <https://doi.org/10.1037/0033-295X.110.1.197>

- Hasanah, N., Triyuwono, I., & Djamhuri, A. (2021). Rebuilding the concept of kaamilah sharia value added with the Qur'anic morals. *International Journal of Research in Business and Social Science* (2147- 4478).
- Haugbolle, S., & Olsen, P. V. (2023). Emergence of Palestine as a Global Cause. *Middle East Critique*.
- Hidayah, S. N. M., Saliyo, S., & Qodarsasi, U. (2022). Islamic Community Development Based On Natural Resource (Nr) Asset Empowerment In Ponggok Village, Polanharjo, Klaten. *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*.
- Horowitz-Rozen, S., & Gilboa, E. (2018). Framing Philanthropy in Time of War. *International Journal of Communication*.
- Jia, M., & Zhang, Z. (2014). Donating money to get money: The role of corporate philanthropy in stakeholder reactions to IPOs. *Journal of Management Studies*.
- Jofre, M., Aziani, A., & Villa, E. (2024). Terrorist Financing: Traditional vs. Emerging Financial Technologies. *Terrorism and Political Violence*, 1–14.
- Kadri. (2022). Religion and Tourism: Promoting Inclusive Islam in Lombok Island, Indonesia. *Studia Islamika*.
- Kreitem, H. M. (2020). Weaponization of Access, Communication Inequalities as a Form of Control: Case of Israel/Palestine. In *Global Transformations in Media and Communication Research*.
- Liu, A. (2020). Philanthropy and humanity in the face of a pandemic—A letter to the editor on “World Health Organization declares global emergency: A review of the 2019 novel coronavirus (COVID-19)” (Int J surg 2020; 76:71–6). In *International Journal of Surgery*.
- Louwerse, C. (2020). (Un)Limited Force: Regional Realignment, Israeli Operations, and the Security of Gaza. In *The Regional Order in the Gulf Region and the Middle East: Regional Rivalries and Security Alliances*.
- Makhrus, M. (2018). *Social Media Based Islamic Philanthropy to Develop Philanthropy Awareness In Indonesia*.
- Masitah, F. N., & Rosana, D. (2019). Development And Validation Learning Materials Of Waves Contains Holy Al-Quran Values. *Unnes Science Education Journal*.
- Maulana, G., & Syam, H. M. (2019). Pemanfaatan Media Sosial Instagram Sebagai Sarana Penggalangan Dana (Fundraising) Oleh Lembaga Aksi Cepat Tanggap Aceh. *Jurnal Ilmiah Mahasiswa FISIP Unsyiah*.

- Miller, T., Aladro-Vico, E., & Requeijo-Rey, P. (2021). The hero and the shadow: Myths in digital social movements. *Comunicar*.
- Muzayyin, M., Kartika, N. R. N., & Habib, H. (2021). In Search of Moderation of Islam Against Extremism: A Promoting "Islam Pribumi" By Gus Dur. *FIKRAH*.
- Narasi. (2023, February 1). Al-Qur'an Dibakar dan Dirobek di Negara Eropa, Mengapa Simbol Islam Kerap Jadi Kambing Hitam? *Narasi*.
- Nurhadi, N. (2020). Character Education Values in The Alquran (Study Of Animal Verses: Bees, Crows, And Lions). *AL-ISHLAH: Jurnal Pendidikan*.
- Osborne, L. (2020). Muslim Environmentalisms: Religious and Social Foundations by Anna M. Gade. *American Journal of Islam and Society*.
- Pavan, E., & Felicetti, A. (2019). Digital Media and Knowledge Production Within Social Movements: Insights from the Transition Movement in Italy. *Social Media and Society*.
- Powell, D. (2019). The 'will to give': corporations, philanthropy and schools. *Journal of Education Policy*.
- Rady, M. Y., & Verheijde, J. L. (2015a). The Determination of Quality of Life and Medical Futility in Disorders of Consciousness: Reinterpreting the Moral Code of Islam. In *American Journal of Bioethics*.
- Rady, M. Y., & Verheijde, J. L. (2015b). The Determination of Quality of Life and Medical Futility in Disorders of Consciousness: Reinterpreting the Moral Code of Islam. In *American Journal of Bioethics*.
- Roli, A. T., & Anis, A. (2021). Pemberdayaan Ekonomi Umat Melalui Lembaga Filantropi Islam Di Purwokerto. *Jurnal El-Hamra : Kependidikan Dan Kemasyarakatan*.
- Sabar, G., Babis, D., & Sabar Ben-Yehoshua, N. (2022). From Fragility to Empowerment through Philanthropy: The Filipino Labor Migrant Community in Israel During COVID-19. *Journal of Immigrant and Refugee Studies*.
- Sadiq, Z., & Ahmad, A. S. Q. F. (2020). Practices of Domestic Violence in Pakistan: An Islamic Perspective. *Rahat-ul-Quloob*, 37-46.
- Safei, A. A. (2021). Promoting moderate islam in a global community through the 'english for ulama' programme. *HTS Teologiese Studies / Theological Studies*.
- Shihab, M.Q. (2016). Tafsir Al-Misbah : Pesan, Kesan dan Keserasian Al-Qur'an (Vol. 12). Lentera Hati. *Jurnal Penelitian Pendidikan Guru Sekolah Dasar*.

- Siradj, S. A. (2014). Tauhid dalam Perspektif Tasawuf. *ISLAMICA: Jurnal Studi Keislaman*.
- Stammers, N. (2016). Human Rights and Social Movements: Theoretical Perspectives. *Revue Interdisciplinaire d'études Juridiques*.
- Stewart, F. (2014). Human Rights , Basic Needs Strategies , to Development and The Right. *Human Rights Quarterly*.
- Takashina, N., Cheung, H., & Miyazawa, M. (2023). Spread the word: Sharing information on social media can stabilize conservation funding and improve ecological outcomes. *Conservation Science and Practice*.
- Tamanai, M. A. (2023). War and compassion: the plight of war orphans in East Asia, 1867-1945 and beyond. *International Journal of Asian Studies*.
- Tang, J., Tang, Z., & Khan, S. A. (2022). Do the rich give more? The effects of family wealth and entrepreneurial effort on firm philanthropy and growth. *Asia Pacific Journal of Management*.
- Tupper, E., Atkinson, S., & Pollard, T. M. (2020). Doing more with movement: constituting healthy publics in movement volunteering programmes. *Palgrave Communications*.
- Turan, Y., Dadfar, M., Kar, S., Lester, D., & Bashai, J. A. (2020). A Day of Judgment: a Study on Turkish Muslims Students. *Pastoral Psychology*.
- Umayah. (2023). Epistemology of Hadith Understanding: A Theoretical Study. *Jurnal Multidisiplin Madani*.
- Wiepking, P., Einolf, C. J., & Yang, Y. (2023). The Gendered Pathways into Giving and Volunteering: Similar or Different Across Countries? *Non-profit and Voluntary Sector Quarterly*.
- Wildani, A. K., & Nahriyah, S. (2022). Metode Memahami Sumber Ajaran Islam. *Al-Mau'izhoh*.
- Wuraafi, E. M. (2020). Communicating Desperation: Palestinians' Suicide Bombing in Hallaj's Novel Refugee without Refuge. *Journal of History Culture and Art Research*.