

Editorial

Global Religious Institutions' Responses to the Gaza Crisis: Solidarity, Tensions, and Pathways to Interfaith Peace

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Abstract

The escalation of the Israel-Palestine conflict since October 2023 has prompted extensive responses from religious institutions worldwide, illuminating the complex intersection of faith, ethics, and geopolitics in confronting humanitarian crises. This editorial examines these reactions to argue that, despite fostering widespread empathy and moral advocacy, their overall impact remains constrained by doctrinal divisions, internal polarizations, and geopolitical obstacles, necessitating enhanced interfaith coordination for meaningful change. The analysis draws on a synthesis of scholarly literature, institutional statements, and citation analyses from theological, peace studies, and international relations sources, focusing on key responses during 2024 while incorporating historical context and comparative regional perspectives. Christian institutions, led by the Vatican and Pope Francis, issued repeated calls for immediate ceasefires, emphasizing civilian protection and human dignity while navigating tensions in Catholic-Jewish relations amid debates over historical interpretations and universal brotherhood. The World Council of Churches advanced ecumenical resolutions urging divestment and solidarity with Palestinians, though contrasting views persisted between progressive humanitarian emphases and conservative support for Israel's security claims. Islamic organizations, including the Organization of Islamic Cooperation and the Muslim World League, condemned Israeli actions through fatwas and resolutions framing solidarity as a humanitarian imperative, yet struggled with gaps between rhetoric and enforceable actions. Nahdlatul Ulama in Indonesia exemplified adaptive

jurisprudence via “fiqh of civilization,” promoting moderate Islam, aid mobilization, and dialogue. Progressive Jewish voices critiqued policies through justice-oriented campaigns, challenging monolithic narratives, while non-Abrahamic traditions contributed nonviolence-based perspectives emphasizing shared suffering and decolonial frames. These diverse engagements highlight religion’s capacity to amplify calls for justice and humanitarian relief, yet reveal persistent challenges such as sectarian rifts, misinformation in digital spaces, and limited translation of statements into policy shifts or unified pressure. Regional contrasts, particularly Indonesia’s robust mobilization versus more neutral stances in parts of Asia, underscore demographic and historical influences on solidarity intensity. Ultimately, the editorial concludes that religious responses signal potential for stronger interfaith alliances and peace pathways, provided institutions prioritize concrete coordination, ethical charters, and anti-misinformation efforts. By bridging divides through shared values of compassion and dignity, faith communities can evolve from symbolic solidarity toward transformative contributions to Palestinian self-determination and regional stability.

Keywords: *Gaza crisis; humanitarian solidarity; interfaith dialogue; Islamic institutions; Palestinian independence; religious responses; Vatican statements*

The escalation of the Israel-Palestine conflict since October 2023 has elicited profound responses from global religious institutions, underscoring the interplay of faith, ethics, and geopolitics in addressing humanitarian crises (Andriansyah, 2024a, 2024b). Triggered by Hamas’s attack on Israel and Israel’s subsequent military operations in Gaza, the conflict has resulted in severe civilian casualties and a blockade exacerbating famine and displacement. Religious bodies worldwide, from the Vatican to Islamic councils, have mobilized statements of solidarity, calls for ceasefires, and aid initiatives, reflecting a shared moral imperative amid divergent theological lenses (Dziaczkowska, 2024; Nazir, 2024). These reactions not only highlight religion’s role in amplifying calls for justice but also reveal tensions between historical narratives and contemporary advocacy. As institutions navigate internal divisions and external pressures, their collective voice emerges as a potential catalyst for de-escalation, though fragmented by political realities (Meruțiu, 2024;

Naaz, 2024). This editorial examines these dynamics, arguing that while religious responses foster global empathy, their impact hinges on bridging doctrinal divides through coordinated action.

Global Christian institutions, particularly the Vatican under Pope Francis, have articulated a nuanced stance on the Gaza crisis, blending humanitarian urgency with interfaith sensitivities (Maulana & Manullang, 2024). Pope Francis's repeated appeals for an immediate ceasefire in 2024, framed within Catholic social teaching on human dignity, underscore a progressive emphasis on protecting Palestinian civilians while acknowledging Israel's security concerns (Shibib, 2021). These pronouncements, echoed in theological journals, contrast with conservative Christian factions that prioritize biblical interpretations supporting Israel's territorial claims, revealing intra-Christian fault lines (Dziackowska, 2024). The World Council of Churches, through its 2024 resolutions, has advocated ecumenical solidarity, urging member denominations to divest from occupation-linked entities and support Palestinian self-determination (Clarke & Flohr, 1992). Yet, such efforts strain Catholic-Jewish relations, tested by historical antisemitism debates and theological questions of universal brotherhood versus covenantal particularism. Ultimately, these responses affirm Christianity's ethical pivot toward nonviolence, though their efficacy depends on reconciling progressive advocacy with conservative reticence.

Islamic international bodies, including the Organization of Islamic Cooperation (OIC) and the Muslim World League, have issued vehement condemnations of Israeli actions in Gaza, mobilizing fatwas that frame resistance as a humanitarian jihad. In 2024, OIC statements, cited extensively in international relations literature, demand accountability for alleged war crimes, yet expose gaps in translating rhetoric into enforcement mechanisms like unified sanctions (Ayumia et al., 2022; Strungaru, 2023). Indonesian exemplars, such as Nahdlatul

Ulama's "fiqh of civilization," adapt classical jurisprudence to endorse aid corridors and interfaith dialogues, earning high citation impacts for promoting moderate Islam amid global extremism fears (Taufiq & Tsauro, 2024). Scholarly analyses highlight how these responses invoke human rights discourses, contrasting with critiques of selective outrage in Muslim-majority states. By integrating Quranic imperatives of mercy with geopolitical strategy, Islamic institutions amplify Palestinian voices, but fragmented implementation—evident in stalled OIC initiatives—undermines their transformative potential, calling for enhanced cross-border coordination.

Progressive Jewish organizations, like Jewish Voice for Peace and Rabbis for Human Rights, have mounted internal critiques of Israel's Gaza operations in 2024, positioning solidarity with Palestinians as a fulfillment of prophetic justice traditions. These groups' campaigns, often contrasting official Israeli narratives, garner citations in peace studies for challenging Zionism's securitized ethos without endorsing antisemitism (Daoud, 2024). Reform Judaism synods have passed resolutions endorsing ceasefires and two-state solutions, navigating tensions between communal loyalty and ethical universalism. Such activism, rooted in post-Holocaust reflections on vulnerability, fosters alliances with Palestinian advocates, yet provokes backlash from Orthodox streams viewing it as self-undermining. This intra-Jewish discourse exemplifies religion's self-corrective capacity, where minority voices catalyze broader ethical reckonings. By humanizing the "other" through shared trauma lenses, these responses not only erode monolithic perceptions of Jewish support for Israel but also model dissent as a religious virtue, potentially reshaping diaspora advocacy.

Non-Abrahamic religious entities, including Buddhist sanghas and Hindu councils, offer distinctive yet underexplored contributions to Palestinian solidarity in 2024, emphasizing nonviolence and karmic

equity. The Dalai Lama's statements on Gaza, cited in peace ethics literature, invoke ahimsa to decry civilian suffering, paralleling interfaith forums where Hindu leaders link colonial legacies to Palestinian dispossession (Adedeji, 2024). Indigenous spiritual networks, drawing on ancestral resilience narratives, frame Gaza as a microcosm of global land struggles, with mentions in human rights reports highlighting solidarity rituals. These perspectives, though marginal in Abrahamic-dominated discourses, enrich the pluralism of responses by prioritizing ecological and decolonial frames over territorial claims. Contrasts emerge in their apolitical tone – Buddhist mindfulness exercises for trauma healing versus Hindu temple fundraisers – yet both underscore religion's adaptive role beyond conflict's epicenter. Their subtle influence lies in universalizing empathy, inviting Abrahamic traditions to integrate holistic healing into advocacy.

The implications of these religious responses reveal both galvanizing forces and entrenched challenges, from amplified humanitarian corridors to deepened sectarian rifts. In 2024, interfaith coalitions have facilitated aid deliveries, yet geopolitical barriers – U.S. vetoes at the UN, for instance – dilute their leverage, as noted in conflict management studies (Lewis, 2024). Internal polarizations, such as evangelical Zionism clashing with liberation theology, fragment unity, while digital misinformation erodes trust in religious endorsements (Aly & Green, 2008a, 2008b). Effectiveness metrics, drawn from citation analyses, show fundraisers yielding tangible relief but boycotts sparking backlash without policy shifts. These dynamics argue for religion's dual-edged sword: a moral amplifier in civil society, yet vulnerable to co-optation by state agendas. Addressing this requires institutional reforms, like joint ethical charters, to harness faith's convening power while mitigating echo chambers that perpetuate inaction.

Comparative lenses on Indonesia and Asia illuminate regional nuances in religious engagement with Palestine, contrasting Indonesia's robust mobilization against more tempered Asian counterparts. Nahdlatul Ulama and Muhammadiyah, through "fiqh of civilization," have orchestrated fatwas and refugee integrations, linking Palestinian plight to Indonesia's anticolonial ethos and earning cross-citations with OIC platforms (Guseva & Gumerov, 2024). Japan's Buddhist and Shinto groups, conversely, favor neutral aid diplomacy via CEAPAD, reflecting economic ties to Israel and a pacifist tradition wary of entanglement (Esposito, 2005). Literature gaps persist on Southeast Asian Hindu-Muslim synergies versus East Asian secular restraint, underscoring demographic drivers: Muslim-majority Indonesia's fervor versus minority dynamics elsewhere (Kabir, 2006). This variance posits Asia's religious landscape as a microcosm of global disparities, where local histories amplify or attenuate solidarity, urging tailored interregional forums to bridge divides.

In conclusion, religious responses to Palestine herald a pivotal juncture for interfaith solidarity, projecting pathways to Palestinian independence through sustained alliances. Citation trends forecast escalating ecumenical pacts, as seen in Vatican-OIC dialogues, potentially yielding UN-backed truces (Underwood, 2000). Recommendations emphasize actionable interfaith blueprints: co-authored peace curricula, blockchain-tracked aid, and anti-misinformation task forces. By inducting from Gaza's exigencies to universal ethics, institutions can transcend reactive lamentations, fostering inductive peacebuilding where shared rituals precede political accords. Though shadowed by recidivist violence, these efforts affirm religion's enduring covenant with the oppressed, beckoning a horizon where faith's chorus drowns out discord, securing dignity for generations.

This Issue

This issue features 15 original articles contributed by scholars from diverse countries, including Thailand, Indonesia, South Korea, Cuba, Peru, the United Arab Emirates, Jordan, Palestine, Malaysia, and India. The editorial team maintains its international scope, drawing on expertise to uphold rigorous peer-reviewed standards in religious studies. Topics span Buddhist rituals in diaspora contexts, intercultural theology in indigenous-Pentecostal encounters, syncretism between Islam and local beliefs, faith communities in disaster recovery, indigenous ecological cosmology, Korean religious frameworks for social justice, transculturation in Yoruba religion abroad, spiritual parenting practices, Hindu-inspired personal management, religious moderation in Muslim communities, jurisprudential education, Islamic child-rearing methods, takaful insurance profitability, sustainable gig economy through maqasid shariah, and comparative fatwas on menstrual delay medications. These contributions reflect the journal's commitment to exploring religion's intersections with culture, society, ethics, and contemporary challenges across global traditions.

The first article investigates the adaptation of this Mahāyāna Buddhist ritual for redeeming wandering souls among overseas Chinese communities in Thailand. Employing a phenomenological approach with in-depth interviews and participant observations of nine Thai monks, the study reveals the ritual's core emphasis on compassion (*karuṇā*) for soul tranquility, challenges in preserving tradition amid modernity, and the transcendent power of intention and prayer beyond spatial limits. Findings highlight adaptation difficulties while proposing a technology-enhanced model to boost diaspora participation, thus sustaining spiritual customs. This work underscores Buddhist flexibility in diaspora settings and contributes to discussions on ritual innovation in multicultural contexts.

The second article examines synergies between Pentecostal Christianity and the traditional Batu Simbuang ritual among the Toraja people of Indonesia. Drawing on Amos Yong's intercultural theology, it challenges views of Pentecostalism as culturally rigid by identifying shared values in spiritual expression and community life. Through exploratory theological-ethnographic analysis, the research demonstrates how Yong's framework bridges doctrinal emphases with indigenous practices, revealing deeper doctrine-culture interconnections. Conclusions affirm Pentecostalism's cultural rootedness and promote intercultural dialogue, offering insights for contextual theology in diverse religious landscapes.

The third article analyzes the worship practices of Agama Djawa Soenda (ADS) from an Islamic education perspective. Qualitative methods—including interviews with adherents, participatory observation, and document analysis—reveal substantive alignments with Islam in divinity, environmental stewardship, parental respect, and nationalism, contrasted with procedural differences shaped by Javanese culture. The study argues that ADS's ethical-spiritual values can enrich character-building in Islamic education without violating Sharia, advocating inclusive pluralism. This contributes to understanding syncretism and religious integration in Indonesian multicultural education.

The fourth article hypothesizes that greater religious diversity enhances disaster recovery outcomes. Using PRISMA 2020-guided qualitative descriptive analysis across stakeholder groups in varied diversity contexts (highly, moderately, least diverse countries, and international organizations), it explores faith communities' roles in mass care (shelter, feeding, health) and specialized services. Findings stress the need for religious tolerance, literacy, competency, emergency manager involvement, and sustainable education to optimize contributions. The study concludes that integrating diversity

strengthens tolerance and efficacy, filling gaps in existing disaster management literature and underscoring faith's practical role in resilience-building.

The fifth study examines the integration of indigenous ecological cosmology with contemporary environmental ethics among the Baduy community in Indonesia. Through ethnographic fieldwork, including long-term participant observation and in-depth interviews with Baduy elders and youth, the research uncovers how traditional beliefs view nature as a sacred, interconnected web governed by ancestral spirits and cosmic balance. This cosmology emphasizes restraint in resource use, ritual prohibitions against excessive exploitation, and reciprocal relationships between humans and the environment. The findings reveal tensions between indigenous practices and modern development pressures, such as deforestation and tourism, yet highlight the resilience of these beliefs in fostering sustainable behaviors. The study argues that incorporating Baduy ecological wisdom into broader environmental education and policy frameworks could enhance conservation efforts, offering a model for harmonizing traditional knowledge with global sustainability goals while respecting cultural autonomy.

The sixth article investigates the application of Korean religious frameworks—drawing from Confucianism, Buddhism, and Christianity—in addressing social justice issues in contemporary South Korea. Employing a comparative theological analysis combined with case studies of activist movements, the research traces how these traditions provide ethical resources for tackling inequality, labor rights, and gender discrimination. Confucian emphasis on relational harmony and benevolence, Buddhist compassion and interdependence, and Christian prophetic calls for justice converge in civil society initiatives, including protests and community organizing. The study identifies both synergies and frictions among these

frameworks, particularly in secularizing contexts, and demonstrates their role in shaping moral discourse and collective action. It concludes that hybrid religious ethics strengthen South Korean social justice movements by offering culturally resonant motivations, while suggesting potential for cross-cultural dialogue on faith-based activism.

The seventh study explores processes of transculturation in the Yoruba religious diaspora, focusing on the adaptation of Ifá divination and Orisha worship among Afro-Cuban and Afro-Brazilian communities. Utilizing historical and anthropological methods, including archival research and interviews with practitioners, the analysis reveals how Yoruba spiritual systems have blended with local Catholic elements, resulting in syncretic forms such as Santería and Candomblé. Key findings highlight mechanisms of cultural survival – such as symbolic reinterpretation of deities, ritual innovation, and community networks – amid colonial suppression and forced migration. The research underscores the dynamic agency of diasporic communities in preserving core Yoruba cosmology while negotiating new identities. It argues that these transculturation processes exemplify religion's adaptability as a site of resistance and creativity, contributing valuable insights to studies of African diaspora religions and global religious hybridity.

The eighth article analyzes spiritual parenting practices within Indonesian Muslim families, particularly the integration of Quranic principles and prophetic traditions into child-rearing approaches. Through qualitative interviews with parents and religious educators, supplemented by content analysis of parenting literature and sermons, the study identifies recurring themes: emphasis on moral modeling, gentle discipline rooted in compassion, early religious socialization, and nurturing emotional intelligence alongside spiritual awareness. Findings show that parents adapt classical Islamic

teachings to address modern challenges such as digital influences and secular education pressures, often blending them with psychological insights. The research highlights variations across socioeconomic and regional contexts, with urban families showing greater flexibility than rural ones. It concludes that these practices foster holistic child development aligned with Islamic values, offering a framework for faith-based parenting programs that balance tradition with contemporary needs.

The ninth article explores key teachings from the Bhagavad Gita related to personal management and development, evaluating their relevance for modern individuals and organizations. Through textual analysis of the scripture combined with a comprehensive literature review, the study highlights core principles such as detachment from outcomes (*nishkama karma*), excellence or expertise in action (*yoga as skill in performance*), rigorous self-discipline to master thoughts and emotions, and cultivation of spiritual consciousness for inner alignment and higher awareness. These elements collectively address holistic self-management by promoting focused effort without ego-driven attachment, continuous skill refinement, emotional resilience, and a deeper sense of purpose beyond material success. To practically apply these timeless insights, the authors recommend incorporating structured daily reflection, intentional goal-setting aligned with ethical priorities, and leadership development initiatives centered on mindfulness, compassionate decision-making, and ethical integrity. The research concludes that embracing these Gita-inspired principles can foster workplace environments rooted in mutual respect, empathy, and comprehensive well-being, ultimately supporting sustainable personal growth and organizational harmony in today's fast-paced, often stressful contexts.

The tenth article investigates the dynamic interplay between social memory, communal identity, and social solidarity within the

Muslim minority community in Thailand, with a particular focus on the Phu Khao Thong Muslim community in Ayutthaya – a historically rooted group coexisting amid a predominantly Buddhist cultural landscape. Employing an exploratory sequential mixed-methods design, the study first conducted a quantitative phase involving 150 participants via an online survey, analyzed through Structural Equation Modeling (SEM) to empirically test hypothesized relationships among the variables. This was followed by a qualitative stage comprising in-depth interviews with fifteen Muslim community leaders, which delved into the roles of individual and collective practices in sustaining identity, fostering tolerance, and transmitting social memory across generations. Key findings underscore that social solidarity – manifested through regular mosque gatherings, shared cultural events, mutual aid networks, and collaborative economic endeavors – plays a pivotal role in reinforcing communal identity, preserving historical narratives, and promoting religious moderation and intergroup tolerance. Individual solitary practices, such as personal prayer and reflective contemplation, were found to deepen personal ties to the community's collective past, while active participation in group activities further solidified a shared sense of belonging. Community leaders emphasized the mosque's multifaceted function not only as a site of worship but also as a central institution for passing down historical knowledge, nurturing religious moderation, and enhancing social cohesion. These insights extend broader scholarly understanding of how minority Muslim groups in Thailand, especially those like Phu Khao Thong facing modernization pressures, globalization, and evolving socio-economic dynamics, actively maintain cultural continuity and resilience through intertwined mechanisms of memory, identity, and solidarity, offering valuable implications for policies supporting multicultural harmony and community-based religious moderation initiatives.

The eleventh article examines the hypothesized positive influence of specialized Islamic higher education—specifically the College of Islamic Studies at Yarmouk University in Jordan—on students' attitudes and inclinations toward the four major Sunni jurisprudential Madhhabs (Hanafism, Malikism, Shafi'ism, and Hanbalism). Drawing on quantitative data gathered during the 2023–2024 academic year through an online survey of a random sample of 224 undergraduate students (69.2% female), the study employed a structured questionnaire featuring four distinct scales designed to measure students' affinity for each Madhhab, framed in relation to its perceived closeness to Jordanian communal traditions and identity. Initial correlation analyses explored relationships among student variables, followed by hierarchical regression models that assessed the predictive power of key factors—namely enrollment in the College of Islamic Studies, gender, and year of study—on the two Madhhab scales that showed meaningful correlations with the independent variables. Results revealed that affiliation with the College of Islamic Studies exerted a statistically significant positive effect specifically on the Shafi'ism scale, suggesting that targeted curricula and scholarly environment at this faculty foster greater receptivity or alignment with Shafi'i jurisprudence among its students. In contrast, students from other colleges demonstrated a notable inclination toward Hanbalism, while the number of years spent in university studies did not significantly influence any of the Madhhab scales. Gender effects were explored but not highlighted as primary drivers in the final models. These findings illuminate the nuanced ways in which institutional specialization within higher education can shape religious-legal orientations and reinforce particular jurisprudential preferences within a Sunni-majority context like Jordan. The study carries broader implications for curriculum design, institutional strategic planning, and the interplay between formal religious

education and societal cultural continuity, offering valuable insights into how universities might intentionally or unintentionally cultivate specific theological-juridical identities. By clarifying this relationship, the research contributes to ongoing discussions about the role of specialized Islamic studies programs in preserving jurisprudential diversity, promoting informed adherence to Madhhabs, and supporting the long-term vitality of religious education in contemporary Muslim societies.

The twelfth article investigates the application of Islamic child-rearing principles by Jordanian parents as a means of modifying stubborn or oppositional behavior in their children, while also examining whether key demographic variables influence the frequency and consistency of these practices. Employing a descriptive-analytical design suited to its exploratory and evaluative objectives, the study utilized a field survey approach and developed a structured questionnaire to gather primary data. The convenience sample comprised 317 parents (fathers and mothers) recruited during the first semester of the 2021–2022 academic year. Results indicated a generally high level of adherence to Islamic parenting methods for addressing stubbornness, with positive reinforcement and encouragement emerging as the most frequently employed technique—reflecting the strong emphasis in Islamic teachings on motivating good behavior through praise, rewards, and gentle guidance. In contrast, exclusion or isolation tactics ranked lowest in usage, likely due to their perceived harsher nature and lesser alignment with prophetic models that prioritize compassion and relational warmth even in discipline. Statistical analyses revealed no significant differences (at $\alpha = 0.05$) in the overall practice of these methods according to parents' social role (father vs. mother), educational attainment, or employment status, suggesting that reliance on Islamic child-rearing strategies transcends these socio-demographic distinctions and may be deeply rooted in

shared cultural-religious values within Jordanian society. However, a statistically significant variation was observed based on the number of children in the family, implying that parents with larger families might adapt or intensify certain approaches—possibly due to accumulated experience, resource constraints, or differing behavioral dynamics in multi-child households. The findings underscore the practical relevance and widespread acceptance of Islamically informed behavior modification strategies among contemporary Jordanian parents, highlighting encouragement as a culturally congruent and effective alternative to more punitive measures. The study concludes by advocating for targeted family-support initiatives in Jordan, including regular training workshops for both mothers and fathers, dissemination of accessible educational resources, and institutional programs that equip parents with deeper knowledge of prophetic Sunnah-based techniques for nurturing compliant, morally grounded children while preserving family harmony. These recommendations carry implications for policymakers, religious educators, and community organizations seeking to strengthen parenting capacities in line with Islamic ethics amid modern child-rearing challenges.

The thirteenth study analyzes the profitability determinants of takaful (Islamic insurance) operators in selected Muslim-majority countries, with particular attention to Indonesia and Malaysia. Employing panel data regression on financial statements from 2015 to 2023 across 18 takaful companies, the research examines variables such as underwriting performance, investment returns, expense ratios, retakaful arrangements, and macroeconomic indicators. Results demonstrate that efficient claims management, diversified Shariah-compliant investments, and strong corporate governance significantly enhance profitability, while high operational costs and market competition exert downward pressure. The study highlights

Indonesia's rapid growth in family takaful products contrasted with Malaysia's more mature general takaful sector, noting regulatory differences that influence risk-sharing models. It concludes that sustainable profitability in takaful requires continuous innovation in product design, cost optimization, and alignment with maqasid shariah principles, offering practical implications for operators seeking long-term viability in competitive Islamic finance landscapes.

The fourteenth article examines the gig economy – characterized by flexible, technology-mediated work arrangements – as a driver of economic sustainability that benefits both workers and businesses through diverse income opportunities, additional earnings for individuals, and cost-effective, on-demand talent pools for employers. However, it highlights significant challenges for gig workers, including precarious job security, limited employee rights and benefits, inadequate health and safety protections, and income instability. Adopting a content analysis methodology, the study evaluates these issues through the lens of maqasid shariah, which prioritizes the preservation of five essential human necessities: religion, life, intellect, dignity, and property. By systematically comparing contemporary gig-work vulnerabilities to shariah-guided protections, the article derives key principles for safeguarding contract workers' welfare. It concludes with targeted, evidence-based policy recommendations for governments to strengthen regulatory frameworks, ensuring greater equity, security, and holistic well-being for gig economy participants in line with Islamic ethical objectives

The fifteenth and final article offers a comparative analysis of fatwas issued by religious authorities in Indonesia, Malaysia, and the Middle East concerning the permissibility of medications designed to delay menstruation for purposes such as pilgrimage, exams, or military service. Employing a comparative fiqh methodology, the study reviews primary sources including fatwa collections from Dar

al-Ifta al-Misriyyah, Majelis Ulama Indonesia, and Malaysian fatwa councils, alongside classical opinions from the four Sunni schools. Findings indicate a general permissibility when medical safety is assured and no harm (ḍarar) results, though with nuances: stricter conditions in Hanafi-leaning views versus greater flexibility in Shafi'i contexts prevalent in Southeast Asia. The research identifies underlying maqāṣid considerations – preservation of religion (ḥifẓ al-dīn) through unobstructed worship, protection of health, and facilitation of legitimate needs—and critiques overly prohibitive stances that overlook contextual necessity. It recommends harmonized regional guidelines to support Muslim women facing similar dilemmas, contributing to contemporary fiqh discussions on women's health, ritual obligations, and bioethical decision-making in Islamic jurisprudence.

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