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Humanitarian Fatwa and Global Solidarity: An Islamic Legal-Documentary Analysis of the Indonesian Ulema Council (MUI) Fatwa on Palestine

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Abstract

Purpose: This study examines MUI Fatwa No. 83 of 2023 on support for the Palestinian struggle as a form of humanitarian fatwa and analyzes how its Islamic legal reasoning frames humanitarian responsibility, global solidarity, and possible non-violent action.

Design/methodology/approach: This qualitative study employs a normative-documentary approach based primarily on MUI Fatwa No. 83 of 2023 and supported by relevant scholarly literature on fatwa, maqāṣid al-sharīʿah, religious authority, humanitarian ethics, global solidarity, and non-violent action. The analysis identifies the legal and normative elements of the fatwa and interprets their implications within the Indonesian socio-religious context.

Findings: The analysis identifies four interrelated dimensions of the humanitarian fatwa: an Islamic legal-normative foundation, a humanitarian protection orientation, a public ethical orientation, and a normative basis for responsible collective action. These dimensions show how the fatwa frames the Palestinian crisis through Islamic legal reasoning and gives humanitarian solidarity a religious and ethical basis. Global solidarity is therefore understood as a normative orientation rather than an empirically measured social outcome, while boycott is positioned as one possible form of non-violent action rather than a demonstrated behavioral consequence of the fatwa.

Originality/value: The study develops humanitarian fatwa as an analytical category for examining how Islamic religious authority connects legal reasoning with humanitarian responsibility in a transnational context. It proposes a conceptual framework linking religious authority, humanitarian fatwa, global solidarity, and possible non-violent action without assuming a direct causal relationship between fatwa and public behavior.

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1. Introduction

Over the past several decades, global humanitarian issues have become one of the major concerns of the international community. Armed conflicts, refugee crises, human rights violations, and structural injustices occurring in different parts of the world have given rise to various forms of solidarity across national, religious, and cultural boundaries. The development of globalization and advances in information technology have made humanitarian crises occurring in a particular region no longer perceived merely as local problems but rather as matters of concern for the global community. In this context, humanitarian solidarity has developed as a form of collective consciousness that regards the protection of human dignity, the pursuit of justice, and support for vulnerable groups as shared responsibilities of humankind.

From an Islamic perspective, humanitarian solidarity rests on strong normative foundations. The Qur'an promotes the principles of justice, mutual assistance (*ta'āwun*), human fraternity (*ukhuwwah insāniyyah*), and the defense of oppressed groups (*al-mustaḍ'afūn*). These principles are consistent with the overarching objectives of Islamic law (*maqāṣid al-sharī'ah*), which place the protection of life, human dignity, and public welfare at the core of Islamic legal orientation. Therefore, the involvement of Muslims in various global humanitarian issues should not be understood merely as a form of social action but also as a manifestation of moral and religious responsibility.

One of the humanitarian issues that has continued to attract global attention is the Palestinian conflict. The conflict, which has persisted for several decades, has resulted in a substantial loss of life, displacement and refugee crises, the destruction of civilian infrastructure, and numerous violations of the fundamental rights of the Palestinian people. These circumstances have encouraged international organizations, humanitarian institutions, states, and civil society actors to express their solidarity through humanitarian assistance, political advocacy, digital campaigns, and boycott movements targeting products or companies considered to have links to the Israeli occupation.

Over time, the boycott movement has emerged as one form of non-violent resistance that has received widespread attention. It is understood not merely as an economic instrument but also as an expression of moral responsibility aimed at exerting pressure on practices considered to contribute to humanitarian violations. Thus, in the contemporary era, global solidarity is no longer expressed solely through direct humanitarian assistance but also through economic and social actions that demonstrate a commitment to the values of justice and humanity.

In the Indonesian context, responses to the Palestinian humanitarian crisis have come not only from civil society but also from religious authorities. This is reflected in

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Fatwa of the Indonesian Ulema Council (*Majelis Ulama Indonesia*, MUI) No. 83 of 2023 concerning the Legal Status of Supporting the Palestinian Struggle. The fatwa emphasizes the obligation to support the struggle of the Palestinian people, provide humanitarian assistance, and refrain from economic activities that may potentially support aggression against Palestine. The issuance of this fatwa demonstrates that fatwas no longer function solely as instruments for explaining religious legal rulings but also serve as mechanisms for moral mobilization, the formation of social awareness, and the strengthening of humanitarian solidarity.

This phenomenon marks an important transformation in the development of contemporary fatwas. While classical fatwas were generally understood as legal responses to issues concerning individual religious practices and social transactions (*muʻāmalāt*), in the modern context, fatwas increasingly function as instruments of public ethics capable of responding to global social and humanitarian challenges. Fatwas do not merely determine whether particular actions are permissible or prohibited; they may also guide collective social action in responding to various forms of injustice and human suffering.

Although the Palestinian issue and MUI Fatwa No. 83 of 2023 have been examined in a number of previous studies, most of these studies have focused primarily on the legal aspects of boycotts, the methodology of legal reasoning (*istinbāṭ*), the institutional authority of the MUI, or public responses to the fatwa. Meanwhile, studies on Palestine have generally concentrated on the dimensions of international politics, geopolitical conflict, and human rights.

Studies that explicitly connect fatwas with global humanitarian solidarity remain relatively limited. More specifically, few studies have examined the MUI Fatwa on Palestine as a form of humanitarian fatwa that is, a fatwa oriented toward protecting humanitarian values, defending oppressed groups, and mobilizing social solidarity through non-violent mechanisms such as boycott movements. Consequently, the humanitarian dimension embedded within the fatwa has often received insufficient academic attention.

The novelty of this study lies in its use of the concept of *humanitarian fatwa* as the primary analytical framework for understanding the transformation of the function of fatwas in responding to global humanitarian issues. Unlike previous studies that have primarily emphasized the legal aspects of boycotts or the institutional authority of fatwas, this study views MUI Fatwa No. 83 of 2023 as an instrument of humanitarian advocacy that connects Islamic law, *maqāṣid al-sharīʻah*, global solidarity, and boycott movements as forms of non-violent social participation.

Furthermore, this study offers a new perspective by arguing that contemporary fatwas are no longer confined to normative-legal functions but have evolved into

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instruments of public ethics that contribute to the development of transnational humanitarian consciousness. Accordingly, this article makes a theoretical contribution to the development of contemporary fatwa studies while also enriching scholarly discourse on the relationship between religious authority, humanitarianism, and global solidarity in modern Muslim societies.

In the Indonesian context, responses to the Palestinian humanitarian crisis have also been articulated through Islamic religious authority. This is reflected in MUI Fatwa No. 83 of 2023 concerning support for the Palestinian struggle. The fatwa addresses support for the Palestinian struggle, humanitarian assistance, and the avoidance of economic activities that may contribute to aggression. Rather than treating these provisions simply as evidence of public mobilization, this study examines how the fatwa constructs humanitarian responsibility through Islamic legal reasoning and gives such responsibility a normative and ethical form within the Indonesian socio-religious context.

Previous studies of fatwas have generally examined legal reasoning, institutional authority, religious legitimacy, or the legal status of particular issues. Studies concerning Palestine and boycott movements, meanwhile, have often emphasized political, economic, human rights, or social movement dimensions. Although these strands of scholarship are important, less attention has been given to how an Islamic religious authority formulates a humanitarian response through legal reasoning and connects that response to transnational solidarity and possible forms of non-violent action. This gap is particularly relevant in the Indonesian context, where MUI represents an important institutional authority in the articulation of contemporary Islamic legal and ethical responses to public issues.

This study addresses this gap by examining MUI Fatwa No. 83 of 2023 through the concept of humanitarian fatwa. The study does not treat humanitarian fatwa as a new formal category within the classical classification of fatwas. Instead, it uses the concept as an analytical category defined by four interrelated dimensions: an Islamic legal-normative foundation, a humanitarian protection orientation, a public ethical orientation, and a normative basis for responsible collective action. These dimensions are used to examine how humanitarian concerns are constructed within the fatwa and how Islamic legal authority gives transnational humanitarian responsibility a religious and ethical basis.

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Accordingly, this study asks how MUI Fatwa No. 83 of 2023 constructs humanitarian responsibility through Islamic legal reasoning and how this construction relates to global solidarity and possible non-violent action. The study contributes to contemporary fatwa studies by shifting attention from the question of whether a fatwa produces measurable social behavior to how religious legal authority frames humanitarian responsibility and makes certain forms of solidarity and action normatively intelligible. It also contributes to the study of Sharia and local traditions by showing how Islamic legal reasoning is institutionally articulated within Indonesia in response to a humanitarian issue that extends beyond national and geographical boundaries.

2. Theoretical Framework

2.1. Conceptual Foundation

This study examines four closely related concepts: fatwa, humanitarian fatwa, global solidarity, and boycott movements. A fatwa is generally understood as a non-binding religious legal opinion issued by a qualified Islamic authority in response to a particular question or social issue. In contemporary Muslim societies, fatwas may address not only individual religious practices but also wider social, economic, political, and humanitarian concerns. Their significance therefore extends beyond the formulation of legal rulings to the articulation of moral guidance within changing social contexts.

In this study, humanitarian fatwa is used as an analytical category rather than as a claim that it constitutes a distinct classical genre of fatwa. The concept refers to a fatwa whose legal reasoning and normative orientation explicitly connect Islamic legal authority with the protection of human life and dignity, the prevention of harm, the pursuit of justice, and the promotion of public welfare in situations involving humanitarian suffering. This understanding draws on the broader objectives of *maqāṣid al-sharīʿah*, particularly the protection of life (*ḥifẓ al-nafs*), human dignity, justice, and *maṣlaḥah* (Auda, 2008; Kamali, 2019). The concept is therefore not defined simply by the subject matter of a fatwa, but by the way religious-legal reasoning is directed toward a humanitarian concern.

To make the concept analytically distinguishable from broader discussions of contemporary fatwas, this study identifies four interrelated dimensions of a humanitarian fatwa. First, it has a clear Islamic legal-normative foundation, in which Qur'anic principles, Prophetic traditions, *qawāʿid fiqhiyyah*, *uṣūl al-fiqh*, or *maqāṣid al-sharīʿah* provide the basis for the ruling. Second, it has a humanitarian protection

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orientation, reflected in concern for human life, dignity, justice, the prevention of harm, or the protection of communities experiencing oppression or severe suffering. Third, it carries a public ethical orientation, whereby the legal ruling addresses responsibilities that extend beyond individual religious conduct toward the welfare of others and the wider community. Fourth, it provides a normative basis for responsible collective action, by directing or legitimizing forms of assistance, solidarity, advocacy, or other non-violent responses to humanitarian suffering. These dimensions are analytically related but not identical; a fatwa may contain different degrees of emphasis across them.

This framework also establishes an important boundary for the present study. The classification of a fatwa as humanitarian does not by itself demonstrate that the fatwa has produced measurable changes in public attitudes or behavior. Rather, the analysis examines whether the text of the fatwa frames a humanitarian situation through Islamic legal and ethical reasoning and whether it provides normative grounds for forms of solidarity or social action. Claims concerning actual public mobilization, behavioral change, or the effectiveness of boycott movements therefore require empirical evidence beyond the documentary material examined in this study.

Within this framework, global solidarity refers to a form of moral awareness and collective concern that extends beyond geographical and political boundaries and is grounded in shared commitments to justice, human dignity, and humanitarian protection. Boycott movements, meanwhile, refer to forms of non-violent collective action involving the refusal to purchase, use, or support particular products, services, or entities as an expression of ethical or political commitment. In the present study, boycott is examined primarily as a form of action that can receive normative justification within a humanitarian framework, rather than as an empirically established behavioral outcome of the MUI fatwa.

2.2. Relevant Theories and Previous Studies

Three perspectives inform the analytical framework of this study. First, maqāṣid al-sharīʿah provides a normative basis for examining the humanitarian orientation of the fatwa, particularly in relation to the protection of life, prevention of harm, justice, and public welfare. Second, the perspective of religious authority helps explain how an institutional Islamic authority gives legal and ethical meaning to a humanitarian issue and establishes normative legitimacy for particular forms of responsibility. Third, the literature on global solidarity and non-violent action provides a conceptual

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basis for understanding solidarity and boycott as forms of possible transnational action rather than as outcomes automatically produced by religious rulings.

These perspectives serve different but complementary purposes. Maqāṣid al-sharīʿah is used to examine the normative logic underlying the humanitarian orientation of the fatwa. Religious authority explains the institutional basis through which that normative interpretation is articulated. The literature on solidarity and non-violent action provides a broader conceptual context for interpreting how humanitarian responsibility may be expressed through assistance, advocacy, or economic non-support. The study therefore does not use social movement theory to establish that the fatwa caused collective action. Instead, these perspectives help interpret how the fatwa frames humanitarian responsibility and provides normative grounds through which possible forms of solidarity and non-violent action can be understood.

2.3. Critical Analysis and Research Gap

Previous studies on fatwas have largely focused on legal reasoning, institutional authority, religious legitimacy, and the application of Islamic jurisprudence to contemporary issues. Research concerning the Palestinian issue and boycott movements has also examined political advocacy, economic consequences, humanitarian concerns, and forms of non-violent resistance. These studies provide important perspectives on both religious rulings and humanitarian activism. However, the relationship between Islamic legal authority, humanitarian framing, transnational solidarity, and possible non-violent action remains insufficiently developed as a single analytical problem.

A further limitation concerns the way the relationship between fatwa and social action is commonly understood. A direct movement from religious ruling to public behavior may imply a causal process that cannot be established through documentary analysis alone. What remains important, therefore, is to examine what the religious document itself makes possible at the normative level: how it defines the humanitarian problem, what Islamic legal principles it invokes, what forms of responsibility it articulates, and how it gives ethical meaning to possible forms of solidarity.

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This study addresses this gap by examining MUI Fatwa No. 83 of 2023 as a documentary case of Islamic legal reasoning in response to a transnational humanitarian crisis. Particular attention is given to the four dimensions of humanitarian fatwa identified in this study: Islamic legal-normative foundation, humanitarian protection orientation, public ethical orientation, and normative basis for responsible collective action. This approach allows the study to identify the humanitarian character of the fatwa from its internal legal and normative structure rather than from assumed social effects.

2.4. Proposed Theoretical Framework

The framework represents a conceptual and normative relationship rather than a causal sequence of behavioral change. Religious authority refers to MUI as an institutional Islamic authority that interprets a transnational humanitarian issue through Islamic legal reasoning. Humanitarian fatwa refers to the resulting legal and normative formulation, characterized in this study by Islamic legal reasoning, humanitarian framing, normative legitimacy, public ethical orientation, and a concern for responsible action.

Global solidarity is understood here as a normative orientation toward transnational humanitarian responsibility. It describes how suffering beyond national and geographical boundaries can be interpreted as a matter of religious and ethical concern. The framework does not claim that the fatwa empirically produces or measures an increase in public solidarity.

The final component, possible non-violent action, refers to forms of responsible action that may be understood as consistent with the humanitarian orientation of the fatwa, including humanitarian assistance, advocacy, and economic non-support or boycott. These forms of action are presented as possible normative expressions rather than as demonstrated behavioral outcomes of the fatwa.

The framework therefore emphasizes the movement from religious authority to normative framing, from normative framing to humanitarian solidarity, and from solidarity to possible forms of responsible action. Its purpose is not to establish causality but to clarify how Islamic legal authority can give a transnational humanitarian concern a coherent religious and ethical basis.

2.5. Novelty and Theoretical Contribution

The novelty of this study lies in developing humanitarian fatwa as an analytical category for examining how Islamic legal authority responds to transnational

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humanitarian crises. The concept is not proposed as a new formal genre of fatwa. Rather, it identifies a particular normative configuration in which Islamic legal reasoning is closely connected with humanitarian protection, public ethical responsibility, and possible forms of responsible action.

The analysis of MUI Fatwa No. 83 of 2023 identifies four interrelated dimensions of this category. First, the fatwa is grounded in identifiable Islamic legal sources and principles. Second, its legal orientation is directed toward humanitarian protection, including concern for life, prevention of harm, justice, and the protection of oppressed groups. Third, it extends religious responsibility into the public ethical sphere by addressing conduct with broader humanitarian consequences. Fourth, it provides normative grounds for responsible forms of solidarity and non-violent action. Taken together, these dimensions distinguish the humanitarian orientation of the fatwa from a general reference to maqāṣid al-sharīʿah, public ethics, or religious advocacy alone.

The second contribution concerns the relationship between religious authority and transnational solidarity. Rather than assuming that a fatwa directly produces collective behavior, this study shows how religious authority can frame a distant humanitarian crisis as a matter of religious and ethical responsibility. In this sense, global solidarity functions as a normative orientation that connects an Indonesian Islamic legal institution with a humanitarian concern extending beyond national boundaries.

The third contribution is the reformulation of the relationship between religious guidance and boycott. The study does not establish that MUI Fatwa No. 83 of 2023 caused or measured participation in boycott activities. Instead, it demonstrates how the fatwa provides a normative basis through which economic non-support can be interpreted as one possible form of non-violent humanitarian action. This distinction allows the analysis to remain within the evidentiary limits of a normative-documentary study while still explaining the broader significance of the fatwa.

The resulting contribution can therefore be summarized as a Humanitarian Fatwa–Global Solidarity–Non-Violent Action framework. The framework explains how religious authority may formulate humanitarian responsibility through Islamic legal reasoning, give transnational solidarity a religious and ethical basis, and make possible forms of non-violent action normatively intelligible. Its contribution is consequently conceptual and interpretive rather than causal or behavioral.

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3. Research methods

3.1. Research Design

This study employs a qualitative normative-documentary research design with an interpretive approach. The design was selected because the study examines MUI Fatwa No. 83 of 2023 as a primary Islamic legal document and seeks to understand how its legal reasoning frames humanitarian responsibility, public ethics, transnational solidarity, and possible forms of non-violent action. The study is therefore concerned with the content, structure, and normative orientation of the fatwa rather than with measuring its effects on public behavior.

The normative dimension is used to examine the Islamic legal foundations contained in the fatwa, including Qur'anic principles, prophetic traditions, legal maxims (*qawāʿid fiqhiyyah*), and principles associated with *maqāṣid al-sharīʿah*. The documentary dimension is used to identify and classify the substantive provisions, legal arguments, and recommendations contained in the fatwa. The interpretive approach is then used to examine the meaning of these materials within the Indonesian socio-religious context and to develop the concept of humanitarian fatwa from the documentary evidence.

This study does not employ interviews, surveys, field observations, or systematic behavioral data concerning public responses to the fatwa. It therefore does not seek to establish whether the fatwa caused changes in attitudes, boycott participation, or other forms of collective behavior. Instead, the analysis focuses on what the document explicitly establishes and on the theoretical implications that can reasonably be drawn from its legal and humanitarian orientation.

3.2. Research Context

This study does not involve a physical field site because it is based on documentary and library research. Its research context is the Indonesian socio-religious setting in which MUI Fatwa No. 83 of 2023 was issued as an Islamic legal response to the Palestinian humanitarian crisis. The study focuses on the relationship between the legal content of the fatwa, its Islamic normative foundations, its humanitarian orientation, and its implications for religiously framed solidarity and possible non-violent action. The Indonesian context is treated as the institutional and socio-religious setting of the fatwa rather than as an empirical field from which public

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behavioral data were collected. This distinction is important because the study examines how a global humanitarian issue is interpreted through an Islamic religious authority situated in Indonesia. The research therefore considers context as part of the interpretation of the document, while avoiding claims about the actual reception or behavioral effects of the fatwa among Indonesian communities.

3.3. Data Sources

The primary source of the study is MUI Fatwa No. 83 of 2023 concerning the Legal Status of Supporting the Palestinian Struggle. The analysis covers the substantive ruling, the legal arguments used to support the ruling, the Islamic sources cited in the fatwa, and its recommendations concerning support for the Palestinian struggle, humanitarian assistance, and economic conduct related to aggression.

Secondary sources consist of scholarly books, peer-reviewed journal articles, academic publications, and relevant institutional documents addressing four areas directly related to the research questions: contemporary fatwas and Islamic legal authority; maqāṣid al-sharīʿah and Islamic legal reasoning; humanitarian ethics and transnational solidarity; and non-violent action and boycott as forms of social response. These sources were selected because they provide conceptual, theoretical, or contextual support for interpreting the primary document.

The secondary literature was not treated as evidence of public behavior. Rather, it was used to situate the documentary findings within established discussions in Islamic legal studies, religious authority, humanitarian solidarity, and non-violent action. Foundational works were retained where they were necessary for defining or explaining established theoretical concepts, while more recent scholarly literature was used where available to contextualize contemporary debates.

3.4. Source Selection and Screening

Sources were selected purposively according to their relevance to the research questions and their substantive contribution to the analysis. The selection process followed four criteria. First, a source had to address an issue directly related to the study, such as fatwa, Islamic legal reasoning, *maqāṣid al-sharīʿah*, religious authority, humanitarian responsibility, transnational solidarity, or non-violent action. Second, scholarly sources were prioritized when they provided clear academic arguments, established theoretical concepts, or substantive analysis relevant to the study. Third,

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institutional documents were considered when they provided authoritative information directly relevant to the MUI fatwa or its legal and institutional context. Fourth, a source was retained only when its content contributed to the interpretation of the research questions rather than merely mentioning Palestine, MUI, or boycott movements in passing.

The screening process involved identifying potentially relevant materials, reviewing their titles and substantive content, excluding materials with insufficient relevance to the research questions, and retaining sources that provided meaningful legal, theoretical, or contextual support. The primary fatwa was treated separately from the secondary literature throughout this process so that the documentary findings would remain distinguishable from interpretations derived from the wider literature.

No empirical social-data corpus was included in the analysis. In particular, social media posts, individual opinions, survey responses, interviews, and behavioral records were not treated as evidence unless they formed part of an independently published scholarly or institutional source used for contextual interpretation. Consequently, the study does not make empirical claims about the scale, effectiveness, or social consequences of the boycott movement.

3.5. Data Collection and Documentary Extraction

Data were collected through systematic documentary reading of the primary fatwa and critical reading of the selected secondary sources. The process was conducted in several stages. First, the primary document was read in full to identify its legal structure, substantive rulings, supporting arguments, and recommendations. Second, relevant passages were extracted and recorded according to their substantive meaning rather than simply according to the order in which they appeared in the document. Third, the extracted materials were classified into analytical categories derived from the research questions and the conceptual framework. Fourth, relevant secondary literature was reviewed alongside the extracted materials to clarify their legal, theoretical, and contextual meaning.

Particular attention was given to passages concerning the legal status of supporting the Palestinian struggle, responses to aggression, humanitarian assistance, the avoidance of actions that may contribute to harm, and the Islamic legal principles

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used to support these positions. The extracted materials were then organized according to four analytical dimensions: (1) Islamic legal-normative foundation; (2) humanitarian protection orientation; (3) public ethical orientation; and (4) normative basis for responsible collective action.

This procedure ensured that the four dimensions of humanitarian fatwa were derived from the documentary analysis rather than introduced only as abstract theoretical claims. The secondary literature was subsequently used to interpret the significance of these documentary findings and to clarify their relationship with Islamic legal authority, humanitarian solidarity, and possible forms of non-violent action.

3.6. Data Analysis

The analysis proceeded through four interconnected stages. The first stage involved documentary identification and classification. Relevant provisions of MUI Fatwa No. 83 of 2023 were identified and organized according to their legal content, supporting arguments, humanitarian concerns, and recommendations. The second stage involved legal-normative interpretation. The identified provisions were examined in relation to the Qur'anic principles, prophetic traditions, *qawāʿid fiqhiyyah*, and *maqāṣid al-sharīʿah* invoked or reflected in the fatwa.

The third stage involved thematic interpretation. The documentary materials were examined through the four analytical dimensions of humanitarian fatwa: Islamic legal-normative foundation, humanitarian protection orientation, public ethical orientation, and normative basis for responsible collective action. At this stage, attention was given to the relationship between the legal reasoning of the fatwa and its humanitarian orientation, rather than to assumed behavioral consequences.

The fourth stage involved interpretive synthesis. The findings from the primary document were compared with the selected secondary literature to explain how religious authority, humanitarian framing, global solidarity, and possible non-violent action are connected within the case. The resulting interpretation informed the development of the Humanitarian Fatwa–Global Solidarity–Boycott Framework. The framework is presented as a conceptual and interpretive model rather than as a causal model of public behavior.

Throughout the analysis, a clear distinction was maintained between three levels

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of inference. The first level concerns documentary findings, namely what is explicitly contained in the fatwa. The second concerns interpretive findings, namely the legal and humanitarian meaning that can reasonably be derived from the document. The third concerns broader social outcomes, such as public mobilization, changes in consumer behavior, or the effectiveness of boycotts. The third level was not empirically examined and is therefore not treated as a finding of this study.

3.7. Trustworthiness of the Analysis

The trustworthiness of the analysis was maintained through source triangulation, theoretical triangulation, and consistency in documentary classification. Source triangulation was conducted by examining the primary MUI fatwa alongside relevant scholarly and institutional sources. The fatwa remained the principal basis for documentary findings, while secondary sources were used to clarify legal, theoretical, and contextual interpretations.

Theoretical triangulation was conducted by reading the documentary findings through complementary perspectives on maqāṣid al-sharīʿah, religious authority, humanitarian responsibility, and transnational solidarity. These perspectives were not used to replace the content of the fatwa but to examine its broader meaning and to avoid reducing the analysis to a single theoretical explanation.

Analytical consistency was maintained by applying the same four dimensions of humanitarian fatwa throughout the documentary classification: Islamic legal-normative foundation, humanitarian protection orientation, public ethical orientation, and normative basis for responsible collective action. The analysis also maintained a clear distinction between textual evidence and interpretation. Claims about public behavior, boycott effectiveness, or social mobilization were not treated as documentary findings because the study did not collect empirical data on these outcomes

3.8. Ethical Considerations

This study is based entirely on publicly available documentary and scholarly sources and does not involve human participants, interviews, surveys, personal data, or field observations. Accordingly, ethical approval and informed consent were not applicable to the research design. Ethical integrity was maintained through accurate representation of the analyzed documents, appropriate citation of primary and

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secondary sources, and a clear distinction between documentary evidence and the researchers' interpretation. The study does not claim access to confidential information or unpublished personal data.

4. Results

4.1. Islamic Legal-Normative Foundation of MUI Fatwa No. 83 of 2023

The analysis of MUI Fatwa No. 83 of 2023 shows that its response to the Palestinian crisis is constructed through established Islamic legal sources and principles. The fatwa does not present support for the Palestinian struggle as a purely political or humanitarian preference. Instead, its legal position is connected to Qur'anic principles, prophetic traditions, and *qawāʿid fiqhiyyah* that regulate cooperation, harm, justice, and responsibility toward oppressed groups.

One of the central Qur'anic foundations is QS. al-Mā'idah [5]: 2, particularly the principle of cooperation in righteousness and piety and the prohibition of cooperation in sin and aggression. The fatwa also refers to QS. al-Nisāʾ [4]: 75, which emphasizes the defense of oppressed groups. These sources provide the normative basis for distinguishing between forms of support that are considered morally and legally appropriate and forms of conduct that may contribute to aggression or harm.

The legal reasoning is further supported by several legal maxims, including *al-ḍarar yuzāl* (harm must be eliminated), *darʾ al-mafāsid muqaddam ʿalā jalb al-maṣāliḥ* (preventing harm takes precedence over attaining benefits), and *al-wasāʾil lahā aḥkām al-maqāṣid* (the means take the ruling of the ends they serve). Within the document, these principles provide a legal framework for evaluating conduct according to its relationship with harm, benefit, and the purposes of the action.

The documentary finding is therefore clear: the humanitarian orientation of the fatwa is embedded in its Islamic legal reasoning. It is not added as an external humanitarian argument after the legal ruling has been established. The legal sources themselves provide the basis for connecting the protection of persons, opposition to aggression, and assistance to victims with Islamic legal responsibility.

4.2. Humanitarian Protection Orientation

The second finding concerns the humanitarian orientation of the fatwa. Its substantive provisions address the Palestinian struggle, the consequences of aggression,

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humanitarian assistance, and the responsibility to avoid forms of support that may contribute to aggression. The focus therefore extends beyond the classification of an isolated individual act and addresses the protection of people affected by a wider humanitarian crisis.

The content of the fatwa reflects several concerns that are consistent with the objectives of Islamic law, particularly the protection of life (*ḥifẓ al-nafs*), prevention of harm, justice, and the protection of human dignity. The suffering of civilians is treated as a matter with legal and moral significance. Humanitarian assistance is likewise presented as a legitimate form of support for those affected by the crisis.

These provisions indicate that the fatwa places the protection of persons and the prevention of harm within its legal orientation. The document therefore provides direct evidence for the second dimension of humanitarian fatwa identified in this study: a clear orientation toward humanitarian protection. At this stage, the finding concerns the normative content of the fatwa itself; it does not establish the extent to which such guidance was subsequently followed by the public.

4.3. Public Ethical Orientation

The third finding concerns the public ethical dimension of the fatwa. Its provisions address conduct that may have consequences beyond the individual believer, particularly support for humanitarian assistance and the avoidance of activities that may contribute to aggression. The document consequently connects individual religious responsibility with a broader concern for the consequences of social and economic conduct.

This orientation is important because the fatwa does not limit its guidance to private worship or personal religious practice. It addresses how Muslims should respond to a situation involving injustice, suffering, and aggression. Religious responsibility is consequently articulated in relation to conduct that has public and humanitarian implications.

The documentary evidence shows that the fatwa frames the Palestinian crisis as a matter of moral responsibility rather than as an issue external to Muslim ethical concern. The public ethical orientation of the fatwa therefore lies in its effort to connect Islamic legal guidance with responsibilities toward people experiencing injustice and suffering. This finding supports the third analytical dimension of humanitarian fatwa without

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requiring an assumption about actual public compliance.

4.4. Normative Basis for Responsible Collective Action

The fourth finding concerns the normative basis that the fatwa provides for responsible forms of collective or public action. The document encourages support for the Palestinian struggle according to capacity, humanitarian assistance, and avoidance of conduct that may support aggression. These provisions give particular forms of conduct a religious and ethical meaning.

The fatwa therefore provides normative grounds for solidarity and for forms of non-violent action that are consistent with its concern for preventing harm and avoiding complicity in aggression. Economic conduct can acquire ethical significance when it is understood in relation to the consequences of supporting or not supporting particular activities. Within this framework, economic non-support, including boycott where relevant, can be understood as a possible form of responsible action.

However, the documentary evidence does not establish that the fatwa caused individuals or communities to engage in boycott activities. Nor does the document provide evidence concerning the scale, duration, effectiveness, or economic consequences of boycott practices. The finding is more limited and more precise: the fatwa provides a normative framework within which humanitarian assistance, solidarity, and forms of non-violent action can be understood as religiously meaningful responses to injustice.

4.5. MUI Fatwa No. 83 of 2023 as a Humanitarian Fatwa

Taken together, the four findings provide the basis for classifying MUI Fatwa No. 83 of 2023 as a humanitarian fatwa within the analytical framework developed in this study. First, the fatwa is grounded in identifiable Islamic legal sources and principles. Second, its substantive orientation includes the protection of persons affected by aggression and the prevention of harm. Third, it extends religious responsibility into the public ethical sphere. Fourth, it provides normative grounds for responsible forms of humanitarian and non-violent action.

The classification is therefore based on the structure and orientation of the document rather than on the humanitarian character of its subject matter alone. A humanitarian fatwa, as conceptualized in this study, is distinguished by the way Islamic

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legal authority is connected to human protection, justice, public responsibility, and possible forms of responsible action. MUI Fatwa No. 83 of 2023 displays these four dimensions in an integrated manner. The documentary findings are summarized in Table 1.

Table 1. Analytical Dimensions of Humanitarian Fatwa in MUI Fatwa No. 83 of 2023

Analytical dimension	Documentary evidence	Finding
Islamic legal-normative foundation	Qur'anic principles, prophetic traditions, and *qawāʿid fiqhiyyah*, including principles concerning cooperation, aggression, harm, and the relationship between means and ends	Humanitarian concern is constructed through Islamic legal reasoning rather than added as an external ethical argument
Humanitarian protection orientation	Concern for Palestinian victims, opposition to aggression, humanitarian assistance, protection of life, and prevention of harm	The fatwa places human protection and prevention of suffering within its legal orientation
Public ethical orientation	Guidance concerning humanitarian support and avoidance of conduct that may contribute to aggression	Religious responsibility is extended from private conduct to public and social responsibility
Normative basis for responsible collective action	Support according to capacity, humanitarian assistance, and avoidance of economic or other forms of support associated with aggression	The fatwa provides normative grounds for solidarity and possible non-violent action without establishing actual behavioral effects

Table 1 summarizes the four analytical dimensions used to identify the humanitarian character of MUI Fatwa No. 83 of 2023. The table shows that the humanitarian orientation of the fatwa is embedded in its Islamic legal reasoning, reflected in concern for human protection, extended to public ethical responsibility, and expressed through normative grounds for solidarity and possible non-violent action. These dimensions provide the analytical basis for understanding the fatwa as a humanitarian fatwa, without assuming or empirically establishing its effects on public behavior.

5. Discussion

5.1. Humanitarian Fatwa as a Form of Normative Humanitarian Framing

The findings suggest that the distinctive contribution of MUI Fatwa No. 83 of 2023 lies not simply in the fact that it addresses a humanitarian crisis, but in the way

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humanitarian concern is formulated through Islamic legal authority. The fatwa brings together legal sources, humanitarian protection, public ethics, and responsible action within a single normative response. This provides a basis for understanding humanitarian fatwa as an analytical category rather than as a new formal category within classical Islamic jurisprudence.

The four dimensions identified in this study help clarify the concept. The first dimension anchors humanitarian concern in Islamic legal reasoning. The second directs that reasoning toward the protection of people and the prevention of harm. The third extends the meaning of religious responsibility into the public sphere. The fourth provides normative grounds through which responsible forms of solidarity and non-violent action can be understood.

This interpretation also helps distinguish humanitarian fatwa from broader concepts such as *maqāṣid al-sharīʿah*, public ethics, or religious advocacy. *Maqāṣid al-sharīʿah* provides an important normative foundation, but it does not by itself describe the institutional form through which a contemporary religious authority responds to a humanitarian crisis. Similarly, public ethics describes the broader moral orientation of the response, while religious advocacy concerns the communication of values and positions. The concept of humanitarian fatwa brings these elements together through the specific form of Islamic legal reasoning represented by a fatwa.

The contribution of the concept therefore lies in identifying how religious legal authority can frame a humanitarian crisis without reducing the fatwa to either a purely technical legal ruling or a general statement of political advocacy.

5.2. Religious Authority and the Indonesian Socio-Religious Context

The findings should also be understood within the Indonesian setting in which the fatwa was issued. MUI represents an institutional form of religious authority through which Islamic legal reasoning is articulated in response to contemporary issues. The Palestinian crisis is transnational, but its religious interpretation in this case is situated within an Indonesian socio-religious context.

This setting is significant for the study of Sharia and local traditions. The relevance does not arise because the Palestinian issue constitutes an Indonesian local tradition. Rather, it arises from the way Islamic legal principles are interpreted and institutionalized within a particular Indonesian religious setting. The case demonstrates

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how a global humanitarian concern can enter a locally situated Islamic legal discourse and be communicated as a matter of religious responsibility.

This finding broadens the meaning of contextuality in the study of Sharia. Context is not limited to customary law or inherited cultural practices. It may also involve the institutions, social environment, religious authority, and public ethical concerns through which Islamic legal principles are interpreted. In the present case, MUI provides the institutional setting through which universal Islamic principles are applied to a contemporary global humanitarian issue.

The case therefore contributes to JSLT by showing one form of interaction between Sharia and context: the institutional localization of Islamic legal reasoning in response to a transnational humanitarian crisis. It does not suggest that the fatwa replaces local traditions or that global humanitarianism itself constitutes local tradition. Instead, it shows how Sharia acquires contextual meaning when interpreted through an Indonesian religious institution.

5.3. Global Solidarity as a Normative Orientation

The documentary findings also clarify the role of global solidarity in the proposed framework. The fatwa connects the suffering of Palestinians with religious responsibilities recognized within the Indonesian Muslim context. Through principles of justice, assistance, opposition to aggression, and protection from harm, a humanitarian concern occurring beyond Indonesia is given religious and ethical significance for Muslims in Indonesia.

In this sense, global solidarity is better understood as a normative orientation than as an empirical outcome. The fatwa provides a religious vocabulary through which concern for people suffering in another geographical setting can be understood as morally relevant. It frames solidarity as a responsibility that can extend beyond geographical boundaries.

This interpretation is important because the present study does not measure whether Indonesian Muslims actually developed stronger solidarity after the issuance of the fatwa. Such a claim would require empirical evidence from interviews, surveys, social media analysis, or other forms of behavioral research. What the documentary evidence does show is that the fatwa provides a normative basis for viewing the Palestinian crisis as a matter of shared humanitarian concern.

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Global solidarity in the present framework therefore occupies a middle position between religious authority and possible forms of action. It is not an intervening variable in a causal model. It is a normative bridge through which humanitarian concern can acquire religious meaning and through which possible forms of responsible action become ethically intelligible.

5.4. Boycott as a Possible Form of Non-Violent Action

The findings also provide a more careful understanding of the relationship between the fatwa and boycott. The fatwa's concern with avoiding support for aggression gives economic conduct an ethical dimension. From this perspective, refusing to support particular economic activities may be understood as one possible form of non-violent action consistent with the broader humanitarian orientation of the fatwa.

The significance of boycott in this framework therefore lies primarily in its normative intelligibility. A boycott can be understood as a form of everyday economic conduct through which an individual may express opposition to perceived injustice without engaging in physical violence. Its relevance to the humanitarian fatwa arises from the relationship between means, consequences, harm, and moral responsibility.

At the same time, the study does not establish that MUI Fatwa No. 83 of 2023 directly produced boycott participation. Nor does it establish the effectiveness of boycott campaigns or their economic impact. Those questions belong to a different level of inquiry and require empirical investigation. The present analysis establishes only that the legal and ethical reasoning of the fatwa can provide normative grounds for understanding economic non-support as one possible form of humanitarian action.

This distinction strengthens rather than weakens the contribution of the study. By separating normative authorization from empirical behavior, the analysis avoids treating a religious ruling as an automatic cause of social action. It instead shows how religious authority can make certain forms of action morally and legally intelligible within a particular humanitarian framework.

5.5. The Humanitarian Fatwa–Global Solidarity–Boycott Framework

Based on the preceding findings, this study proposes a conceptual framework linking religious authority, humanitarian fatwa, global solidarity, and possible non-violent action. The framework should not be read as a causal sequence in which the

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issuance of a fatwa automatically produces solidarity and then generates boycott behavior. Rather, it describes a normative relationship among these elements.

At the first level, MUI functions as an institutional religious authority that interprets a transnational humanitarian crisis through Islamic legal reasoning. At the second level, the resulting humanitarian fatwa frames the crisis through principles of justice, protection of life, prevention of harm, and responsibility toward oppressed groups. At the third level, this framing provides a normative basis for global solidarity by presenting concern for Palestinians as a matter of religious and humanitarian responsibility. At the fourth level, possible forms of responsible action, including humanitarian assistance, advocacy, and economic non-support or boycott, become normatively intelligible.

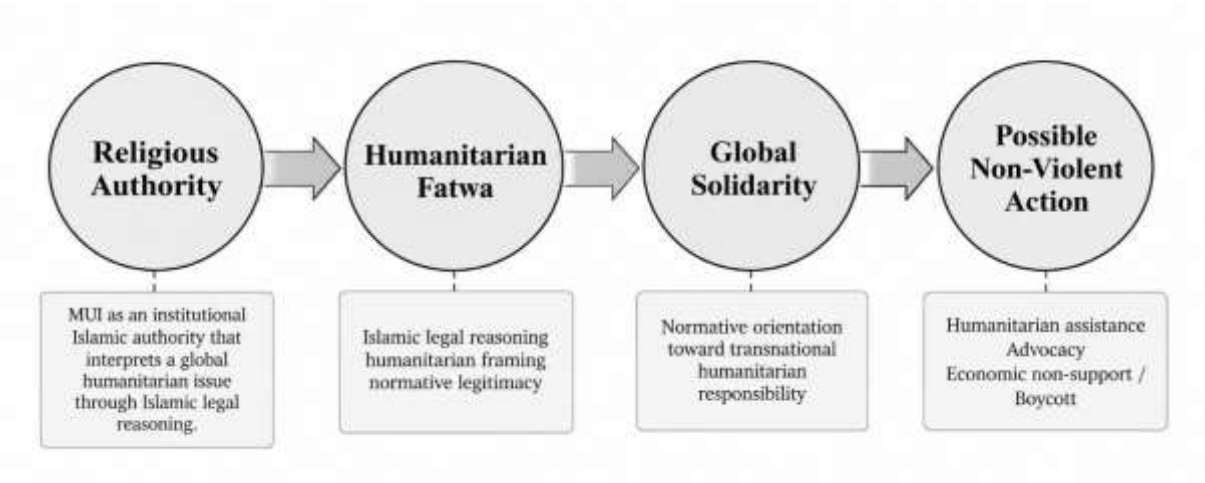


Figure 1. Humanitarian Fatwa–Global Solidarity–Non-Violent Action Framework

Figure 1 illustrates a conceptual framework showing how religious authority provides the institutional basis for the formulation of a humanitarian fatwa, which frames a humanitarian crisis through Islamic legal reasoning, humanitarian considerations, and normative legitimacy. This framing establishes global solidarity as a normative orientation toward transnational humanitarian responsibility.

The framework then identifies possible non-violent action, including humanitarian assistance, advocacy, and economic non-support or boycott, as forms of action that may be normatively consistent with the humanitarian orientation of the fatwa. The arrows indicate a conceptual and normative relationship rather than a causal claim of behavioral change.

The framework contributes to contemporary fatwa studies by placing humanitarian

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framing between religious authority and possible forms of social action. It also introduces a contextual dimension by showing that the framing of a global humanitarian issue is shaped through an Islamic religious institution situated in Indonesia. The model therefore explains a process of normative articulation rather than a verified process of behavioral change.

The central contribution is consequently not the claim that a fatwa causes a boycott. It is the proposition that an Islamic religious authority can formulate a humanitarian response that gives transnational solidarity a religious-ethical basis and makes certain non-violent forms of action normatively intelligible. This formulation preserves the significance of religious authority while remaining consistent with the documentary character of the evidence.

5.6. Theoretical Contribution of the Humanitarian Fatwa Framework

The findings contribute to contemporary fatwa studies by showing that the humanitarian dimension of a fatwa can be examined through its internal relationship between Islamic legal reasoning, protection of human life, public ethical responsibility, and possible forms of collective responsibility. In the case of MUI Fatwa No. 83 of 2023, these elements form a coherent normative orientation that allows the Palestinian crisis to be understood not only as a political or geographical issue but also as a matter of humanitarian and religious responsibility.

The concept of humanitarian fatwa developed in this study is useful because it brings together dimensions that are often discussed separately. Maqāṣid al-sharīʿah explains the normative concern for protection, justice, and prevention of harm; religious authority explains the institutional basis of the ruling; and the humanitarian perspective explains how these legal principles are directed toward the protection of people experiencing injustice and suffering. The concept therefore functions as an analytical bridge between Islamic legal reasoning and humanitarian ethics without suggesting that it constitutes a new formal category within Islamic jurisprudence.

The framework also offers a more cautious way of understanding the relationship between religious authority and global solidarity. The fatwa does not, on the basis of the present evidence, demonstrate a measurable change in public behavior. What the document demonstrates is the articulation of a normative relationship: religious authority frames humanitarian suffering as a matter of responsibility, while global

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solidarity becomes a religiously and ethically meaningful orientation. Possible actions such as humanitarian assistance, advocacy, and economic non-support can then be understood within this normative horizon.

The theoretical contribution of the study therefore lies in moving beyond a simple assumption that religious rulings directly produce social movements. Instead, it highlights normative mediation: religious authority gives legal and ethical form to humanitarian concern, humanitarian framing establishes the basis for solidarity, and that solidarity makes certain forms of non-violent action normatively intelligible. This formulation provides a more precise account of how contemporary Islamic legal authority can engage with transnational humanitarian issues.

6. Conclusions

This study shows that MUI Fatwa No. 83 of 2023 can be understood as a humanitarian fatwa based on four interrelated dimensions: an Islamic legal-normative foundation, a humanitarian protection orientation, a public ethical orientation, and a normative basis for responsible collective action. The fatwa frames the Palestinian humanitarian crisis through Islamic legal reasoning concerning justice, protection from harm, humanitarian assistance, and responsibility toward oppressed groups. Its humanitarian character therefore emerges from the relationship between its legal sources, normative principles, and orientation toward human protection rather than from the subject matter alone. The study further shows that the fatwa provides a normative basis for understanding the Palestinian crisis as a matter of transnational humanitarian responsibility. In this framework, global solidarity is treated as a normative orientation rather than an empirically measured social outcome. Similarly, humanitarian assistance, advocacy, and economic non-support or boycott are understood as possible forms of non-violent action that can be interpreted within the humanitarian orientation of the fatwa. The study does not establish that the fatwa caused public solidarity, generated boycott participation, or determined the effectiveness of boycott movements. The principal contribution of the study is the Humanitarian Fatwa–Global Solidarity–Non-Violent Action framework, which explains a normative relationship between religious authority, humanitarian framing, transnational solidarity, and possible responsible action. The framework highlights how an Islamic religious authority can give a transnational humanitarian concern a

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religious and ethical basis without assuming a direct causal relationship between a fatwa and public behavior. By locating this process within the Indonesian socio-religious context, the study also demonstrates how contemporary Islamic legal reasoning can respond to humanitarian issues that extend beyond national and geographical boundaries.

Author Contribution

St. Nurhafisah as the corresponding author, contributed to conceptualization, methodology, data curation, investigation, literature review, formal analysis, writing the original draft, and writing finally manuscript.

Ethics Approval

This study involved no human participants or personal data; therefore, ethical approval and informed consent were not required. The research was based on normative legal analysis and publicly available legal and academic sources.

Declaration of conflicting interest

The author declares that there is no potential conflict of interest related to this article.

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Data Availability Statement

The materials analyzed in this study consist of MUI Fatwa No. 83 of 2023 and publicly accessible scholarly and institutional sources cited in the article. No original human-participant or field data were collected. The primary documentary source and the cited secondary sources can be consulted through their respective public or institutional repositories.

Declaration of Generative AI and AI-Assisted Technologies

AI-assisted tools were used only to support language editing, proofreading, and the refinement of the manuscript's organization. AI-assisted tools were not used as a substitute for the analysis of the primary document or for the authors' scholarly judgment.

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