

Julid *Fi Sabilillah*: The Netizen Jihad Movement in the Israel-Palestine Conflict Through the *Maqashid Syariah* System Approach

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Abstract

The Israel-Palestine conflict, marked by widespread human rights violations, has prompted global responses, including digital activism through the *Julid Fi Sabilillah* movement. Despite the negative connotations of *Julid*, it is framed as contemporary jihad to counter narratives of Israeli apartheid, regardless of any contradictions with Islamic principles of justice and ethics. This study aims to assess the validity of the movement through the *Maqashid Syariah* framework. Utilizing a descriptive-analytical technique in empirical legal research, data from books, journals, and social media content were analyzed through data reduction, presentation, triangulation, and the features of the *Maqashid Syariah* system approach. Research indicates that *Julid Fi Sabilillah* may be classified as a *fardu kifayah* if it adheres to normative standards, such as a sincere intention, evidence-based analysis, and the prevention of defamation (*ghibah*) and misinformation (*fitnah*). The movement actualizes the interrelated hierarchy of *Maqashid Syariah* by advocating for global justice and human rights (universal objective), digital literacy (specific), and moral pressure (partial). The results highlight the need to integrate internet activism with sustained collective action and the idea of *amar ma'ruf nahi munkar* to prevent slacktivism. This study offers an evaluative framework for Muslim communities to contextualize and ethically address digital jihad.

Keywords: Digital Jihad, *Maqashid Syariah*, Israel-Palestine Conflict, *Julid Fi Sabilillah*, Social Media Ethics.

Abstrak

Konflik Israel-Palestina yang melibatkan pelanggaran HAM sistematis memicu respons global, termasuk aktivisme digital melalui gerakan *Julid Fi Sabilillah*. Meskipun *Julid* secara linguistik bermakna negatif, gerakan ini diklaim sebagai jihad kontemporer untuk melawan narasi apartheid Israel, meski berpotensi bertentangan dengan prinsip keadilan dan etika Islam. Penelitian ini bertujuan menganalisis legitimasi gerakan tersebut melalui perspektif *Maqashid Syariah* pendekatan sistem. Metode penelitian hukum empiris dengan pendekatan deskriptif-analitis digunakan dengan sumber data dari buku, jurnal, dan konten media sosial yang dianalisis melalui reduksi data, penyajian, verifikasi triangulasi dan serangkaian fitur *Maqashid Syariah* pendekatan sistem. Hasil penelitian menunjukkan bahwa *Julid Fi Sabilillah* dapat dikategorikan sebagai *fardu kifayah* jika memenuhi syarat normatif, yaitu niat ikhlas, kritik berbasis fakta, serta menghindari *ghibah* dan *fitnah*. Gerakan ini merealisasikan hierarki interdependen *Maqashid Syariah* melalui advokasi keadilan global dan HAM (tujuan umum), literasi digital (khusus), dan tekanan moral (parsial). Implikasinya menekankan pentingnya integrasi aktivisme digital dengan aksi kolektif berkelanjutan serta ketaatan pada prinsip *amar ma'ruf nahi munkar* untuk menghindari *slacktivism*. Penelitian ini memberikan kerangka evaluatif bagi komunitas Muslim dalam menyikapi dinamika jihad digital secara kontekstual dan etis.

Kata Kunci: Jihad Digital, *Maqashid Syariah*, Konflik Israel-Palestina, Julid *Fi Sabilillah*, Etika Media Sosial.

INTRODUCTION

In Islam, jihad is characterized as a sincere effort to achieve well-being in accordance with the principles of the Islamic faith.¹ This concept transcends physical warfare to include various manifestations, such as the relinquishment of wealth (*jihad bi al-mal*), the dissemination of truth through speech (*jihad bi al-lisan*), and the promotion of ideas via writing (*jihad bi al-qalam*).² The flexibility of jihad allows Muslims to confront modern challenges, particularly those within the digital sphere. The growth of technology has broadened the idea of jihad to cover online activities, including campaigns, education, and symbolic actions, aimed at gaining benefits (*jalb al-maslahah*) and avoiding harm (*dar' al-mafsadah*), which are strategies to fulfill the goals of Islamic law (*maqashid syariah*).³

The Israel-Palestine conflict, marked by complex historical roots in territorial disputes, identity, and historical narratives since the late 19th century, has become a prominent context for digital jihad to establish its significance. The October 2023 incursion of the Israel Defense Force (IDF) into Gaza, which led to civilian casualties and infrastructural destruction, compelled the United Nations (UN) to label it a systematic violation of human rights, provoking a global response,⁴ especially from social media users (netizens) who utilized hashtags like #julidfisabilillah to condemn Israel's policies. In contrast, Hamas's rocket attacks, perceived as an existential threat to Israeli society, create divisions that influence narratives in the digital space.⁵ In this setting, jihad through discourse or campaign material functions to mobilize support, but also examines the ethical boundaries between permissible advocacy in *maqashid syariah* and harmful expressions that may present problems.

Numerous netizens interpret *julid fi sabilillah* as a manifestation of digital or contemporary jihad, notwithstanding the inherent ambiguity of the term *julid*. Linguistically, *julid* denotes statements of envy or malice cloaked in sarcasm, intended to emotionally undermine adversaries. In the framework of *julid fi sabilillah*, netizens view it as a symbolic resistance against Israel's apartheid narratives, while simultaneously

¹ Seyma N. Saritoprak, Julie J. Exline, and Hisham Abu-Raiya, 'Spiritual Jihad as an Emerging Psychological Concept: Connections with Religious/Spiritual Struggles, Virtues, and Perceived Growth', *Journal of Muslim Mental Health* 14 (December 2020), <https://doi.org/10.3998/jmmh.10381607.0014.205>.

² Ali Mostfa, 'Violence and Jihad in Islam: From the War of Words to the Clashes of Definitions', *Religions* 12 (November 2021), <https://doi.org/10.3390/rel12110966>.

³ Javaid Rehman, 'Revisiting the Jihad Ideology in Islamic International Law and Its Appropriation by Nonstate Actors', *Human Rights Quarterly* 44 (May 2022): 417–40, <https://doi.org/10.1353/hrq.2022.0015>.

⁴ Ernesto Verdeja, 'The Gaza Genocide in Five Crises', *Journal of Genocide Research*, January 2025, 1–23, <https://doi.org/10.1080/14623528.2025.2452707>.

⁵ Edna Erez and Kathy Laster, 'Contested Victimhood: (Un)Courting Victims of Terrorism in the Israeli-Palestinian Conflict', *Studies in Conflict and Terrorism*, 2025, <https://doi.org/10.1080/1057610X.2024.2401185>.

presenting it as an act of battle in the path of God (*jihad fi sabilillah*).⁶ This perspective raises important questions; how can an activity associated with negative implications, such as *julid*, be characterized as *jihad*, considering Islam's focus on justice and its prohibitions against slander? Consequently, we require substantive evidence and theological rationale to ascertain if *julid fi sabilillah* aligns with Islamic concepts of struggle.

So far, studies on *julid fi sabilillah* have used various methods, such as semantic-pragmatic analysis by Agung Olaf and Mulyadi,⁷ netnography by Fentika Zahra and Mahmud Yunus,⁸ and digital community case studies by Windhi Tia.⁹ Although these studies elucidate online interactions, they neglect significant regulations, particularly the perspective of Islamic law (*syariah*) on online conduct. This study fills this gap by looking at Islamic legal principles like intention (*niyyah*), legal rules (*qawaid fiqhiyyah*), and the goals of religion (*maqashid syariah*) to see if *julid fi sabilillah* can be considered a modern form of *jihad*. This work establishes a crucial differentiation, as previous studies concentrated exclusively on linguistic or anthropological descriptions without examining the religious legitimacy of *julid fi sabilillah* as *jihad*.

More research, like Selvia Santi's use of New Social Movement Theory,¹⁰ and Muhammad Fahmi et al.'s use of Meaning and New Media Theory, looks at *julid fi sabilillah* from the viewpoints of sociology and media studies.¹¹ However, neither of these studies looks at the main goals of Islamic law (*maqashid syariah*), which is important for figuring out if *julid fi sabilillah* movement fits with Islamic values like protecting human dignity, supporting human rights, promoting social unity, and improving economic well-being. This study uses a *maqashid syariah* system approach to examine not just individual acts of *julid*, but also how Islamic values influence the connection between intention (*niyyah*), ethical principles (*dhawabith*), and their impact on society (*maslahah/mafsadah*). This method is theoretically innovative, linking digital ethics with the hierarchy of *maqashid syariah*, a relationship that was absent in previous studies..

⁶ Erlangga Greschinov, *Julid Fi Sabilillah: Gerakan Netizen Di Jagat Maya Melawan Penjajahan Zionis Israel Atas Palestina*, ed. Sakti Ramadhan, 1st ed. (Jakarta Selatan: Renebook, 2024), 7–8.

⁷ Agung Olaf Ridho Rambe and Mulyadi, 'Semantic and Pragmatic Dynamics in Virtual Communication: Speech Act Analysis Hastag #JulidFisabilillah on Twitter', *International Journal for Multidisciplinary Research (IJFMR)* 5, no. 6 (30 December 2023): 1–12, <https://doi.org/10.36948/ijfmr.2023.v05i06.11352>.

⁸ Fentika Zahra Qoirunnisa and Mahmud Yunus Mustofa, 'Hashtag War in Gaza: An Analysis of the Role of Indonesian Citizens in #JulidFisabilillah from the Transnational Conflict Dimension', *Content: Journal of Communication Studies* 2, no. 1 (21 May 2024): 21–30, <https://doi.org/10.32734/cjcs.v2i1.16275>.

⁹ Windhi Tia Saputra, 'Brigade Hassan Bin Tsabit: Netizen Indonesia dalam Perang Media Sosial untuk Dukung Palestina', *Journal on Education* 6, no. 2 (January 2024): 13173–84, <https://doi.org/https://doi.org/10.31004/joe.v6i2.5174>.

¹⁰ Selvia Santi, 'Gerakan Julid Fisabilillah: Fenomena New Social Movement melalui Media Sosial dalam Konflik Israel-Palestina', *Jurnal ICMES: The Journal of Middle East Studies* 8, no. 1 (29 June 2024): 83–101, <https://doi.org/https://doi.org/10.35748/jurnalicmes.v8i1.191>.

¹¹ Muhammad Fahmi et al., 'From Fatwa to Social Media: Unleashing Global Muslim Solidarity Through Fatwa and Digital Activism Movement', *Islamic Communication Journal* 9, no. 1 (30 May 2024): 111–32, <https://doi.org/10.21580/icj.2024.9.1.20501>.

This research additionally explores the necessity of extending the concept of jihad into cyberspace, which has conventionally been interpreted in physical terms. The idea that *julid fi sabilillah* -despite its negative connotations- could be seen as jihad if it meets the requirements of intention, ethical rules, and alignment with *maqashid syariah* has not been looked at in recent studies. Prior research mostly characterizes *julid fi sabilillah* as a social movement or communicative tactic, neglecting its ethical-religious complexities. This study addresses an academic gap and offers an evaluative framework for Muslim communities engaging in digital activism framed within religious justifications. It further alleviates the abuse of *julid*, which jeopardizes the integrity of Islamic proselytization (*dakwah*).

RESEARCH METHOD

This research represents an empirical legal method utilizing a descriptive-analytical approach.¹² This study explains the *julid fi sabilillah* movement on social media and then analyzes it using the *maqashid syariah* a system approach perspective, which is based on six key features: cognitive nature, wholeness, openness and self-renewal, interrelated hierarchy, multidimensionality, and purposefulness. The research data sources encompass a diverse range of materials, including books, journals, documents, and social media content, all pertaining to the subject of *julid fi sabilillah*. The researcher employed a combination of documentation and passive participant observation techniques to collect the data. Two distinct analysis methodologies were employed: the Miles and Huberman model, which comprises three distinct stages (data simplification, data presentation, and conclusion formulation), and an analysis based on the *maqashid syariah* a system approach. To ensure the authenticity of the data, the researcher employed both data source triangulation and technique triangulation.

RESULTS AND DISCUSSION

***Julid Fi Sabilillah* on Social Media in the Israel-Palestine Conflict**

The term *julid fi sabilillah* originates from the words *julid*, which denotes a generally unfavorable critical remark, and *fi sabilillah*, which signifies being on the path of Allah.¹³ In this movement, *julid* is perceived not solely as destructive criticism but as an evidence-based critique intended to promote justice (*al-‘adalah*) and counter pro-Israel propaganda that undermines the dignity of the Palestinian people. The idea of “*fi sabilillah*” underscores that this movement is founded on genuine intents to protect the downtrodden, in alignment with the Qur’anic directive: “*Help you one another in virtue, righteousness and piety; but do not help one another in sin and transgression.*”¹⁴ *Julid fi*

¹² Jonaedi Efendi and Prasetijo Rijadi, *Metode Penelitian Hukum Normatif dan Empiris*, 2nd ed. (Jakarta: Prenadamedia Group, 2023), 151–52.

¹³ Santi, ‘Gerakan Julid Fisabilillah: Fenomena New Social Movement melalui Media Sosial dalam Konflik Israel-Palestina’, 86.

¹⁴ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, trans. Muhammad Taqi al-Din Al-Hilali and Muhammad Muhsin Khan (al-Madinah al-Munawwarah: King Fahd Glorious Qur’an Printing Complex, n.d.), 181–82.

sabilillah is a digital activism movement that employs social media platforms like Instagram, X/Twitter, and TikTok to refute Zionist falsehoods with data-driven content, demoralize entities endorsing Israel's apartheid policies, and advocate for the fundamental rights of the Palestinian people in accordance with Islamic principles.¹⁵

The *Julid fi sabilillah* movement has emerged as a strategic tool to oppose pro-Israel narratives and their affiliates while simultaneously elevating worldwide consciousness of systemic human rights abuses perpetrated by the Israeli apartheid regime. This initiative rapidly gained traction on social media, receiving substantial backing from netizens in Indonesia, Malaysia, and Turkey, as pro-Israel factions frequently utilize these platforms to disseminate material detrimental to Palestine. This digital activism challenges Israeli misinformation and exerts moral pressure on pro-Israel factions by disseminating verified material, such as the UN report on the blockage of healthcare access in the West Bank.¹⁶

However, the *Julid fi sabilillah* movement reflects the disillusionment of netizens toward global authorities that fail to exhibit decisive political will for the justice and freedom of Palestine, compelling them to resist using their available tool, social media. James Scott asserts that individuals who are on the verge of defeat utilize this resistance to garner support. Consequently, resistance arises from ostensibly straightforward activities intended to uphold the autonomy and dignity of the subordinate party.¹⁷ In this movement, netizens recognize that the influence of their acts may be minimal, yet it can demonstrate their affiliations to the world.

The *Julid fi sabilillah* movement exerts a multifaceted impact on the liberation of Palestine; nonetheless, its efficacy requires comprehensive evaluation through empirical data and comparative analysis. Individual engagement by netizens in advocating pro-Palestinian narratives may enhance global awareness. Hayes' research indicates that data-driven content, such as infographics depicting Israeli human rights crimes, garners threefold interaction compared to emotionally charged content devoid of factual support on platforms like Facebook and X/Twitter.¹⁸ The statistics confirm that evidence-based approaches are more effective in garnering popular support. However, this achievement does not automatically lead to policy changes, as digital campaigning still requires integration with institutional political pressure.

Furthermore, a distinct challenge emerges when activism is confined to an echo chamber among participants who already share identical viewpoints. Reddi et al.'s analysis indicates that social media algorithms tend to isolate contentious narratives, rendering it challenging for pro-Palestinian campaigns to attain a broader global

¹⁵ Qoirunnisa and Mustofa, 'Hashtag War in Gaza: An Analysis of the Role of Indonesian Citizens in #JulidFisabilillah from the Transnational Conflict Dimension', 23.

¹⁶ Ismail Fahmi, ' Hamas & Gerakan #Julidfisabilillah', 21 December 2023.

¹⁷ James Scott, 'False-Consciousness, or Laying It on Thick', in *Language, Symbolism, and Politics* (Routledge, 2019), 209–46, <https://doi.org/10.4324/9780429040818-10>.

¹⁸ Jenny Hayes, 'Palestinian Solidarity on Social Media: The Distribution of Images of Occupation on Twitter, Facebook, and Instagram by Advocacy Organisations', 2023.

audience.¹⁹ This underscores the necessity of online activism being complemented with strategies capable of transcending algorithmic limitations to achieve more substantial impacts, such as collaborating with cross-issue influencers, conducting offline campaigns through public discourse, and exerting pressure on the government. Consequently, this movement not only relies on virality but also establishes a resilient advocacy network.

At the institutional level, the *julid fi sabilillah* movement expresses its endorsement of the Boycott, Divestment, Sanctions (BDS) campaign.²⁰ This campaign aims to boycott Israeli products and terminate academic affiliations with Israeli institutions perceived to endorse their government's policies against Palestine, including research collaborations, student exchanges, and participation in international scientific forums. A plethora of institutions across Europe, Asia, and Latin America have ceased collaborations with Tel Aviv University and the Hebrew University of Jerusalem owing to their scientific affiliations with Israeli military activities.²¹ The success of this movement is clear in the increasing awareness around the world about how Israeli academic institutions are involved in the conflict, their separation from international research networks, and the strengthening of human rights efforts, similar to the academic boycott during South Africa's apartheid.

However, the academic boycott of Israel faces significant obstacles. The intricate global interdependence in research, encompassing technical, economic, and sustainable development initiatives across various nations, including Israel, presents challenges in enforcing a boycott without compromising scientific collaboration.²² Critics contend that this trend erodes academic autonomy and the objectivity of scientific inquiry.²³ In response, the Israeli government and its allies have been actively countering BDS through political pressure, including the restriction of funding for institutions that support the boycott.²⁴ The immediate impact of this strategy is difficult to quantify due to the ongoing financial support that institutions in Israel receive from domestic sources. This situation underscores the need for an academic boycott to strike a balance between political pressure and the preservation of the integrity of the scholarly community.

At the diplomatic level, movements such as *julid fi sabilillah* exert political pressure on Israel. However, their effectiveness is contingent upon the prevailing global

¹⁹ Madhavi Reddi, Rachel Kuo, and Daniel Kreiss, 'Identity Propaganda: Racial Narratives and Disinformation', *New Media and Society* 25 (August 2023): 2201–18, <https://doi.org/10.1177/14614448211029293>.

²⁰ Greschinov, *Julid Fi Sabilillah: Gerakan Netizen Di Jagat Maya Melawan Penjajahan Zionis Israel Atas Palestina*, 185.

²¹ Ida Rosdalina, 'Universitas-Universitas Israel Diboikot Karena Genosida Gaza', *Tempo.co*, 12 November 2024, <https://www.tempo.co/internasional/universitas-universitas-israel-diboikot-karena-genosida-gaza-1166899>.

²² Shai Farber, 'The Hidden Boycott: Experiences of Israeli Academics during the Israel-Hamas War', *Israel Affairs*, 2024, <https://doi.org/10.1080/13537121.2024.2394303>.

²³ Shani Fisher et al., 'Academic Boycotts of Israel: A Narrative Review', *Israel Affairs*, 2024, <https://doi.org/10.1080/13537121.2024.2394307>.

²⁴ Ahmad Alqatan, 'Corporate Responses to Boycott Movements: Impact on Accounting and Financial Performance in The Middle East', *International Journal of Islamic and Middle Eastern Finance and Management*, February 2025, <https://doi.org/10.1108/IMEFM-06-2024-0316>.

geopolitical conditions. Vibhu Mishra's report indicates that public sentiment expressed through social media and conventional platforms influenced the voting results at the United Nations in September 2024. A majority of members condemned Israel's occupation of the West Bank. Notably, 124 nations supported the resolution demanding that Israel comply with international law and cease its occupation of Palestine.²⁵ This outcome signifies a global shift in perspective driven by intensive advocacy across digital and conventional media outlets. This global endorsement underscores the impact of digital campaigns and collective advocacy on international political responses. A notable example is the hashtag #FreePalestine, which gained prominence on X/Twitter during the Israel-Palestine conflict. This prompted several neutral countries, including Ireland and Norway, to adopt a more progressive stance.²⁶

However, digital diplomacy frequently fails without the support of systematic structural lobbying. Furthermore, diplomacy reliant on public opinion is susceptible to political dynamics, including vetoes from superpowers or dependence on other global priorities. Lustick and Shils contend that the effectiveness of the BDS movement is attributed to the cooperation of grassroots activists, researchers, and politicians, rather than solely to social media virality.²⁷ This intricate collaboration distinguishes symbolic actions from activities that genuinely influence global policy. Campaigns that solely rely on viral success, such as the unsuccessful boycott of Israeli products due to insufficient supply chain information, highlight the necessity of advocacy strategies rooted in research and political collaborations.²⁸ The primary challenge faced by the *julid fi sabilillah* movement is to maintain its robust online support while forging partnerships with influential organizations, including international human rights agencies or government entities, to transform public awareness into tangible policy alterations.

Consequently, participants in the *julid fi sabilillah* movement are strongly encouraged to persistently monitor and provide input on governmental policies, particularly those of Indonesia, within the broader context of international relations and diplomacy.²⁹ They are expected to continue urging global nations, including the United Nations, to take decisive action to cease their support for the humanitarian crisis

²⁵ Vibhu Mishra, 'UN General Assembly Demands Israel End "Unlawful Presence" in Occupied Palestinian Territory', 18 September 2024, <https://news.un.org/en/story/2024/09/1154496>.

²⁶ Norway's progressive stance extends to the implementation of an academic boycott. Four prominent Norwegian universities; Oslo Metropolitan University, University of South Eastern Norway, University of Bergen, and Bergen School of Architecture have ceased academic collaborations with Haifa University, Hadassah Academic College, and Bezalel Academy of Arts and Design. These institutions are deemed to support the Israeli government's apartheid policies against Palestine. Refer to Greschinov, *Julid Fi Sabilillah: Gerakan Netizen di Jagat Maya Melawan Penjajahan Zionis Israel atas Palestina*, 176.

²⁷ Ian S. Lustick and Nathaniel Shils, 'The Palestinians, Israel, and BDS Strategies and Struggles in Wars of Position', *Israel Studies Review* 37 (December 2022): 28–57, <https://doi.org/10.3167/isr.2022.370303>.

²⁸ Hanizah Hamzah and Hasrina Mustafa, 'Exploring Consumer Boycott Intelligence towards Israel-Related Companies in Malaysia: An Integration of The Theory of Planned Behaviour with Transtheoretical Stages of Change', *Journal of Islamic Marketing* 10 (February 2019): 208–26, <https://doi.org/10.1108/JIMA-06-2017-0070>.

²⁹ Greschinov, *Julid Fi Sabilillah: Gerakan Netizen Di Jagat Maya Melawan Penjajahan Zionis Israel Atas Palestina*, 177–78.

precipitated by Israel. This entails efforts to cease arms supply, implement economic sanctions, and apply political pressure on Israel.³⁰ International diplomacy serves as a crucial instrument for the *julid fi sabilillah* movement to exert influence in supporting the Palestinian people's struggle.

Furthermore, the *julid fi sabilillah* movement can foster global solidarity by collaborating with other organizations and international entities that share a common vision. This solidarity transcends Muslims to encompass other religious, cultural, and national organizations dedicated to justice and compassion.³¹ By establishing a comprehensive network, the movement can intensify pressure on Israel and its allies while simultaneously raising global awareness regarding the pursuit of justice for Palestine. This partnership can facilitate the exchange of information, methodologies, and resources essential for strengthening the Palestinian cause and maintaining global security worldwide.³²

Philosophical and Legal Foundations of the Julid *Fi Sabilillah* Movement

Philosophically, in *julid fi sabilillah*, the term *julid* should be considered a clear way to critique and explain things (*al-naqd wa al-tabayyun*) shown through online actions. This understanding is crucial for its conformity with the principles of Islam. Yusuf Al-Qaradhawi contends that contemporary jihad includes resistance against oppression through verbal and written discourse, as long as it is aimed at the truth.³³ So, *julid fi sabilillah* can be seen as trying to encourage good and stop bad behavior (*amar ma'ruf nahi munkar*), modernized through social media platforms, especially by systematically criticizing injustice to protect fundamental human rights (*al-huquq al-insaniyyah*) and keep religious practices (*al-tadayyun*) safe from being misused by politics.

Based on the previously indicated philosophical context, the principle of *julid fi sabilillah* can be categorized as *fardu kifayah*,³⁴ Allah SWT said: “*Let there arise out of you a group of people inviting to all that is good (Islam), enjoining al-ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding al-munkar (polytheism and disbelief and all that Islam has forbidden).*”³⁵ This law aligns with the Indonesian Ulema Council (MUI) Fatwa Number 83 of 2023, which states that helping Palestinians in their fight for independence against Israeli attacks is a must. This fatwa instructs Muslims to abstain from consuming and using Israeli products and those that support

³⁰ Verdeja, 'The Gaza Genocide in Five Crises'.

³¹ Loreley Hahn Herrera, 'The Production of Solidarity Frames in Contested Fields in the Digital Age: The Case of the Palestine Solidarity Campaign', 2020, <https://doi.org/10.25501/SOAS.00038606>.

³² Windhi Tia Saputra, "Brigade Hassan Bin Tsabit: Netizen Indonesia dalam Perang Media Sosial untuk Dukung Palestina," *Journal on Education* 6, no. 2 (Januari 2024): 13173–84, <https://doi.org/https://doi.org/10.31004/joe.v6i2.5174>.

³³ Yusuf Al-Qaradhawi, *Fiqh al-Jihad: Dirasah Muqaranah li Ahkamihi wa Falsafatihi fi Dhau al-Qur'an wa al-Sunnah*, 2nd ed., vol. 1 (Kairo: Maktabah Wahbah, 2009), 68.

³⁴ *Fardu kifayah* is a communal requirement that must be executed by certain individuals within the Muslim community; if accomplished by some, the duty is absolved for the remainder. Refer to Majdah Amir, *Fiqh Praktis Empat Mazhab*, trans. oleh Ahsanu Rofiqi, 1 ed. (Jakarta: PT Qaf Media Kreativa, 2018), 32.

³⁵ King Fahd Glorious Qur'an Printing Complex, *Translation of the Meanings of The Noble Qur'an into the English Language*, 114.

them, while also calling on the government to take immediate action in support of the Palestinian cause.³⁶

The legality of the *julid fi sabilillah* movement stems not just from religious authority but also corresponds with global practices, such as the BDS campaign, which the UN recognizes as a legitimate instrument against apartheid.³⁷ Similar to MUI's emphasis on mandatory law, BDS is based on the idea of shared responsibility; people don't have to join protests individually, but if a group regularly participates in boycotts, puts economic pressure on others, and promotes their cause online, then the community has met its duty.³⁸ This movement surpasses local engagement, serving as a part of a global resistance network that amalgamates *syariah* values with international endeavors to attain justice for Palestine.

However, The effectiveness of internet activism is often questioned due to the possibility of lobbying that lacks substantial impact (slacktivism).³⁹ Thus, the legislation of *fardu kifayah* must fulfill three criteria: (1) the necessity for resistance, (2) the absence of effective agents, and (3) demonstrable results. If activism stops at virality without leading to policy changes, its legal status may shift from obligatory to advisory or even permitted. This movement is considered authentic under religious law only when it incorporates stringent critique, moral discipline, and the sustainability of deliberate actions.

Maqashid Julid Fi Sabilillah: A System Approach

In response to the Israel-Palestine conflict, the *julid fi sabilillah* movement employed digital media to promote justice-based advocacy. Within this context, Jasser Auda's *maqashid syariah* system approach presents six systemic philosophical features: cognitive nature, wholeness, openness and self-renewal, interrelated hierarchy, multidimensionality, and purposefulness. These features are utilized to evaluate the alignment of this movement with Islamic religious principles. This analysis seeks to elucidate how the *julid fi sabilillah* movement reconfigures digital activism as a contemporary instrument for realizing *maqashid syariah*.

In the first feature, cognitive nature, Jasser Auda contends that Islamic law represents a system that integrates knowledge, logic, and a dynamic context.⁴⁰ The initiative *julid fi sabilillah* follows this idea, which includes three parts: (1) the real situations of the Israel-Palestine conflict, (2) the idea of *jihad bi al-lisan/al-qalam*, and (3) the use of social media platforms for communication. This integration is consistent

³⁶ Majelis Ulama Indonesia, 'Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina', Pub. L. No. 83/2023, Majelis Ulama Indonesia 1 (2023), 7–8.

³⁷ Lustick and Shils, 'The Palestinians, Israel, and BDS Strategies and Struggles in Wars of Position'.

³⁸ Michiel Bot, 'The Right to Boycott: BDS, Law, and Politics in a Global Context', *Transnational Legal Theory* 10 (October 2019): 421–45, <https://doi.org/10.1080/20414005.2019.1672134>.

³⁹ Eileen Y. Chou, Dennis Y. Hsu, and Eileen Hernon, 'From Slacktivism to Activism: Improving The Commitment Power of e-Pledges for Prosocial Causes', *PLoS ONE* 15 (April 2020), <https://doi.org/10.1371/journal.pone.0231314>.

⁴⁰ Jasser Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah Pendekatan Sistem*, trans. Rosidin and 'Ali 'Abd el-Mun'im, 1st ed. (Bandung: PT Mizan Pustaka, 2015), 255–56.

with the teachings of Allah Swt: “*And follow not that of which you have no knowledge.*”⁴¹ This verse emphasizes the importance of factual verification as a moral imperative in Islam while rejecting narratives lacking scientific basis. By linking scientific reasoning with spirituality, this movement disseminates knowledge while fostering critical awareness based on Islamic philosophy.

The cognitive nature of this movement corresponds with the words of Prophet Muhammad (peace be upon him): “*Whoever among you observes an evil, let him amend it with his hand. If he is unable to amend it, he should do so with his words. If one is unable to do so, then one must truly deny it, which signifies the most tenuous level of faith*”,⁴² exemplifying the adaptation of da'wah methods to modern situations. The rationality of digital technology is utilized as a contemporary method to address misconduct while adhering to the concept of jihad as a pathway to virtue.⁴³ This integration actualizes *maqashid syariah* by maintaining the relevance of Islam among contemporary innovations. This movement addresses Allah Swt’s declaration: “*Verily, Allah will not change the (good) condition of a people, as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allah)*,”⁴⁴ signifying that systemic transformation begins with critical awareness cultivated by knowledge, rational viewpoints, and intentional actions.

The second feature, holism, perceives Islamic law as an integrated network rather than a collection of disjointed regulations.⁴⁵ Within this framework, participants of the *julid fi sabilillah* movement must approach the Israeli-Palestinian conflict as a multifaceted issue requiring a holistic resolution. This conflict implicates three key dimensions. First, the socio-humanitarian dimension, participants must prioritize defending the rights of Palestinians in all actions, aligning with the Quranic injunction: “*And indeed, We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with al-thayyibat (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.*”⁴⁶ Quraish Shihab interprets this verse as affirming the intrinsic dignity bestowed upon all humans by God, transcending distinctions of race, religion, or lineage. Consequently, Palestinians are entitled to inviolable rights free from discrimination.⁴⁷

⁴¹ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 479.

⁴² Yahya ibn Syaraf Al-Nawawi, *Matn al-Arba’in al-Nawawiyah*, 1st ed. (Damaskus: Dar al-Ghauthani li al-Dirasat al-Qur’aniyyah, 2010), 34.

⁴³ Ahmad Faozan, ‘Pursuing Peace through Moral Messages of Jihad: A Way Forward against Misconceptions of Virtual Jihad’, *Sunan Kalijaga: International Journal of Islamic Civilization* 3 (March 2020): 37, <https://doi.org/10.14421/skijic.v3i1.1867>.

⁴⁴ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 413.

⁴⁵ Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah Pendekatan Sistem*, 260.

⁴⁶ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 486.

⁴⁷ M. Quraish Shihab, *Tafsir Al-Misbah: Pesan, Kesan Dan Keserasian Al-Qur’an*, 4th ed., vol. 7 (Jakarta: Lentera Hati, 2005), 512–13.

Furthermore, reports by Lama Fakih and Omar Shakir, alongside findings from Human Rights Watch (HRW) and United Nations agencies, assert that Israel enforces an apartheid system against Palestinians. Israeli policies in the West Bank, Gaza, and East Jerusalem, including systematic racial domination, movement restrictions, land expropriation, home demolitions, discriminatory legal frameworks, and demographic engineering, align with the international legal definition of apartheid. HRW contends these measures sustain Jewish hegemony by privileging Israeli settlers while subjecting Palestinians to military repression, forced displacement, and denial of basic rights such as citizenship and family reunification.⁴⁸ So, the movement's efforts go beyond just focusing on IDF-affiliated accounts; they also call for lasting solutions based on worldwide acknowledgment of apartheid conditions, ongoing human rights abuses, and following international laws that promote equality and justice.

Second, the economic dimension, the *julid fi sabilillah* movement actively endorses the Boycott, Divestment, and Sanctions (BDS) campaign as a strategic instrument to counter Israeli apartheid, consistent with Islamic principles of justice and opposition to oppression. This support encompasses three key actions: (1) advocating for a military embargo to halt arms transfers to Israel,⁴⁹ in line with the Islamic prohibition against complicity in humanitarian crimes; (2) promoting economic sanctions and boycotting companies funding Israel's illegal occupation, guided by the jurisprudential maxim '*preventing harm takes precedence over securing benefits*' (*dar'u al-mafasid muqaddam 'ala jalb al-masalih*);⁵⁰ and (3) exerting political pressure via international lobbying is a form of collective action to dismantle systematic oppression.⁵¹

Third, the spiritual dimension, resistance against oppression transcends physical jihad, encompassing contemporary forms such as critical awareness and truth advocacy. The Prophet Muhammad (peace be upon him) said: "*The greatest jihad is to speak truth before a tyrannical ruler*,"⁵² provides an ethical foundation for modern movements like *julid fi sabilillah*, which employ digital platforms to expose Zionist human rights abuses. In today's context, conveying truth is achieved through educational content, literacy campaigns, and applying moral pressure on perpetrators.⁵³ This is in line with the Quran's call to protect the weak: "*And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated, and oppressed among men, women, and*

⁴⁸ Lama Fakih and Omar Shakir, 'Apakah Perlakuan Israel Terhadap Warga Palestina Sudah Sebanding Dengan Apartheid?', *latimes*, 5 December 2023, <https://www.latimes.com/opinion/story/2023-12-05/apartheid-israel-palestinians-gaza-west-bank-international-law>.

⁴⁹ Asif Efrat and Omer Yair, 'Should We Sell Arms to Human Rights Violators? What The Public Thinks', *Defence and Peace Economics*, 2023, <https://doi.org/10.1080/10242694.2023.2225401>.

⁵⁰ Muhammad Musthafa Al-Zuhaili, *Al-Qawaid Al-Fiqhiyyah Wa Tathbiqatuha fi al-Mazahib al-Arba'ah*, 1st ed., vol. 1 (Damaskus: Dar al-Fikr, 2006), 238.

⁵¹ Ian S. Lustick, 'The Peace Process Carousel: The Israel Lobby and the Failure of American Diplomacy', *Middle East Journal* 74 (June 2020): 177–201, <https://doi.org/10.3751/74.2.11>.

⁵² Muhammad 'Abd al-Rahman Al-Mubarakfuri, *Tuhfat al-Ahwadzi bi Syarh Jami' al-Tirmidzi*, vol. 6 (Damaskus: Dar al-Fikr, n.d.), 395–96.

⁵³ Anthony H. Normore and Stephanie Paul Doscher, 'Using Media as the Basis for a Social Issues Approach to Promoting Moral Literacy in University Teaching', *Journal of Educational Administration* 45 (2007): 427–50, <https://doi.org/10.1108/09578230710762445>.

children.”⁵⁴ Here, ‘fighting in the Cause of Allah’ is reinterpreted as resisting systemic oppression through global solidarity, rendering digital activism both a vehicle for social transformation and a spiritual act of worship. The integration of these three dimensions reflects the Islamic legal principle that ‘actions are judged by their intentions’ (*al-umur bi maqashidiha*), necessitating comprehensive solutions that address root causes.⁵⁵ Therefore, the movement’s campaigns integrate socio-humanitarian, economic, and spiritual elements to counter the global normalization of Israeli war crimes and pressure Israel and its supporters to cease violations against Palestinians.

In the third feature, openness and self-renewal, Jasser Auda emphasizes the importance of adaptability in responding to changing conditions while preserving the fundamental principles of *syariah*.⁵⁶ The *julid fi sabilillah* movement actualizes this philosophy via digital innovation on social media platforms, distributing creative content that integrates the concepts of jihad, the realities of conflict, and technology. This belief corresponds with the principle that ‘the law is dependent on its cause, irrespective of its existence’ (*al-hukm yaduru ma’a al-illat wujudan wa ‘adaman*).⁵⁷ This principle emphasizes that the application of Islamic law must be aligned with the evolving causal situation and allows for methodological modifications, as long as the objectives of *syariah* are maintained. Moreover, the social media platforms employed in this movement are chosen based on the skills and preferences of the younger generation, who are closely linked to devices for information retrieval. This belief corresponds with the Qur’an, Allah Swt said: “Allah burdens not a person beyond his scope.”⁵⁸ Thus, this movement illustrates that methodological renewal is not a detrimental or imprudent innovation but rather a contextual effort to preserve the core of Islamic law.⁵⁹

In the fourth feature, interrelated hierarchy, Jasser Auda elucidates that the *maqashid syariah* of today comprises interconnected layers that connect universal objectives with more specific and partial ones.⁶⁰ Within the *julid fi sabilillah* movement, its *maqashid syariah* are delineated into three distinct goals: (1) the pursuit of global justice and human rights as the overarching objective, (2) the promotion of anti-Zionist digital literacy as a specific objective, and (3) the application of moral pressure by targeting the Israel Defense Forces (IDF), the Israeli government, and their supporters as a partial objective. This hierarchy ensures coherence between micro-operations and macro vision while recognizing the complexity of the challenges. This movement seeks

⁵⁴ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 155.

⁵⁵ Taj al-Din ‘Abd al-Wahab Al-Subki, *Al-Asybah Wa Al-Nadzair*, 1st ed., vol. 1 (Beirut: Dar al-Kutub al-‘Ilmiyyah, 1991), 54.

⁵⁶ Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law A Systems Approach* (Herndon: The International Institute of Islamic Thought, 2007), 203.

⁵⁷ Abd al-Rahman ibn Nashir Al-Sa’di, *Syarh Mandzumah al-Qawaid al-Fiqhiyyah*, 1st ed. (Kuwait: Maktabah al-Imam al-Dzahabi, 2015), 209.

⁵⁸ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 86.

⁵⁹ Sayed Sikandar Haneef, ‘Debate on Methodology of Renewing Muslim Law: A Search for a Synthetic Approach’, *Global Jurist* 10 (January 2010), <https://doi.org/10.2202/1934-2640.1343>.

⁶⁰ Auda, *Membumikan Hukum Islam Melalui Maqasid Syariah Pendekatan Sistem*, 13.

to establish global justice and human rights as the foundational and universal values that transcend religion, ethnicity, or geopolitical contexts, Allah Swt said: “*O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice.*”⁶¹ This aligns with the movement’s goal of achieving sovereign Palestinian independence through a comprehensive and sustained pro-justice narrative, fostering global solidarity across diverse religions, cultures, and political domains. This initiative seeks to enhance and strengthen digital literacy about anti-Zionism and Israel’s apartheid policies in Palestinian territories at the secondary level, the specific target. This objective can be achieved by implementing the purpose and sticking to the fundamental principles and ethical foundations of the movement to consistently align with the objectives of Islam.

In the final level, the participants’ explicit objective is to devise strategies to undermine Israeli Defense Forces (IDF) forces, challenge Zionist propaganda, and amplify the pro-Palestinian narrative through social media trolling methods. This action articulates that ‘the essence of an entity resides in its purpose and meaning, rather than solely in its language and structure’ (*al-‘ibrah fi al-‘uqud bi al-maqashid wa al-ma’ani, la bi al-alfadz wa al-mabani*).⁶² Despite its negative connotations of disdain, irony, and coercion, the aim is to promote justice, expose the truth, and eradicate oppression. The goals are summarized in the mission of *Julid fi sabilillah*, which includes (1) raising public awareness through social media and direct talks; (2) sharing the latest information about the situation in Palestine; (3) building support networks with groups that fight for Palestinian independence, human rights organizations, and interfaith communities; (4) encouraging the sharing of personal stories from the Palestinian community, journalists, and the global audience through webinars or personal accounts; and (5) actively countering Zionist propaganda through online campaigns and working with experts. This volunteer-based initiative adheres to fundamental principles such as non-partisanship, inclusivity, and transparency. These values uphold the movement’s integrity and encourage active participation from researchers, artists, and community activists in the pursuit of justice.⁶³

This movement is based not only on expansive ideals but also on several *syariah*-ethical principles to guarantee that digital activism conforms to Islamic religious norms. Firstly, the principal objective must be to maintain truth and oppose oppression, free from vengeance, hostility, or political agendas. The Prophet Muhammad (peace be upon him) declared: “*Indeed, actions are assessed according to intentions.*”⁶⁴ This objective distinguishes whether the movement is a jihad/struggle or is only a hollow provocation intended to attain viral prominence on social media. Secondly, this movement must avoid the practice of gossip (*ghibah*) and the distortion of facts (*fitnah*), both of which are

⁶¹ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 185.

⁶² Al-Zuhaili, *Al-Qawaid Al-Fiqhiyyah Wa Tathbiqatuha fi al-Mazahib al-Arba’ah*, 1:403.

⁶³ Greschinov, *Julid Fi Sabilillah: Gerakan Netizen Di Jagat Maya Melawan Penjajahan Zionis Israel Atas Palestina*, 193–95.

⁶⁴ Al-Nawawi, *Matn al-Arba’in al-Nawawiyah*, 19.

specifically prohibited in Islam. Allah Swt said: “O you who believe! Avoid much suspicion; indeed, some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting).”⁶⁵ Criticism of Zionism must be based on verifiable facts rather than prejudices or inflated narratives that could undermine the movement’s credibility.⁶⁶

Third, the idea of proportionality in jihad, as Islam prohibits excess (*israf*) even in the defense of truth.⁶⁷ Assaults on social media purportedly in the name of jihad must not undermine human dignity, even towards the IDF or pro-Zionist soldiers, but should concentrate on the apartheid policies they enact. The Prophet Muhammad (peace be upon him) said: “A believer is not one who curses, insults, engages in immoral acts, or utters foul language.”⁶⁸ This campaign should concentrate on condemning unfair laws and behaviors rather than targeting personal identities, faiths, or races. Fourth, this movement must emphasize the idea of enjoining good and prohibiting bad (*amar ma’ruf nahi munkar*) as its ethical framework. Digital activism encompasses not just the dismantling of adversaries but also the construction of alternative, educative narratives.⁶⁹ This method aligns with the teachings of Allah Swt: “Invite (*mankind, O Muḥammad [peace be upon him]*) to the Way of your Lord (*i.e. Islam*) with wisdom (*i.e. with the Divine Revelation and the Qur’an*) and fair preaching, and argue with them in a way that is better.”⁷⁰ These principles function as a *syariah*-ethical framework for upholding honesty in the endeavor. By continuously implementing these principles, the *julid fi sabillillah* movement can avert counterproductive activities that undermine the battle, such as the dissemination of misinformation or discriminatory narratives that may compromise credibility and diminish public support. Consequently, comprehension and adherence to these concepts are crucial for every participant in the movement.⁷¹

In the fifth feature, multidimensionality, Jasser Auda explains that Islamic law can tackle several goals (*maqashid*) at once because modern problems are complex and need

⁶⁵ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 898.

⁶⁶ Luis Roniger and Leonardo Senkman, ‘Shifting Patterns of Antisemitism in Latin America: Xenophobia, Exclusion, and Inclusion’, *Latin American Research Review* 58 (2023): 403–21, <https://doi.org/10.1017/lar.2023.14>.

⁶⁷ Rania Kamla, Sonja Gallhofer, and Jim Haslam, ‘Islam, Nature and Accounting: Islamic Principles and The Notion of Accounting for The Environment’, *Accounting Forum* 30 (September 2006): 245–65, <https://doi.org/10.1016/j.accfor.2006.05.003>.

⁶⁸ Ahmad Ibn Hanbal, *Musnad Al-Imam Ahmad Ibn Hanbal*, 1st ed., vol. 7 (Beirut: Muassasah al-Risalah, 1996), 60.

⁶⁹ Robert V. Kozinets and Jay M. Handelman, ‘Adversaries of Consumption: Consumer Movements, Activism, and Ideology’, *Journal of Consumer Research* 31 (December 2004): 691–704, <https://doi.org/10.1086/425104>.

⁷⁰ King Fahd Glorious Qur’an Printing Complex, *Translation of the Meanings of The Noble Qur’an into the English Language*, 471.

⁷¹ Greschinov, *Julid Fi Sabilillah: Gerakan Netizen Di Jagat Maya Melawan Penjajahan Zionis Israel Atas Palestina*, 195.

comprehensive solutions.⁷² As a result, in the movement of *julid fi sabilillah*, each project is designed to achieve multiple *maqashid* at the same time, showing a complete approach that combines social, economic, and spiritual aspects. The *maqashid* aims to safeguard human dignity and rights, prioritize social welfare and economic advancement, and establish the concept of religion as *rahmatan li al-'alamin*. The multiple characteristics of the *julid fi sabilillah* movement can optimize limited resources by incorporating complementary Islamic ideals, aligning with the authentic interpretation of jihad in the Qur'an as a systematic struggle encompassing all facets of life. Allah Swt said: "And strive hard in Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior)."⁷³ Quraish Shihab elucidates that jihad is a means to attain a goal utilizing existing resources, characterized by resilience, perseverance, and unwavering sincerity. Numerous individuals misconstrue jihad as military engagement in combat. Jihad encompasses numerous interpretations, including combat against infidels, hypocrites, and demons, as well as the struggle against one's own inclinations. All manifestations of jihad and any adversaries must be predicated on the pursuit of Allah's pleasure; thus, jihad will persist until it either achieves success or depletes its resources, which encapsulates the authentic essence of jihad.⁷⁴

The sixth feature is purposefulness. This feature serves as a cohesive and integrative element within the *maqashid syariah* a system approach framework. Auda contends that every law should be linked to a specific aim of public benefit.⁷⁵ The *julid fi sabilillah* movement actualizes this concept in every act of *julid* through several methods that exert a strategically significant influence. Firstly, the movement aims to increase public awareness about the risks associated with supporting Israeli apartheid. This campaign has successfully shifted public conversation from apathy to critical awareness by denouncing Israel and its supporters for their ongoing discriminatory actions.⁷⁶ This aligns with the transition from traditional *maqashid syariah* ideas to contemporary perspectives, as evidenced by the growth of shared awareness as a means of supporting the principle of safeguarding intellect (*hifdz al-'aql*).

Secondly, this movement seeks to demoralize official IDF military accounts, the Israeli government, and its supporters using social media trolling tactics. Negative remarks and the spread of propagandistic misinformation have effectively led to a decline in activity or the elimination of numerous pro-Israel accounts. Third, the reduced effectiveness of Israeli propaganda is due to resource exhaustion. This strategy

⁷² Ainol Yaqin, 'Rekonstruksi Maqashid Al-Syari'ah Dalam Pengembangan Metodologi Hukum Islam (Kajian Eksploratif Pemikiran Jasser Auda)', *Madania: Jurnal Kajian Keislaman* 22, no. 1 (2018): 77–78, <https://doi.org/10.29300/madania.v22i1.803>.

⁷³ King Fahd Glorious Qur'an Printing Complex, *Translation of the Meanings of The Noble Qur'an into the English Language*, 583.

⁷⁴ Moh Quraish. Shihab, *Tafsir Al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, 4th ed., vol. 9 (Jakarta: Lentera Hati, 2005), 135–36.

⁷⁵ Yaqin, 'Rekonstruksi Maqashid Al-Syari'ah Dalam Pengembangan Metodologi Hukum Islam (Kajian Eksploratif Pemikiran Jasser Auda)', 80.

⁷⁶ Gerald M. Steinberg, 'The Apartheid and Racism Campaigns - the NGO Contribution to Antisemitism', *Israel Affairs* 29 (2023): 52–72, <https://doi.org/10.1080/13537121.2023.2162256>.

systematically saturates the online domain with evidence-based alternative narratives, forcing Israel to allocate additional resources to manage public perception. This tactic can be regarded as a means of defensive-progressive protection of communal resources (*hifdz al-mal*).

The *julid fi sabilillah* movement successfully turns online activism into real-world political change using these three indicators while making sure everything obeys the rules of *maqashid syariah*. The movement ensures that all its efforts and actions are in line with its established vision, mission, and principles. This movement, based on clear principles, provides a systematic framework to advance global justice and human rights, particularly highlighting the independence of Palestine. A definite vision, measurable objectives, and strong values may make this movement a powerful instrument for strengthening the Palestinian narrative, forming global alliances, and advancing concrete actions toward justice. This movement empowers all entities, both individual and collective, to actively advocate for global humanitarian principles aligned with Islamic tenets.

CONCLUSION

This research indicates that the *julid fi sabilillah movement*, in the context of the Israel-Palestine conflict, can be considered a contemporary form of jihad that aligns with the goals of *maqashid syariah*, as long as it follows the accepted moral and ethical guidelines of Islam. Philosophically, *julid* is perceived not as an expression of jealousy or mere provocation, but as a systematic, evidence-based critique intended to maintain justice, safeguard human dignity, and mitigate the suffering inflicted by Israel's apartheid policies. This movement has shown how the interrelated goals of *maqashid syariah* can be achieved through a structured method, starting with promoting global justice and protecting human rights (general goals), improving digital skills (specific goals), and putting moral pressure on the Zionist regime (partial goals). The legal validity of *fard kifayah* relies on having sincere intentions, careful examination, and checking facts (*al-naqd wa al-tabayyun*), while also avoiding gossip (*ghibah*) or creating conflict (*fitnah*), to make sure that digital activism is both effective and follows Islamic law.

This study indicates that the success of the *julid fi sabilillah* movement depends on turning digital knowledge into lasting group action, which requires a combination of policy advocacy, economic pressure through BDS, and foreign diplomacy. The main challenge is to avoid slacktivism by making sure that every piece of content reaches beyond echo chambers and gets past algorithm barriers through teamwork across different sectors. The religious aspects highlight that Islamic values, such as fairness, respect for human dignity, and focusing on the common good, serve as clear guidelines to ensure criticism remains constructive. Consequently, this movement serves as a tool of symbolic resistance and embodies the moral obligation of Muslims to address global injustices contextually while upholding the principle of Islam as a kindness to all beings (*rahmatan li al-'alamin*).

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