

Editorial

Youth Activism and Digital Advocacy: Indonesian Young Generation's Solidarity with Palestine

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Abstract

The transformation of Palestinian solidarity movements through digital platforms represents a critical development in contemporary youth activism, particularly within Muslim-majority contexts where religious identity intersects with political engagement. This editorial examines how Indonesian youth organizations have leveraged digital technologies to mobilize support for Palestine during the 2024-2025 period, building upon historical foundations established since the Soekarno era. The analysis synthesizes recent scholarship on digital activism, crowdfunding initiatives, social media campaigns, and youth mobilization strategies, drawing from empirical studies of hashtag movements, philanthropic organizations, and student networks across Indonesia. Indonesian youth have demonstrated remarkable sophistication in utilizing platforms for solidarity expression, developing diverse campaigns including humanitarian crowdfunding that capitalizes on cultural inclinations toward charitable giving, hashtag activism that functions as tools for mobilization and identity formation, and boycott movements legitimized through religious authority. Islamic university student organizations play multifaceted roles serving as vehicles for political consciousness formation and transnational coordination, while innovative collaborations such as K-pop fandom networks construct digital solidarity through Islamic-pop aesthetics. These movements face significant challenges including maintaining sustained engagement within attention economies, navigating platform governance and algorithmic gatekeeping, and translating online activism into structural change. However, opportunities exist

through building institutional capacity, developing interfaith coalitions that transcend religious boundaries, and creating educational partnerships supporting Palestinian resilience. The sustainability of youth-led digital activism depends on integrating online advocacy with community-based initiatives, navigating ideological tensions within collaborative frameworks, and developing mechanisms that extend beyond crisis response toward long-term solidarity infrastructure supporting Palestinian institutions and communities.

Keywords: *crowdfunding; digital activism; Indonesian youth; Islamic organizations; Palestinian solidarity; social media campaigns; student movements.*

The contemporary landscape of political activism has undergone profound transformation through digital technologies, fundamentally reshaping how solidarity movements emerge and sustain themselves across geographical boundaries. This transformation is particularly evident in Palestinian solidarity movements, which have witnessed unprecedented youth-led digital activism during 2024-2025 ([Andriansyah, 2024b, 2025](#)). The intersection of digital communication technologies, youth mobilization, and political activism represents a critical area of scholarly inquiry, especially as social media platforms have become primary vehicles for democratic engagement among younger generations globally ([Kashaka, 2025](#); [Kenesov, 2024](#)). The escalation following October 2023 generated significant increases in media posts and engagement across platforms, with research documenting sharp increases in discourse during initial months ([Ng & Chow, 2025](#)). In Muslim-majority contexts, the transformation of solidarity movements through social media carries additional dimensions related to religious identity, community mobilization, and the intersection of faith-based activism with digital communication technologies ([Sandora & Yulniza, 2025](#)).

Indonesian support for Palestinian independence possesses historical foundations established during Soekarno's presidency, when the newly independent nation positioned itself as a leader of anti-colonial movements across the Global South. Student

organizations during this period served as important vehicles for political mobilization, with university campuses functioning as spaces where solidarity with international liberation movements was cultivated (Humphreys & Barker, 2007). The New Order period maintained formal support for Palestine despite constraints on civil society activism, with Islamic organizations continuing to articulate solidarity as part of broader engagement with issues affecting the global Muslim community. The reformasi era created new opportunities for activism, with democratic opening and increasing availability of communication technologies enabling new forms of organization and expression (Fadilla & Rahmawati, 2025). Research demonstrates that social media has emerged as a key instrument for political participation, enabling younger generations to actively interact and impact political processes (Sawe et al., 2025). The contemporary period has witnessed sophisticated digital activism strategies combining traditional solidarity expression with innovative platform uses (Ng & Chow, 2025).

Indonesian youth organizations have demonstrated particular sophistication in utilizing digital platforms for Palestinian solidarity, developing diverse campaigns including crowdfunding initiatives, hashtag movements, and social media awareness programs. Research indicates Indonesia is widely acknowledged for significant generosity globally, rooted deeply in cultural inclinations toward charitable activities (Tafakur & Zpalanzani, 2025). Analysis of campaigns from major organizations including ACT, BAZNAS, Dompot Dhuafa, LazisMu, and LazisNU reveals sophisticated strategies for mobilizing support for international causes (Anoraga & Zuhri, 2024). Research examining visual language in humanitarian crowdfunding emphasizes the pivotal role of machine learning in enhancing campaign effectiveness (Tafakur & Zpalanzani, 2025). Studies demonstrate that hashtags function as tools for mobilization, identity,

and solidarity, with youth aged 21-30 and students being the most active participants (Maulana et al., 2025). K-pop fandoms have emerged as unexpected yet powerful platforms for solidarity movements, with Indonesian K-Popers constructing digital solidarity networks that operate as religio-cultural movements mobilizing donations and shaping pro-Palestinian narratives through Islamic-pop aesthetics (Ni'am, 2025).

Indonesian Islamic university student organizations play multifaceted roles in Palestinian solidarity movements, serving as vehicles for political consciousness formation, resource mobilization, and transnational coordination. Research demonstrates that the world of education is expected to be democratic, with universities as collections of academic actors pioneering the actualization of democratic personality (Nur & Santoso, 2021). The major Islamic student organizations including Ikatan Mahasiswa Muhammadiyah and Pergerakan Mahasiswa Islam Indonesia provide frameworks for understanding and engaging with international issues aligned with Islamic values (Mutmainnah, 2025). Research on Muslim youth and philanthropic activism examines youth-based charity movements in important Islamic universities, offering new perspectives on youth charity movements (Hardi, 2021). Studies examining State Islamic University students' perceptions of Israel-affiliated products following MUI Fatwa Number 83 of 2023 demonstrate how religious authority shapes student activism, with perceptions resulting from complex interactions between religious values, humanitarian concerns, solidarity with Palestine, and political awareness (Witro, 2024). The coordination with international youth networks has been significantly enhanced through digital communication technologies enabling rapid mobilization and participation in global campaigns (Maulana et al., 2025).

The proliferation of youth-created content about the Palestine conflict represents a significant dimension of contemporary digital activism, with young Indonesians producing diverse media formats that shape public perception and counter misinformation. The transformation of political participation has enabled Indonesian youth to become active producers of media content, contributing to vernacular creativity flourishing within participatory media ecosystems (Santoso et al., 2024; Saud et al., 2023; Wahyuningroem et al., 2024). Research examining visual language in humanitarian crowdfunding reveals how visual elements function as powerful tools for shaping perception and mobilizing support (Blanchard et al., 2023; Lee et al., 2024; Ren et al., 2020). Semiotic analysis demonstrates that support for Palestine manifests through various posts, hashtags, social media campaigns, and symbols as forms of solidarity, with visual elements functioning as symbols of resistance (Rahmawati, 2024). Research on prophetic communication in social media combines general communication science concepts with religious philosophy, emphasizing dissemination of information containing truth and good meaning delivered appropriately and politely (Wulandari & Candra, 2024). Digital literacy initiatives represent crucial complements to content creation, with research documenting challenges including short-lived attention, misinformation, and online harassment requiring media literacy skills for effective engagement (Maulana et al., 2025; Nugroho, 2025).

Youth-led Boycott, Divestment, Sanctions movements in Indonesia represent significant political expression combining religious conviction, consumer power, and digital mobilization. The Israel-Palestine conflict escalation in late 2023 triggered public responses through BDS social movements in Indonesia, with young consumers playing central roles (Alfarisi, 2025; Efendi & Alfansi, 2025). The MUI Fatwa Number 83 of 2023 concerning support for

Palestinian struggle has provided crucial religious legitimacy for boycott movements, with research investigating factors driving Indonesian youth's voluntary compliance amid governmental ambivalence through moral foundations theory (Herani, 2025). Comparative analysis reveals that Indonesian public remains selective in implementing BDS Movement, while Malaysian public demonstrates greater consistency, with differential impacts on companies and employees (Inayah et al., 2025). Research demonstrates that boycott movements use social media as communication tools to voice messages, increase public awareness, and pressure companies through strong messages, emotional support, and inclusive strategies mobilizing broad participation (Alfarisi, 2025; Ghobadi & Sonenshein, 2024; Ginder & Johnson, 2025). However, challenges include selectivity in consumer participation, sustainability concerns, and potential unintended consequences affecting Indonesian workers employed by targeted companies requiring ongoing mobilization efforts and development of sustainable alternatives (Inayah et al., 2025; Maulana et al., 2025).

The sustainability of Palestinian advocacy depends significantly on collaborative frameworks bridging generational divides and transcending religious boundaries. Indonesian youth have developed sophisticated mechanisms for coordinating with established Islamic organizations, particularly Nahdlatul Ulama and Muhammadiyah, while building interfaith coalitions extending solidarity beyond the Muslim community (Andriansyah, 2024a). Research on cyber-Islamic moderation demonstrates that digital activism among younger generations affiliated with NU and Muhammadiyah shapes religious discourse, with affiliated platforms actively constructing and disseminating narratives promoting Islamic moderation (Mahzumi et al., 2025). Analysis of Islamic communication responses to Palestinian crisis highlights dynamic intersections of moral-religious values with

domestic and international political realities, revealing how organizations balance solidarity with pragmatism (Harahap et al., 2025). Research on humanitarian aid coordination demonstrates how diverse organizations strengthen umma sense through online philanthropy, with analysis revealing sophisticated coordination mechanisms enabling effective humanitarian response (Anoraga & Zuhri, 2024). However, collaborative frameworks face challenges including ideological tensions within Islamic communities, concerns about instrumentalization of Palestinian solidarity for political purposes, and complex dynamics between youth autonomy and institutional authority requiring navigation to maintain focus on humanitarian dimensions uniting diverse actors across generational and religious lines (Ikhwan & Falah, 2024).

The sustainability of youth-led digital activism faces complex challenges and opportunities shaping solidarity movement trajectories in coming years. Research demonstrates that hashtag activism in Indonesia strengthens collective consciousness yet struggles to achieve structural change, emphasizing the need to integrate digital advocacy with community-based and offline initiatives for sustainable impact (Maulana et al., 2025). Significant challenges include difficulties maintaining sustained engagement within social media attention economies, with research revealing that emergent public chatter peaks in response to incendiary news rather than sustained analysis (Ng & Chow, 2025). Platform governance presents ongoing challenges, with algorithms functioning as powerful gatekeepers deciding whose voices receive prominence, while activists must contend with organized counter-mobilization seeking to undermine narratives (Heřmanová, 2022; Nugroho, 2025). However, opportunities exist through building institutional capacity, with research on Muslim youth philanthropic activism revealing how student organizations develop sophisticated mechanisms for

mobilizing resources and coordinating action (Hardi, 2021). Indonesian youth movements can contribute to Palestinian reconstruction and educational resilience through sustained humanitarian aid, educational partnerships, and digital skills transfer, building upon organizational foundations demonstrated by major Islamic organizations (Andriansyah, 2024a; Anoraga & Zuhri, 2024). Future trajectories depend on navigating attention economy challenges, platform governance, and ideological contestation while capitalizing on opportunities for institutional development, transnational networking, and educational programming that extend beyond crisis response to support resilient Palestinian institutions and communities.

This Issue

This issue features 15 articles by authors from diverse geographical regions including Indonesia, Malaysia, Kazakhstan, Thailand, Vietnam, Bangladesh, Saudi Arabia, Egypt, Nigeria, and Türkiye, reflecting the journal's commitment to international scholarly exchange. The editorial team has been strengthened with the addition of section editors from Libya, Iraq, and France, enhancing the geographical diversity and expertise of the review panel. This expansion is expected to maintain and improve the quality standards. The topics covered in this issue encompass Islamic studies, including maqāṣid al-sharī'ah, Islamic preaching, Islamic education, and poverty research; Buddhist studies examining Vietnamese rituals; indigenous religious philosophies from Igbo traditions; and interfaith studies exploring contemporary religious dynamics across Asia and Africa.

The first study examines how Islamic law, guided by the higher objectives of maqāṣid al-sharī'ah, provides a framework for evaluating technological innovations in the Fourth Industrial

Revolution. The rapid advancement of modern technologies including artificial intelligence, biotechnology, and digital media presents Muslims with complex ethical dilemmas concerning the preservation of religious values and social order. Central to this approach are the concepts of al-thawābit (the immutable) and al-mutaghayyirāt (the changeable), which serve as critical tools for adapting Islamic legal rulings to new technological realities. Through library research and content analysis methodology, the study concludes that although technology constitutes part of al-mutaghayyirāt and continues to evolve, the immutable principles of maqāsid al-sharī‘ah serve as essential safeguards to ensure that technological change advances holistic human well-being. This framework provides critical criteria for balancing benefits and harms, ensuring technological advancement ultimately serves comprehensive well-being and public interest.

The second study investigates the digital transformation of Islamic preaching in Kazakhstan, identifying key preachers and examining factors behind their popularity on social media platforms. The digital landscape has witnessed a notable rise in religious sermons, with social media becoming a pivotal medium for disseminating teachings and shaping religious beliefs while fostering interactive engagement and online faith communities. Employing both quantitative and qualitative methods including surveys and content analysis, the research identified five influential internet preachers commanding audiences exceeding 500,000 subscribers each. Their popularity stems from systematic approaches, diverse content ranging from foundational beliefs to contemporary societal issues, interactive communication with followers, and distinct personal styles. This study fills a critical gap by offering data-driven analysis of Kazakhstan's unique socio-cultural context where Islamic tradition

intersects with rapid digital adoption, a dynamic that remains largely understudied in existing scholarship.

The third study explores the essential causes of human moral decline as presented in the Bible and the Qur'ān through thematic comparative approach supported by textual analysis. By analyzing key passages from both scriptures, the article highlights how they identify four timeless factors of recurring moral decline: Satan, envy, anger, and lying, which serve as roots behind many modern ethical crises distorting the moral fabric of human behavior. While many empirical studies address external symptoms of moral decline, this research examines its key causes from theological and scriptural perspectives, demonstrating how divine texts diagnose roots of human moral failure and offer solutions for humanity to regain instinctual purity. The findings demonstrate shared moral wisdom of Christian and Islamic traditions, emphasizing that identifying and understanding deep-rooted causes within divine guidance represents vital necessity for resolving contemporary ethical challenges. This study contributes significantly to interfaith moral discourse and opens avenues for further research on addressing ethical issues.

The fourth study examines a religious festival in Huanta, Peru, where the mayordomo assumes a central role not only as spiritual leader but also as symbol of purchasing power and economic status within the community. Through qualitative methodology employing narrative analysis and discourse analysis, the research examines how festival organization reflects the economic status of the mayordomo, who finances various aspects to maintain prestige within the community. Interviews with mayordomos and participants identified narratives and discourses highlighting how this stewardship position manifests economic power and social respect. The findings reveal that the festival possesses not only religious value but also great economic and social significance, where the mayordomo exhibits status through

ability to finance and organize festivities, thereby reaffirming position within the community. This research demonstrates how religious practices intertwine with economic display and social stratification in Peruvian community contexts.

The fifth study analyzes the interaction between Arabic and Bahasa Melayu in traditional Islamic schools in Bangkok, exploring how both languages function together as mediums for Islamic learning. Through field surveys and in-depth interviews with fifteen teachers and twenty-five students from five traditional Islamic schools, the research reveals that Bahasa Melayu represents regional Islam while Arabic serves as the global language of Islam. In Bangkok's context, most Muslims are Melayu descent who adapted to Thai culture, and though they may not preserve their Melayu linguistic identity, they connect Muslim identity with Bahasa Melayu through religious education in traditional schools. Understanding this interaction requires consideration of languages, identity preservation, and cultural heritage. The study proposes strategies for developing Arabic and Bahasa Melayu teaching to express both global and regional Muslim identities within Bangkok's strong Thai cultural context, bridging religious education with identity formation.

The sixth study investigates the *Mông Sơn Thí Thực* ritual within Northern Buddhism in Vietnam, examining how this religious practice has evolved into a dynamic cultural and social phenomenon in contemporary Ho Chi Minh City. Employing an interdisciplinary framework that integrates cultural studies, anthropology, religious sociology, and Buddhist studies, the research utilizes mixed methods including participant observation, in-depth interviews with monks and lay Buddhists, and a structured survey of 800 respondents. The findings reveal that the ritual fulfills multiple interrelated functions: offering spiritual sustenance to forgotten souls, providing moral training spaces for cultivating compassion and filial piety, and

reinforcing collective identity and cultural continuity. Moreover, the ritual offers psychological relief for participants, functioning as collective spiritual therapy amidst modern anxieties. This study demonstrates how Buddhist ritual practices adapt to contemporary contexts while maintaining relevance as resources for moral resilience, cultural transmission, and social cohesion.

The seventh study examines moral education concepts for university students through analysis of al-Buzaidi's classical text, *al-Adab al-Mardhiyyah*, addressing contemporary challenges faced by Muslim youth in higher education. Moral excellence holds paramount significance in Islam, serving as the criterion for a Muslim's standing before Allah, yet embodying these virtues remains challenging for today's students. The era of globalization, coupled with pervasive influence of social media and mass media, often exerts detrimental impacts on adolescents, contributing to pressing concerns over behavioral misconduct within universities. This research provides in-depth understanding of moral excellence principles as guidance for contemporary Muslim students navigating complex modern environments. By analyzing classical Islamic texts, the study bridges traditional moral frameworks with present-day challenges, offering practical guidance for character development and ethical conduct that addresses specific issues confronting young Muslims in university settings and globalized society.

The eighth study maps the intellectual landscape of poverty research in Islam through structured bibliometric analysis using Biblioshiny in RStudio, examining 279 English-language journal articles published between 1976 and 2023. The corpus spans 227 sources, 646 authors, and 10,262 cited references with an annual growth rate of approximately five percent. Performance and science-mapping analyses reveal two motor themes—Islamic finance and healthcare/public health—while spiritually anchored constructs

including maqasid, zakat governance, waqf, and spiritual poverty remain peripheral in co-occurrence and thematic maps. Citation patterns indicate higher field-normalized impact when studies appear in multidisciplinary outlets, suggesting opportunities to bridge Islamic social-finance debates with mainstream development and health discourses. The review identifies key authors, venues, and conceptual clusters while highlighting blind spots in spiritually grounded frameworks, offering a roadmap for aligning Islamic social-finance instruments with maqasid-oriented outcomes in poverty alleviation efforts.

The ninth study examines knowledge and teaching practices of Islamic education teachers regarding women's blood fiqh in the Malaysian Secondary School Standard Curriculum. Through qualitative research employing semi-structured interviews with four Islamic Education teachers selected by purposive sampling, the study investigates how teachers' understanding and practices promote contextual learning characteristics among students. The findings reveal significant gaps in the curriculum's coverage of worship related to women's blood instruction, with lack of exposure and in-depth discussion impairing teachers' fundamental comprehension and making it difficult to address blood-related issues students face in classrooms. The research emphasizes the importance of teachers' ongoing pursuit of knowledge, as their limited understanding of this subject prevents full utilization of contextual learning approaches. This highlights the critical need for enhanced teacher training and curriculum development to ensure Islamic education teachers possess comprehensive knowledge enabling them to respond effectively to student inquiries.

The tenth study addresses a significant research gap by developing and validating an instrument to measure intra-ethnic social cohesion within the Malay-Muslim community in Malaysia.

While existing research on social cohesion in Malaysia typically examines national-level dynamics with emphasis on inter-ethnic relations, this study focuses specifically on cohesion within a single ethnic-religious group. Employing a quantitative design using the Fuzzy Delphi Method with a 7-point Likert scale involving ten carefully selected experts, the research validates constructs including self-belonging, inclusivity, organizational/political participation, recognition, legitimacy, and equality. The findings demonstrate that all proposed elements reached expert consensus, with agreement levels exceeding 75 percent, threshold values below 0.2, and fuzzy scores greater than alpha-cut values of 0.5. This validation provides a foundation for developing structured frameworks for measuring social cohesion within the Malay-Muslim community, representing Phase 1 of instrument development.

The eleventh study analyzes the interplay between Islam, securitization, and secularism in post-Soviet Kazakhstan, examining how Islamic revival is framed as a security concern and how this framing informs restrictive state policies. As the Kazakh state reconstructs a secular national identity while facing a growing Muslim population, it confronts fundamental tensions between Islam and secularism similar to challenges in other modern Islamic nations. Through discourse analysis of policy documents, media narratives, and scholarly discourse, the research argues that securitization reinforces assertive secularism by narrowing the scope of acceptable religious expression and legitimizing expanded state control. The study highlights historical and political legacies that continue shaping Kazakhstan's approach to religion, where Islam is increasingly interconnected with global Islamic movements, creating friction with local traditions and official nation-building policies. The research calls for a more nuanced policy framework that distinguishes between

ideological extremism and legitimate religious practice, ensuring both national security and freedom of belief.

The twelfth study explores crowdfunding through the lens of Islamic jurisprudence, examining its compatibility with *maqasid al-shariah* and its potential for wealth preservation. Although crowdfunding represents a modern scheme for raising funds via online platforms, the research employs qualitative content analysis to demonstrate that this practice is profoundly rooted in Islamic traditions, bolstered by diverse interpretations of the Quran and foundational Islamic beliefs. Drawing on classical and contemporary Islamic jurisprudence, particularly the principles of *qiyas*, *maslahah*, and *istihsan*, the findings illuminate that crowdfunding resonates with the essence of *maqasid al-shariah*, especially in its remarkable potential to preserve and enhance wealth. The implications are crucial for policymakers and Islamic institutions seeking to leverage crowdfunding for economic growth and financial inclusion while adhering to Shariah principles. This study contributes to the growing literature on Islamic finance and fintech, offering unique perspectives on the intersection of faith and technology in financial innovation.

The thirteenth study investigates the zakatability of Benefits in Kind, specifically non-cash employment benefits such as housing, transport, and utilities, within the *maqasid al-shariah* framework in Malaysia. Although these benefits are subject to taxation under Inland Revenue Board guidelines, they are typically excluded from zakat assessments by State Islamic Religious Councils, raising concerns regarding distributive justice and spiritual objectives of wealth purification. Through qualitative content analysis of fatwa literature, AAOIFI zakat accounting standards, and BIK valuation models applied by the IRB, the study argues that BIK constitutes wealth and should be included in zakat assessments. The findings suggest that excluding BIK contradicts zakat's ethical and redistributive purposes,

especially in urban contexts where such benefits significantly enhance financial capacity. The paper recommends adopting standardized valuation practices, issuing national-level fatwa, implementing Shariah-compliant audit mechanisms, and conducting public awareness campaigns to improve compliance, thereby harmonizing zakat and taxation systems while strengthening institutional credibility and transparency.

The fourteenth study examines Ojemba Enwe Iro as an indigenous Igbo philosophical concept articulating an ethic of non-hostility, adaptability, and peaceful coexistence in contexts of mobility and cultural plurality. Employing narrative review combined with hermeneutical analysis to synthesize scholarly literature on Igbo philosophy, African indigenous ethics, migration, and peacebuilding, the research demonstrates how this moral principle functions as culturally grounded framework for everyday peacebuilding among Igbo migrants and diasporic communities. The findings reveal that Ojemba Enwe Iro operates at multiple levels as moral guideline, pragmatic survival strategy, and communal expectation governing interpersonal conduct beyond kinship and ethnic boundaries. Rooted in Igbo conceptions of personhood and communal ethics, the philosophy emphasizes restraint, relational responsibility, and adaptability as essential conditions for social harmony, institutionalized through diaspora associations and informal governance structures enabling conflict prevention and social integration within host communities, offering culturally responsive insights for peacebuilding and migration governance.

The fifteenth study explores the philosophical meanings and intersections of death and wealth in African Igbo cosmology, addressing how these concepts are understood within indigenous Igbo philosophy. Using oral interviews, ethnography, and participant observations, the researchers extracted data from primary and

secondary sources to clarify misconceptions surrounding wealth and death in Igboland. Through hermeneutic approach, the findings reveal that the Igbo believe in two types of death: bad death and good death, with the latter connected to wealth accumulation and social contributions during one's lifetime. The research fills a significant gap by examining the complementarity of death and wealth in Igbo culture, which has lacked scholarly attention despite growing literature on Igbo people and culture. The study provides better understanding of African Igbo culture and meanings attached to life, calling for re-examination of narratives surrounding peripheral interpretations of this aspect of Igbo culture, while contributing to growing literature on Igbo history, indigenous philosophy, and religion.

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