

Religion as a Tool of Unity: Exploring the Trend of Julid Fisabilillah Movement in Support of Palestine

Danur Putut Permadi¹, Hanif Fitri Yantari²

¹UIN Sayyid Ali Rahmatullah Tulungagung, Jl. Mayor Sujadi No.46, Kudus, Plosokandang, Kec. Kedungwaru, Kabupaten Tulungagung, Jawa Timur, ²UIN Raden Mas Said Surakarta, Jl. Pandawa, Dusun IV, Pucangan, Kec. Kartasura, Kabupaten Sukoharjo, Jawa Tengah.

Corresponding author

¹pututpermadidanur@gmail.com, ²haniffitriyantari@gmail.com

Abstract: In Indonesia, there is a movement related to the Israeli-Palestinian conflict called Julid Fisabilillah that seeks to support the struggle of the Palestinian people and attack Israel supporters on social media. The grassroots movement eventually succeeded in weakening the psychological condition of Israel's supporters on social media. This research aims to analyze the existence of the Julid Fisabilillah movement in attacking Israeli supporters. It also aims to synthesize the Julid Fisabilillah movement with Asghar Ali Engineer's liberation theology theory. By using qualitative research, it is concluded that the Julid Fisabilillah movement emerged as a response to the attacks carried out by Israel against Palestine. Indonesians attacked Israeli supporters on social media until they were psychologically disturbed. This study found that this movement is an example of an effort to liberate from oppression by using religion as a link between one human being and another, so that they have a strong bond of brotherhood and support each other to be free from oppression.

Keywords: Israel-Palestine Conflict, Julid Fisabilillah, Indonesian Netizens, Liberation Theology, Asghar Ali Engineer.

Introduction

The conflict between Israel and the State of Palestine has been going on since the 1800s until today. The conflict began when European Jews attempted to establish a state in Palestine. The feud between the two camps has been going on for a long time without any common ground to reach peace.¹

Israel's annexation of the Palestinian territories has created a protracted humanitarian crisis. This is due to the efforts made by Israel by evicting the Palestinian people to cause casualties. The war eventually gained attention from various parts of the world, and Indonesia is no exception. As the largest Muslim population in the world, Indonesia has an obligation to voice its support for the Palestinian people. On the other hand, efforts to

provide support to the Palestinian people also become an important goal of the Indonesian state to participate in efforts to implement world order, as mandated by the 1945 Constitution of the Republic of Indonesia.²

Indonesia has taken various roles in an effort to reduce the tension of the war that occurred on both sides. Indonesia has played a major role in international cooperation forums as a mediator so that the conflict between Palestine and Israel can subside.³ In other contexts, Indonesia also remains on its stance that Palestinian independence is absolute. The people of Indonesia have never stopped standing beside Palestine to provide support and assistance to the Palestinian people. In

¹ H. A. Wibowo, I. G. Sumertha, dan A. Ismadi, "Keterlibatan Pemerintah Indonesia dalam Proses Perdamaian Konflik Israel-Palestina," *Jurnal Damai Dan Resolusi Konflik* 3, no. 1 (2017).

² Aulia Pengdavieria Juntami, "Pancasila and Peace: Peran Indonesia Dalam Mediasi Konflik Israel-Palestina; Implementasi Pancasila Pada Diplomasi Perdamaian Dunia," *Jurnal Diplomasi Pertahanan* 9 (2023): 15.

³ Relycia Solihin et al., "Indonesia's Role in the Israel-Palestine Conflict Through Multi-Track Diplomacy," *Perspektif* 12, no. 3 (2023): 1002-13, <https://doi.org/10.31289/perspektif.v12i3.9490>.

fact, many social organizations have contributed to the efforts to provide humanitarian assistance to our brothers and sisters in Palestine.⁴

Recently in the world of social media, Indonesian netizens have taken action to support the Palestinian people against the atrocities committed by Israel. The action is called the Julid fisabilillah movement. The movement at first glance is an effort of Indonesian netizens in *trolling* the parties that support the atrocities of Israel on social media. Many social media accounts supporting Israel eventually closed their accounts or their accounts were hacked as a result of their support.

The Julid fisabilillah movement itself is a *pun* on the word jihad fisabilillah in an effort to fight in the way of Allah SWT. This movement, which is based on social media X, has been a trending topic for some time. The action is a new form of jihad that is carried out without warfare with weapons. Instead, it is an act of support for fellow Muslims by attacking the psychological state of Israel's supporters.

Social movements driven by Islamic values have recently become a massive phenomenon. The renewal movement in fighting for rights is believed to be able to generate motivation to fight for the independence of people who experience colonization. These movements can ultimately motivate the emergence of social change among people who experience oppression.⁵

In an effort to liberate from a religion-based oppression, a Muslim intellectual named Asghar Ali Engineer emerged. He is a Muslim scholar who seeks to reinterpret classical theology as an effort to combat oppression. Theological issues should not only focus on transcendental matters, but should also focus on social issues such as today.⁶ Engineer named his theology liberation theology.

Liberation theology initiated by Asghar Ali Engineer provides a new paradigm of thought in theology in order to fight against acts of oppression. For him, this theology is based on three important things, namely universal brotherhood, equality and social justice. The existence of this theology is to embrace people who are shackled by oppression by the authorities.⁷

To limit the topic of discussion so as not to widen, the author focuses on several things in the discussion. *First*, the author aims to describe the purpose of the Julid fisabilillah movement on social media. And *secondly*, the author tries to synthesize the social movement in the framework of liberation theology initiated by Asghar Ali Engineer.

This research is important to study because as far as the author does a literature search, the discussion of the conflict between Israel and Palestine is still very relevant. In addition, this research can also be a mapping material regarding the position of religion in humanitarian issues, especially in terms of war. On the other hand, research that discusses the Julid fisabilillah movement has not yet been found, so it is necessary to study further the forms of movements driven by religious sentiment on social media. In the end, the hope of this research is that it can be a reference material in further research on the correlation of religious sentiment and social movements in cyberspace.

Materials and Methods

This research is a qualitative research with *library* research method. The primary data source in this research is news about the Julid fisabilillah movement. This is because there is no research that specifically discusses this movement. While the author's secondary data sources use various sources of reference in the form of journals, research articles, and other news that still have a correlation with the discussion of the Julid fisabilillah movement. The author's data analysis

⁴ Dewi Suratningsih, Dea Pupita, dan Safira Safira, "Diplomasi Perdamaian Dan Kemanusiaan Indonesia Dalam Isu Palestina Pada Tahun 2014-2020," (*PROYEKSI Jurnal Ilmu-Ilmu Sosial dan Humaniora* 25, no. 1 (2020): 11–28, <https://doi.org/10.26418/proyeksi.v25i1.2602>).

⁵ Ahmad Izudin, "Gerakan Sosial Dan Nalar Islam Progresif: Mencari Titik Temu Kerangka Metateori," *Jurnal Pemberdayaan Masyarakat: Media Pemikiran dan Dakwah Pembangunan* 1, no. 2 (2018): 253–74, <https://doi.org/10.14421/jpm.2017.012-04>.

⁶ Danur Putut Permadi dan Hanif Fitri Yantari, "Teologi Pembebasan: Rekonstruksi Keberagamaan Islam Indonesia Selama

Pandemi Covid-19," *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* 16, no. 2 (2022): 203–16, <https://doi.org/10.35316/lisanalhal.v16i2.203-2016>.

⁷ Nika Khusnia Azizah, "Pandangan Al-Quran Tentang Pluralisme Agama (Studi Analisa Penafsiran Asghar Ali Engineer)" (IAIN Ponorogo, 2018).

technique applies descriptive techniques and content analysis and internal coherence.

Results and Discussion

Results

Overview of the Julid Fisabilillah Movement

The Julid Fisabilillah movement is a *pun on the* term Jihad Fisabilillah, which refers to efforts to fight in the way of Allah. However, the term Jihad Fisabilillah also has a very broad meaning in the religious world. In the current context, Jihad Fisabilillah can also include efforts to help the struggle of the Palestinian people as fellow Muslim brothers. The relationship between the people of Indonesia and the people of Palestine is very strong.

This organized grassroots movement called Julid Fisabilillah was first called out by Erlangga Gerschinov on social media X (formerly known as Twitter). He later became a commander of the Netizen Julid Anti-Israel Special Operations Unit on social media. He initiated this movement since the conflict between Israel and the State of Palestine arose on October 7, 2023. The war resulted in thousands of casualties and became the world's spotlight.

Erlangga Gerschinov himself is a man who was born in Jakarta on April 28, 1993. Erlangga is an alumnus of Telkom Institute of Technology majoring in Industrial Engineering. He is the founder of an organization called Fakta Bahasa and an organization known as Gr's Course. The Fakta Bahasa organization is an association initiated by Erlangga which focuses on linguistic and cultural issues. While the Gr's Course organization is a form of paid courses that facilitate foreign language learning.⁸

The Julid Fisabilillah movement focuses on social media attacks on members of the army and Israeli parties. The movement has at least four main missions in its various actions. This grassroots organized movement aims to weaken

the psychological side of Israeli supporters. So as to create strong support for the Palestinian state based on social media.

The Julid Fisabilillah movement is declared successful in its efforts to attack Israeli supporters if it can achieve one of the four missions as a whole. The four missions are: First, the accounts of Israeli supporters to close the comments column on each of their social media posts. Second, the social media accounts of Israeli supporters are changed in privacy mode. Third, the social media accounts of Israeli supporters disappeared. Fourth, there was a hack on the social media accounts of Israel's supporters.⁹

The four missions are aimed at various parties that support Israeli attacks on Palestinian territories. Those who openly declare their support for Israel will become the "target list" of this movement. In addition, this movement also targets those who not only support Israel, but also those who like to show off on their social media accounts.¹⁰

The call started by Erlangga Gerschinov eventually received support from X netizens, especially Indonesian netizens. It was noted that the discussion about Julid Fisabilillah managed to become trending on social media. Netizens from Indonesia flocked to join the ranks of Julid Fisabilillah to attack the social media accounts of supporters of the Israeli group.

Those who participate in the Julid Fisabilillah movement must understand various important techniques in launching their actions. Erlangga provides at least seven techniques in the Julid Fisabilillah movement to be able to achieve its main goal, namely the social media war against Israel. The seven important techniques include the following:¹¹

⁸ Aulia Rachma Dinantika, "Biodata dan Profil Erlangga Gerschinov yang Serukan Julid Fisabilillah terhadap Tentara IDF Israel hingga Kena," seputarlampung.com, 2023, <https://seputarlampung.pikiran-rakyat.com/nasional/pr-977401724/biodata-dan-profil-erlangga-gerschinov-yang-serukan-julid-fisabilillah-terhadap-tentara-idf-israel-hingga-kena?page=2>.

⁹ Taufiqur Rahman, "Simak 4 Misi Gerakan Julid Fi Sabilillah Mulai dari Komentar Ditutup hingga Peretasan Akun," hariandisway.id, 2023, <https://harian.disway.id/read/745517/simak-4-misi-gerakan-julid-fi-sabilillah-mulai-dari-komentar-ditutup-hingga-peretasan-akun>.

¹⁰ Desy Setyowati, "Mengenai Julid Fi Sabilillah: Hack hingga Hujat Akun Medsos Pro-Israel," katadata.co.id, 2023, <https://katadata.co.id/desysetyowati/digital/6572a461af596/mengenai-julid-fi-sabilillah-hack-hingga-hujat-akun-medsos-pro-israel>.

¹¹ Putri Chandra, "7 Teknis Penting Gerakan Netizen Indonesia Untuk Julid Fisabilillah, Pasukan Media Sosial Siap Serang Mental Tentara Israel!," akurat.co, 2023,

- a. Operation Julid fisabilillah is aimed at weakening the mentality of Israel's supporters. Countering the dominance of Zionist propaganda and strengthening the vaporay of pro-Palestinian narratives on social media.
- b. The main targets of this Julid fisabilillah movement are those who are Israeli soldiers and police. And people and institutions that seek to spread the anti-Palestinian narrative. In addition, this movement also seeks to disseminate their goals to those who do not know about the Julid fisabilillah movement so that they take part.
- c. The efforts that can be made to enliven the Julid fisabilillah movement are to provide counter-narratives in two ways. *First, the persuasive method*, where they can provide various comments on social media that contain pro-Palestinian narratives and exposure to facts about Palestine. *Second, the trolling method*, which is their attempt to blaspheme, curse, and even hack the social media accounts of Israel supporters.
- d. The Julid fisabilillah movement that they follow must also avoid antisemitic narratives (both regarding the Holocaust issue, the NAZI issue and so on). This is done because this movement is basically against Israeli violence, not against the Jewish people.
- e. This movement also seeks to encourage various groups of people to participate in trying to fight for the freedom of the State of Palestine.
- f. Keeping each other updated on the war and news from the Palestinian people.
- g. Striving to support the empowerment of the people in Palestine in various fields as an effort to accelerate Palestinian independence.

Background and Geneology of Asghar Ali Engineer's Scholarship

Born on March 10, 1939 in Rajasthan near India, Asghar Ali Engineer was the son of a devout Muslim family. He lived in an environment where there was religious oppression. But because the

oppression was done within a system, there were no people who dared to fight back.¹² It is this social reality that ultimately constructs Asghar Ali Engineer's thinking in an effort to deconstruct the fundamental aspects of a religion.

Engineer received his religious education from his father and then went to various scholars to learn more about tafsir. In addition, he also studied the thought of *Ikhwan al-Shafa'* - a group originating from Ismailiyah Shia.¹³ Engineer was an engineer in civil engineering at Vikram University, India. And then he was famous as an Islamic scholar and received an honorary degree from the university of Calcuta in 1983. Engineer got the degree because of his research analyzing the level of community harmonization and the level of social unrest in India in 1961 (*Revolution Without Repression*).¹⁴ Asghar Ali Engineer died in 2013 and managed to spawn various major works in relation to religious issues. At a glance, his research can be grouped into research that discusses liberation theology, gender, and Islam in a general context.¹⁵

For Muslims in carrying out their various activities, the Qur'an and hadith are the main sources of Islamic law. Asghar Ali Engineer also agreed with this. He stated that the Qur'an is the book of God in which there are instructions that will lead Muslims to the truth.¹⁶ The value of the teachings contained in it is universal and will never change. Engineer argues that the Qur'an is actually a symbolic text so that interpretation is needed in order to obtain the value of its teachings.¹⁷ On the other hand, Engineer did not reject the existence of hadith. For him, the existence of hadith is to be

¹² Mochammad Rizal Fanani, "Revolusi Tanpa Penindasan (Telaah Atas Teologi Pembebasan Dan Teologi Perdamaian Asghar Ali Engineer)," *JIS: Jurnal Ilmu Spiritualis* 8, no. 2 (2022): 124–44.

¹³ Asghar Ali Engineer, "What I Believe," diakses 20 Desember 2023, <http://www.andromeda.rutgers.edu/~ivatakol/engineer/belief.htm>.

¹⁴ Fanani, "Revolusi Tanpa Penindasan (Telaah Atas Teologi Pembebasan Dan Teologi Perdamaian Asghar Ali Engineer)."

¹⁵ M Agus Nuryatno, *Islam, Teologi Pembebasan dan Kesetaraan Gender: Studi atas Pemikiran Asghar Ali Engineer* (Yogyakarta: UII Press, 2001). 13

¹⁶ Asghar Ali Engineer, *Pembebasan Perempuan*, ed. oleh Agus Nuryatno, Terjemahan (Yogyakarta: LKiS Yogyakarta, 2007). 20

¹⁷ Asghar Ali Engineer, *Islam dan teologi Pembebasan*, Terj. Agun (Yogyakarta: Pustaka Pelajar, 2003). 23

used as an additional explanation of what is already in the Qur'an.¹⁸

Asghar Ali Engineer refuses to apply the classical method in an effort to understand the authority of revelation. This is because for him, political Islam in the medieval era has caused a misunderstanding in understanding Islam. In the past, Islam was used as a "tool" to strengthen political power. That is why the main mission of the Prophet Muhammad in liberation efforts has been degraded over time.¹⁹

It is on this basis that Asghar Ali Engineer applies a contextual approach in understanding the contents of the Qur'an. According to him, the verses contained in the Qur'an have a contextual nature, so they must be understood properly within the paradigm of historical determinism when the verse was revealed. The Qur'an is not a book that can be directly implemented into the current era. It requires a reinterpretation of its meaning that is adapted to its historical reality.²⁰

On the other hand, Asghar Ali Engineer also revived the vision of Islam that had faded in the effort to interpret the Qur'an, namely the liberation effort. Engineer states that Islam teaches its people to be able to liberate those who experience oppression. He also strongly opposes usury activities that can provide distress for the lower classes.²¹

Principles of Asghar Ali Engineer's Thought

For Engineer, classical Islamic theology only focuses on discussing transcendental and lofty issues. This fact ultimately causes our theology to be difficult to reach the weak. It is on this basis that Asghar Ali Engineer tries to develop an Islamic theology that is more embracing and more grounded in responding to realistic problems.²² This is because a theology should be able to reach

all its followers and be contextualized. This theology by Asghar Ali Engineer is called liberation theology.

For Asghar Ali Engineer, a classical theology only favors static conditions. Classical theology cannot act as a "tool" for liberation. This is because the effort depends on who uses it. On the other hand, the liberation theology developed by Engineer has a clear direction, namely to the persecuted people. So that liberation theology is a set of new thought constructions that can be used as resistance from acts of oppression.²³

Engineer states that the liberation theology he talks about has different characteristics compared to other theological concepts. There are at least four characteristics of liberation theology that Engineer developed. *First*, his liberation theology justifies the right of a Muslim to be free to determine their own destiny. *Secondly*, this liberation theology was born because Muslims actually remain alive both in this world and in the hereafter. *Third*, this theology does not favor the upper classes or the rich. And *fourth*, liberation theology has a role to always be beside the oppressed where their rights are deprived.²⁴

For Ali Engineer, the fundamental purpose of him giving birth to liberation theology is to be able to create universal brotherhood (universal brotherhood), the creation of social justice regardless of class (social justice), and the equality of position between one person or group with other people (equality). This theology is based on the emergence of socio-economic and psycho-social problems in a society. This is because the behaviors that occur in society are often oppressive so that efforts are needed to change them in order to create a more just society. In the context of psychology, for example, those who experience oppression in an area will eventually give birth to an attitude of frustration that leads to actions that blame the rules. This reality can be overcome one of them by giving birth to one's belief in the realm of theology.

¹⁸ Engineer, *Pembebasan Perempuan*. 28.

¹⁹ Asghar Ali Engineer, *Devolusi Negara Islam*, ed. oleh Imam Mutaqin, Terjemahan (Yogyakarta: Pustaka Pelajar, 2000). 329.

²⁰ Engineer. 24.

²¹ Fanani, "Revolusi Tanpa Penindasan (Telaah Atas Teologi Pembebasan Dan Teologi Perdamaian Asghar Ali Engineer)."

²² Misbachol Munir dan Nida'ul Munafiah, "The Liberation Theology of Asghar Ali Engineer and Its Relevance To Islamic Education Objectives," *International Journal on Islamic Educational Research* 2, no. 1 (2019): 1–18, <https://doi.org/10.14421/skijier.2018.2018.21.01>.

²³ Muhammad Kursani Ahmad, "Teologi Pembebasan Dalam Islam: Telaah Pemikiran Asghar Ali Engineer," *Jurnal Ilmiah Ilmu Ushuluddin* 10, no. 1 (2011): 51–65, <https://doi.org/10.18592/jiu.v10i1.744>.

²⁴ Hamlan, "Teologi Pembebasan (Asghar Ali Engineer)," *Hikmah* 8, no. 1 (2014): 67–68.

Through this action, a community will have the motivation to continue trying to change their fate.²⁵

The most prominent emphasis of liberation theology developed by Asghar Ali Engineer is on the practical side of people's lives, namely on their actions and deeds in a social society. Liberation theology appears for people who are oppressed to be able to change into a more independent and dynamic person.²⁶ This is because basically being free people means that they can also be free from oppression.²⁷

Engineer's efforts to realize his liberation theology by applying strategies that are in accordance with the Quran and the history of the prophets. These two basic principles have clearly proven to be in favor of the oppressed. The strategy is to reinterpret various verses in the Quran. The purpose of the reinterpretation is an attempt to re-interpret the Quranic verses that have been distorted by Islamic thinkers in favor of those who hold the *status quo*. As we understand that the Quran contains normative and contextual aspects. In the normative aspect, the verses in the Quran contain the basic laws of Islam. In the contextual aspect, the verse in the Quran contains a one-case relationship which is a response to social problems at a certain time.²⁸

Through the liberation theology that he developed, Asghar Ali Engineer tried to change the paradigm of the concept of liberation. As an example is about the description of jihad, the meaning of jihad if understood rigidly means doing warfare. In the context of Asghar Ali Engineer's liberation theology, the meaning of jihad does not only mean waging war using various weapons, but about dynamic activities that aim to create freedom in a particular society.²⁹ So

that social conditions in a society that initially occurred oppression can become more just and peaceful. Resistance to such oppression requires a high attitude of optimism and an extraordinary level of patience in order to realize a civil society.³⁰

Peace is something that is needed and is a right for every living human being. For this reason, all parties must always strive for an atmosphere of peace. The Engineer has said that peace is the most fundamental issue in the Islamic world. The meaning of Islam itself is to create a sense of peace and submission to God. Therefore, every Muslim is required to be able to create a sense of peace. In addition, the meaning of jihad is actually an effort to be able to create a sense of peace and justice.³¹

Discussion

Questioning Julid Fisabilillah in the Paradigm of Liberation Theology

Islam as a universal religion has its own dynamics in various eras. Nowadays, Islam is one of the religions that often becomes a topic of conversation. This is due to its universality that teaches peaceful values for all living beings. Islam has always been known as a religion that can provide a calm side for every human being.³²

Islam has recently been galvanized by the slogan of jihad. For Asghar Ali Engineer, the slogan seems to stigmatize that Islam and its followers are required to wage war in order to solve various problems. This argument gives the impression that Islam is synonymous with violence.³³

This condition is even more complicated when Muslim countries in the world also experience discrimination of rights, poverty and war.³⁴ One example is the ongoing problems in the State of Palestine. This condition must be resolved

²⁵ Asghar Ali Engineer, *Islam dan teologi Pembebasan*, Terj. Agung (Yogyakarta: Pustaka Pelajar, 2003).

²⁶ Azizah, "Pandangan Al-Quran Tentang Pluralisme Agama (Studi Analisa Penafsiran Asghar Ali Engineer)."

²⁷ Muhaemin Latif, "Asghar Ali Engineer Dan Reformulasi Makna Tauhid," *Aqidah-ta: Jurnal Ilmu Aqidah* 4, no. 1 (2018): 131-48, <https://doi.org/10.24252/aqidahta.v4i1.5718>.

²⁸ Ahmad, "Teologi Pembebasan Dalam Islam: Telaah Pemikiran Asghar Ali Engineer." 60.

²⁹ Karwadi, Aninditya Sri Nugraheni, dan Shindy Lestari, "Interpreting Islamic Doctrine as The Religion of Liberation in Education (Considering The Thoughts of Asghar Ali Engineer)," *International Journal of Education, Language, and Religion* 3, no. 2 (2021): 55-64, <https://doi.org/10.35308/ijelr.v3i2.4387>.

³⁰ Ahmad, "Teologi Pembebasan Dalam Islam: Telaah Pemikiran Asghar Ali Engineer."

³¹ Asghar Ali Engineer, *Liberalisasi Teologi Islam: Dalam Membangun Teologi Damai Dalam Islam*, ed. oleh Rizqon Khamami, Terjemahan (Yogyakarta: Alena Bintang Jendela Aksara, 2004). 17

³² Engineer. 2.

³³ Fais Alfi, "Pendidikan Damai Dalam Islam (Konstruksi Dari Pemikiran Asghar Ali Engineer)" (Sekolah Tinggi Agama Islam Negeri Salatiga, 2007). 2

³⁴ Asghar Ali Engineer, *Governance and Religion: An Islamic Point of View*, In C. Muzaffar, *Religion and Governance* (Selangor Darul Ehsan: Arah Publications, 2009). 117.

immediately so that it does not become something protracted.

The war between the State of Palestine and Israel actually happened in 1948. The conflict involved Arab countries against Israel. The beginning of the war was due to the Israeli declaration dated May 14, 1949. Arab countries were worried that Israel would continue to expand and the war broke out.³⁵

The attacks carried out by Israel against the State of Palestine are a form of human rights violations, because they seize the fundamental rights of a person and commit genocide against the people in the country of Palestine. This is because human rights are interpreted as a right inherent to humans regardless of race, nation or religion. Everyone is obliged to protect human rights.³⁶

The issue of fighting for Palestinian independence has long been carried out by various parties, and unfortunately often experiences a deadlock to realize it. For this reason, a new approach is needed in an effort to support the struggle of the Palestinian people to fight the oppression carried out by Israel. In an effort to support the Palestinian people, Indonesians who are active in social media (netizens) have started a movement called Julid fisabilillah. A movement to attack the social media accounts of Israeli supporters with various forms of complaints, hacking and so on with the intention of bringing down the mentality of Israeli supporters.

In relation to the paradigm of liberation theology proposed by Asghar Ali Engineer, the Julid fisabilillah movement initiated by Erlangga can be understood as a basic form of the main goal of a theology, namely creating universal brotherhood. The Julid fisabilillah movement, which has grassroots from Indonesians who actively use social media, coordinated to voice its defense of the struggle of the Palestinian people who are geographically distant and do not know

each other. But on the basis of common theology, in the end they support each other.

The use of the term Julid fisabilillah as a *pun* on the term jihad fisabilillah is an effort to reinterpret the term jihad, which is often understood as an armed warfare activity against infidels, into an activity of mutual support in the frame of *ukhuwah islamiyah*. This effort can be understood as an attempt to "save" the concept of jihad which is full of moral ethical values. This is similar to the argument presented by Engineer that a Muslim should be able to avoid various things that can make it appear war. A Muslim should be able to solve a problem in a middle way.³⁷

Conclusions

Julid fisabilillah is a grassroots movement carried out by Indonesian netizens that aims to support the struggle of the Palestinian people. The movement is carried out by conducting psychological attacks on the social media accounts of supporters of the Israeli occupation of Palestine. The attack is declared successful if the supporters of Israel close all their social media accounts, or their social media disappear. And it is even said to be successful if the accounts of Israeli supporters are hacked.

In relation to Asghar Ali Engineer's liberation theology, the Julid Fisabilillah movement is an effort by the Indonesian people to support the Palestinian people to gain their independence. As fellow believers, Indonesians feel obliged to do everything possible to free Palestine from the oppression of Israel. Jihad, which was originally only related to the use of weapons, by Indonesian netizens was changed to war activities in cyberspace by changing the word jihad to Julid fisabilillah. This is in line with Asghar Ali Engineer's thinking, which states that in today's era the term jihad cannot only be understood as an activity of warfare using weapons, jihad basically means activities to support each other.

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³⁶ Moh Talabul Amal dan Laras Putri Olifiani, "Peran Ormas Muhammadiyah sebagai Faith-Based Organization dalam Memberikan Respons Kemanusiaan terhadap Rakyat Palestina," *Jurnal ICMES* 7, no. 2 (2023): 201-20.

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