

Quranic Values In Responding To Israeli Aggression In Palestine: A Study Of The Views Of The Indonesian Ulema Council (Mui) Of Medan City

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ARTICLE INFO	ABSTRACT
<p><i>Article History:</i> Accepted: 25 February 2025 Revised: 10 May 2025 Approved: 20 June 2025 Available Online: 19 July 2025</p> <p><i>Keywords:</i> Nilai Alqur'an MUI Kota Medan Palestina</p>	<p>The Israeli-Palestinian conflict is an ongoing global humanitarian crisis that demands a moral response from the Muslim community, including from local religious institutions. This article examines the implementation of Qur'anic values in responding to Israeli aggression against Palestine, focusing on the interpretation and actions of the Indonesian Ulema Council (MUI) of Medan City. This research uses a descriptive qualitative approach with a case study method. Data were collected through semi-structured interviews with MUI scholars of Medan City and document analysis of tafsir and MUI Fatwa No. 83 of 2023. The findings show that the values of war ethics, universal justice, and ukhuwah Islamiyah-contained in QS Al-Baqarah [2]: 190, QS Al-Mumtahanah [60]: 8, and QS Al-Hujurat [49]: 10-is made the normative basis by MUI in formulating attitudes and concrete actions. The implementation of the fatwa in the form of public education, boycott campaigns, moral diplomacy, and donation raising confirms that local Islamic interpretations have a concrete driving force in shaping the solidarity of the ummah. This study emphasizes the importance of the role of regional ulemas in translating the teachings of the Qur'an into contextual and transformative social responses.</p>

ABSTRAK	
<p><i>Keywords:</i> <i>The Value of the Qur'an</i> <i>MUI Medan City</i> <i>Palestine</i></p>	<p>Konflik Israel–Palestina merupakan krisis kemanusiaan global yang terus berlanjut dan menuntut respons moral dari komunitas Muslim, termasuk dari lembaga keagamaan lokal. Artikel ini mengkaji implementasi nilai-nilai Al-Qur'an dalam merespons agresi Israel terhadap Palestina, dengan fokus pada penafsiran dan tindakan Majelis Ulama Indonesia (MUI) Kota Medan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan metode studi kasus. Data dikumpulkan melalui wawancara semi-terstruktur dengan ulama-ulama MUI Kota Medan dan analisis dokumen tafsir serta Fatwa MUI No. 83 Tahun 2023. Temuan menunjukkan bahwa nilai-nilai etika perang, keadilan universal, dan ukhuwah Islamiyah yang terkandung dalam QS Al-Baqarah [2]: 190, QS Al-Mumtahanah [60]: 8, dan QS Al-Hujurat [49]: 10 dijadikan dasar normatif oleh MUI dalam merumuskan sikap dan aksi nyata. Implementasi fatwa berupa edukasi publik, kampanye boikot, diplomasi moral, dan penggalangan donasi menegaskan bahwa tafsir keislaman lokal memiliki daya dorong konkret dalam membentuk solidaritas umat. Kajian ini menegaskan pentingnya peran ulama daerah dalam menerjemahkan ajaran Al-Qur'an ke dalam respons sosial yang kontekstual dan transformatif.</p>

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1. Introduction

The prolonged conflict between Israel and Palestine has become a global humanitarian crisis that has seriously impacted the lives of the Palestinian people, both physically, socially and psychologically. Since the Nakba in 1948, the Palestinian people have continued to experience colonization, expulsion, and systemic discrimination by the Israeli authorities that reinforce the pattern of settler colonialism (Alasttal dkk., 2023; Zhumatay & Yskak, 2024). Israeli aggression takes many forms, including the construction of illegal settlements, the military occupation of Palestinian territories, and restrictions on access to basic needs such as education, health, and employment, causing prolonged suffering to civilians, especially women and children (Alsamamra dkk., 2021; Helbich & Jabr, 2021; Jabr & Berger, 2023).

At the international level, the conflict has become increasingly complex due to military and diplomatic support from superpowers, especially the United States, as well as the partiality of media narratives that often present Israel as a threatened party, while Palestinian suffering is ignored (Berger & Jabr, 2020; Muhire, 2024; Oktavina dkk., 2024). In addition, global solidarity movements such as Boycott, Divestment and Sanctions (BDS) are often discredited as a form of antisemitism, which hinders advocacy for Palestinian rights (Nabulsi, 2024). In Indonesia, ulama have a moral responsibility to speak out for justice based on Quranic values, given their position as spiritual and social leaders in Muslim societies (Amin & Anshory, 2023; Mahabbah, 2023).

The main problem raised in this study is how Quranic values are understood and applied by the Indonesian Ulema Council (MUI) of Medan City in responding to Israeli aggression against Palestine. Although there have been fatwas and moral calls from MUI nationally, their implementation at the local level is often not systematically documented. In fact, the role of ulama in the regions is very significant in shaping the awareness and attitude of Muslims towards global humanitarian issues, including Palestine (Amin & Anshory, 2023; Fachrudin dkk., 2024).

As a general solution, this study proposes a Quranic values-based approach as a moral and ethical basis for addressing global conflict. Emphasis is given to three main verses, namely QS Al-Baqarah [2]: 190, QS Al-Mumtahanah [60]: 8, and QS Al-Hujurat [49]: 10, each of which talks about the limits of war, the principle of justice in interfaith relations, and the importance of reconciliation and brotherhood (Mahabbah, 2023). The interpretation and practice of these verses by MUI Medan City will be the main focus to assess the extent to which Islamic values can be translated into socio-religious actions.

Several previous studies have highlighted that Islamic values in the Quran have a central role in shaping Muslims' attitudes towards issues of justice and humanity. QS Al-Baqarah [2]: 190, for example, emphasizes the importance of ethics in warfare and prohibits aggression, providing a basis for distinguishing between legitimate self-defense and acts of excessive violence (Sarnoto et al., 2021). This verse provides religious legitimacy for Muslims to support the struggle of the oppressed Palestinian people. Furthermore, QS Al-Mumtahanah [60]: 8 affirms the principles of justice and compassion towards those who do not fight Muslims, emphasizing the importance of harmonious relations in a plural society. This verse is used to show that solidarity with Palestine is not just a political issue, but an expression of the universal justice that Islam teaches (Matawang, 2024). This verse is the basis for forming a religious narrative that is not exclusive, but reflects noble human values. Meanwhile, QS Al-Hujurat [49]: 10 contains a message of brotherhood among fellow Muslims and an order to reconcile conflicting parties. In the Palestinian context, this verse is used to mobilize Muslim solidarity so as not to be divided in addressing global issues. The interpretation of this verse at the local level, especially by MUI Medan City, is important to know so that it can be assessed how the Quranic

message is translated into contemporary contexts and concrete actions in society (Amin & Anshory, 2023; Mahabbah, 2023).

Various studies have discussed the role of ulemas in advocating the Palestinian issue, whether in the form of sermons, da'wah, or social campaigns. However, most studies are still general in nature and not many have explored in depth how the values of the Quran are interpreted by religious institutions in certain areas such as Medan City. Existing studies mostly highlight the response of Muslims collectively or national policies, without examining the details of the implementation of the Quranic teachings by local ulemas (Matawang, 2024; Sarnoto dkk., 2021). In addition, although MUI has issued fatwas and position statements on the Palestinian conflict, research on the effectiveness and public perception of these fatwas is still limited. This gap is important to bridge in order to fully understand the strategic role of the ulama in conveying Islamic values that are relevant and contextual to the dynamics of the Palestinian-Israeli conflict. This study aims to examine the main values in the Quran that are relevant in responding to Israeli aggression against Palestine, as well as to analyze how MUI Medan City understands and translates these values into religious attitudes and social actions. This study also aims to show the concrete contribution of local clerics in shaping public opinion and strengthening solidarity with Palestine.

The novelty of this research lies in its local focus, Medan City, which has not been studied much in the context of religious responses to global issues such as Palestine. The approach based on the interpretation of the Quran and interviews with MUI leaders in Medan City provide an in-depth picture of the dynamics of the meaning of Islamic values in contemporary situations. The scope of the study is limited to three main verses (QS 2:190, QS 60:8, QS 49:10) and the response of MUI Medan City, without discussing the technical aspects of international politics.

2. Method

This research uses a descriptive qualitative approach with a case study method, which aims to explore in depth the meaning of Qur'anic values in the socio-religious response of the Indonesian Ulema Council (MUI) of Medan City to Israeli aggression in Palestine. This method was chosen because it is relevant to study religious phenomena in certain social contexts by considering the perspectives of figures, interpretation texts, and institutional responses comprehensively (Creswell, 2014). Primary data was obtained through semi-structured interviews with three key informants from among the ulama of the MUI board of Medan City. This interview technique allows flexibility to explore views in depth while remaining within the thematic framework of the research. Secondary data were obtained through document analysis, especially MUI Fatwa No. 83 of 2023, as well as Qur'anic interpretation texts from al-Maraghi, Quraish Shihab, and Wahbah az-Zuhaili that are relevant to the themes of justice, peace, and ukhuwah. Data analysis was conducted using a thematic model, namely by identifying, categorizing, and interpreting patterns of meaning from interviews and written sources. The steps of analysis followed the principles of thematic coding and interpretation, namely: data familiarization, initial coding, theme search, review, and narrative writing. Validity was strengthened through source triangulation and cross-checking between interviews and documents, to ensure credibility and consistency of findings (Patton, 2002).

3. Results and Discussion

The Ethical Value of War in the Qur'an: A Study of QS Al-Baqarah [2]: 190

QS Al-Baqarah verse 190 is one of the key verses in the Qur'an that forms the basis of the ethics of war (fiqh al-jihād) in Islam. This verse explicitly commands to "fight those who fight you in the cause of Allah," while providing normative limits with a warning: "and do not transgress the limits; indeed, Allah dislikes those who transgress the limits." (QS 2:190). This verse is often understood as a key principle in distinguishing between justified defensive warfare and expressly forbidden aggression in Islam (Akhtar, 2024; Sarnoto dkk., 2021).

The three authoritative commentaries used in this study-Al-Maraghi, Quraish Shihab, and Wahbah az-Zuhaili-consistently emphasize that war in Islam is only permitted in order to defend oneself and protect the ummah from injustice, not as a form of revenge or expansion of power. Al-Maraghi (1946) explains that: "Indeed I have permitted you to fight them for the sake of exalting the religion of Allah... but do not overstep the bounds in warfare... for overstepping the bounds is among the despicable evils" (Maraghi al-, 1946a). Al-Maraghi emphasizes that permission to wage war is given not because of passion or hatred, but to uphold the truth and glorify religion, with a strong prohibition against forms of aggression against those who do not participate in the war.

Quraish Shihab reinforces this principle by stating that: "Do not exceed the limits... fight only those who fight you," and explains that the law of war in Islam is built on the value of protecting life and order, not persecution or conquest (Shihab, 2012a). Meanwhile, Wahbah az-Zuhaili interpreted that: "Fighting in the way of Allah means upholding religion and safeguarding the word of monotheism," indicating the spiritual dimension of jihad as an effort to reject injustice and maintain the dignity of the people, not creating chaos (Zuhaili, 2013a).

Field findings through interviews reinforce this interpretive basis. Mustapa Kamal Rokan states explicitly: "War in Islam is permitted for self-defense, not for revenge. In the context of Palestine, we may fight them in order to protect the souls of Muslims and humanity" (M. K. Rokan, komunikasi pribadi, 23 Mei 2025). This statement shows the compatibility between normative interpretation and local religious praxis. The Palestinian context is identified not as a war initiative, but as a form of defense of human existence and human values, as has been explained in the framework of hifz al-nafs (protection of the soul) in maqashid al-shariah. The same thing was emphasized by Majda El Muhtaj, who mentioned QS Al-Baqarah: 190 as: "The beauty of the Shari'ah is in maintaining limits when retaliating against aggression. If it is found that the enemies of Allah are weak, then it is not permissible to overdo it. Allah is angry with those who exceed limits" (M. el Muhtaj, komunikasi pribadi, 23 Mei 2025). This statement reflects the ethical and aesthetic dimensions of Sharia, where even in conflict situations, Islam still prioritizes the principle of proportionality and the prohibition of excessive repressive actions.

In the current context, the ethics of war promoted by QS Al-Baqarah: 190 is an antithesis to Israel's military aggression in Palestine. As explained in the introduction, this aggression includes the construction of illegal settlements, economic blockades, and violence against unarmed civilians (Alsamamra dkk., 2021; Helbich & Jabr, 2021). Therefore, the Quranic values in this verse can be used as a basis for moral and spiritual legitimacy for Muslims in defending the human rights of Palestinians legally and ethically. In addition, this verse also represents the paradigm of Islam as a religion of peace and justice, which separates between political conflicts and universal humanitarian values. This perspective is reinforced by Afsaruddin and Abu-Nimer & Kadayifci-Orellan, who emphasize that the Qur'an calls for the defense of the oppressed

without losing commitment to the values of justice and peace (Abu-Nimer & Kadayifci-Orellana, 2021; Afsaruddin, 2025).

QS Al-Baqarah [2]: 190 teaches that war in Islam is not an offensive act, but a form of self-defense that is limited by strict ethical norms. The interpretations of classical and contemporary scholars, as well as the views of the speakers from MUI Medan City, show consistency in understanding that the defense of Palestine is part of the effort to preserve the soul and justice. Thus, this verse provides a strong Quranic moral framework for Muslims' solidarity with Palestine, while distinguishing it from aggressive and destructive violent practices.

Principles of Social Justice and Tolerance in the Qur'an: An Examination of QS Al-Mumtahanah [60]: 8

QS Al-Mumtahanah verse 8 which reads: "Allah does not forbid you to be kind and just to those who do not fight you in matters of religion and do not expel you from your homes. Verily, Allah loves those who are just" is a normative verse that explicitly affirms the principle of universal justice in human relations. This verse states that Allah does not prohibit Muslims from being kind and fair to non-Muslims who do not fight them for religion and do not expel them from their homes. On the contrary, Allah loves those who uphold justice (*al-muqshithin*). In the context of conflicts such as Palestine, this verse not only serves as ethical guidance in dealing with outsiders, but also serves as a basis for *shar'i* legitimacy in the face of oppression and human rights violations.

The three authoritative commentaries examined-Al-Maraghi, Quraish Shihab, and Wahbah az-Zuhaili-provide similar interpretations, namely that Islam demands justice towards anyone, even non-Muslims, as long as they do not antagonize or oppress Muslims. Al-Maraghi interprets part of the verse: "Allah has not forbidden you to be kind to the disbelievers... rather Allah commanded His Messenger to be kind and keep his word to them.", indicating that the Prophet was commanded to remain kind and keep peaceful agreements with non-Muslim groups that were not hostile (Maraghi al-, 1946b). This reflects the Islamic principles of tolerance and justice in interfaith social relations.

Quraish Shihab asserts that Islam is a religion that promotes the values of peace and love, not only towards fellow Muslims, but also towards non-Muslims who coexist peacefully. According to him: "Islam is a religion of peace and a creed of love... Allah does not forbid you to be kind and just to those who do not fight you in religion." (Shihab, 2012b). Az-Zuhaili states unequivocally that: "Allah loves those who do justice," and explains that fairness is one of the main pillars in building a stable and dignified society, including in the context of conflict and war (Zuhaili, 2013b). Interviews with interviewees corroborated this understanding in the actual Palestinian context. Imam Yazid emphasized that: "QS Al-Mumtahanah 8 teaches justice even against non-Muslims who are not fighting, but Israel is clearly committing murder and expulsion - then justice is to fight them"(I. Yazid, komunikasi pribadi, 23 Mei 2025). This statement reflects the *shar'i* understanding that resistance to Israeli aggression is a form of substantive justice, in line with the principle of *amar ma'ruf nahi munkar*. The defense of the Palestinian people is not an expression of hostility towards a particular religious group, but rather a commitment to Quranic justice that rejects oppression (*zulm*).

Majda El Muhtaj emphasized that: "Allah loves *al-muqshithin*, those who uphold justice in its entirety"(M. el Muhtaj, komunikasi pribadi, 23 Mei 2025). According to him, justice in the Qur'an is not partial or sectarian, but must be upheld thoroughly and consistently, even when facing opponents. By quoting QS Al-Mumtahanah 8, he shows that Islam does not teach identity-based hatred, but siding with justice and humanity. The value of justice offered by QS Al-

Mumtahanah 8 is very relevant to the situation of structural inequality experienced by the Palestinian people. As mentioned in the introduction, Israeli aggression includes various human rights violations: the killing of civilians, expulsion, and destruction of public facilities (Helbich & Jabr, 2021; Jabr & Berger, 2023). In this context, defending Palestine is not just a political act, but a religious responsibility based on Quranic ethics.

Several studies also support that justice in the Qur'an is universal and multidimensional-including distributive, corrective and relational justice (Akhtar, 2024; Harvey, 2017). Therefore, resisting oppression and supporting the Palestinian independence struggle can be categorized as an effort to uphold corrective justice, namely restoring rights that have been unjustly deprived. In addition, the value of tolerance in this verse opens space for solidarity across identities. As Afsaruddin notes, the Qur'an encourages interfaith dialog and peaceful coexistence (Afsaruddin, 2021). This strengthens the argument that support for Palestine does not contradict the peaceful principles of Islam, but rather is a tangible form of commitment to global justice and universal humanity. QS Al-Mumtahanah [60]: 8 emphasizes that justice is a Quranic principle that must be upheld inclusively, even against those of different religions as long as they are not hostile. In the context of the Palestinian conflict, this verse becomes the basis of legitimacy to fight systemic injustice, while distinguishing between resistance to aggressors and respect for peaceful parties. Both classical commentaries and the views of local sources affirm that defending Palestine is part of the realization of the most fundamental values of shar'i justice and Quranic morality.

Islamic Unity and the Obligation of Solidarity: Tafsir QS Al-Hujurat [49]: 10

QS Al-Hujurat verse 10 states: "Verily, the believers are brothers, therefore reconcile between your two brothers, and fear Allah that you may be blessed." This verse is the main foundation for the principle of ukhuwah Islamiyah, which is a bond of brotherhood in faith that is not merely symbolic, but demands active involvement in maintaining harmony, solidarity and justice among Muslims. The value of ukhuwah contained in this verse becomes a spiritual and social framework in responding to the suffering of Muslims in other parts of the world, including Palestine. In Al-Maraghi's interpretation, it is emphasized that: "Verily, the believers are brothers ... and brotherhood is a force that leads to repair and reconciliation." (Maraghi al-, 1946c), emphasizes that brotherhood is a force that leads to social reconciliation and repair. Ukhuwah is not just a status of faith, but a collective responsibility to restore the condition of the people who are divided or oppressed.

Quraish Shihab states that: "The believers are limited in the nature of their relationship by brotherhood" (Shihab, 2012c), illustrates that inter-Muslim relations must go beyond formal identity and be realized through concrete actions, including solidarity with brothers and sisters who experience oppression, such as in Palestine. Wahbah az-Zuhaili expands the meaning of ukhuwah as: "Muslims are brothers in religion... make peace and fear to be blessed" (Zuhaili, 2013c), shows that ukhuwah is a condition for the descent of Allah's mercy, which in the global context means building synergy and solidarity of the ummah in defending the values of justice and humanity.

The interview findings reinforce this interpretation by providing the praxis dimension of ukhuwah in the context of the Palestinian struggle. Mustapa Kamal Rokan describes ukhuwah as an existential bond: "Ukhuwah is a strong bond... if it hurts one, it hurts all." (M. K. Rokan, komunikasi pribadi, 23 Mei 2025). This emphasizes the principle of collective empathy and the responsibility of Muslims globally to respond to the suffering of Palestinians, as commanded in this verse.

Imam Yazid emphasized the political and social dimensions of the verse: "QS Al-Hujurat 10 is the basis of reconciliation and unity of the Ummah." (I. Yazid, komunikasi pribadi, 23 Mei 2025), with the implication that the divisions within Muslims - both ideologically and politically - must be united in defense of the greater interests of humanity. In this case, Palestine becomes the moral epicenter for testing the solidarity of global Muslims. Majda El Muhtaj offers a spiritual reading of ukhuwah: "Allah's mercy descends when we uphold true brotherhood. That grace is the strength and resilience of the Palestinian people." (M. el Muhtaj, komunikasi pribadi, 23 Mei 2025). According to him, the strength that the Palestinians have to endure and struggle in the midst of suffering is a tangible form of divine grace obtained through true solidarity among fellow Muslims.

In terms of the Qur'anic universal values as explained by Abu-Nimer & Kadayifci-Orellana, ukhuwah serves as a bridge between the principles of justice and peace. Ukhuwah is not only intra-community, but also a means to form moral alliances against oppression (Abu-Nimer & Kadayifci-Orellana, 2021). In the context of Palestine, ukhuwah demands the involvement of the ummah in the form of financial support, diplomatic advocacy, prayer, boycott of products supporting aggression, and raising public opinion. As has also been explained, the Palestinian conflict is not just an international political issue, but also a testing ground for Islamic solidarity. This verse demands that Muslims not be apathetic to the suffering of their brothers, and make ukhuwah the basis for building internal reconciliation and external resistance to global injustice (Amin & Anshory, 2023; Mahabbah, 2023). QS Al-Hujurat [49]: 10 provides a spiritual and social framework for strengthening Muslim solidarity in the midst of global conflict and injustice. Classical and contemporary commentaries, as well as the views of the speakers, show that ukhuwah is not only a spirit of brotherhood, but also a call to action in defense of the oppressed. In the context of Palestine, ukhuwah Islamiyah is the moral foundation for building a collective response based on compassion, justice and mercy that strengthens the struggle of the colonized people.

Discussion

As an authoritative institution in religious affairs, the Indonesian Ulema Council (MUI) of Medan City plays an important role in translating Qur'anic values into social responses and collective actions of the people. In the context of Israeli aggression against Palestine, MUI not only voiced fatwa and moral appeal, but also actively involved in strategic actions to support the struggle of the Palestinian people. This implementation is based on the values of justice, ukhuwah, and solidarity as affirmed in QS Al-Baqarah [2]: 190, QS Al-Mumtahanah [60]: 8, and QS Al-Hujurat [49]: 10, and confirmed by MUI Fatwa No. 83 of 2023.

MUI Fatwa No. 83 of 2023 is one of the most important normative instruments that represents the commitment of Indonesian scholars in upholding the principles of shar'i justice and humanitarian solidarity. This fatwa explicitly:

- a) Forbidding all forms of support for Israeli aggression and parties that directly or indirectly strengthen Israel's power over Palestine.
- b) Obliging support for the Palestinian cause in various forms: distribution of zakat, infaq, alms, prayers, boycott of products supporting aggression, and the implementation of ghaib prayers (Majelis Ulama Indonesia, 2023).

This fatwa is not only legal in nature, but also contains sociological and philosophical dimensions as stated by Majda El Muhtaj: "This fatwa strengthens the sociological, juridical, and philosophical sides of the Palestinian struggle. It obliges support and forbids collaboration with the aggressor." (M. el Muhtaj, komunikasi pribadi, 23 Mei 2025). In other words, this fatwa is a

concrete expression of the Quranic values of justice and solidarity, as emphasized in previous research (Abu-Nimer & Kadayifci-Orellana, 2021; Afsaruddin, 2025; Akhtar, 2024).

This research found that MUI Medan City responded to the fatwa actively and structurally, both in the educational and diplomatic realms:

- a) Submitting an official letter to the Security Council and UN Secretary General, as well as to the Indonesian Ministry of Foreign Affairs as a form of moral diplomacy against Israeli aggression.
- b) Organizing limited discussions and educational forums to raise public awareness of the importance of supporting Palestine.
- c) Donation movement and boycott campaign of pro-Israel products, as a manifestation of the Qur'anic teachings on *hifz al-nafs* and the social responsibility of Muslims.

As stated by Mustapa Kamal Rokan.: "The fatwa is good, but the spirit of its implementation must be maintained." (M. K. Rokan, komunikasi pribadi, 23 Mei 2025). This statement shows that the effectiveness of a fatwa depends not only on its legal substance, but also on the consistency of mobilization and education at the local level. Imam Yazid adds that: "This fatwa is enlightening, but it needs active socialization at the local level." (I. Yazid, komunikasi pribadi, 23 Mei 2025). This reflects an implementation challenge, where the success of the fatwa is determined by the extent to which the regional MUI is able to reach out to grassroots communities and form public opinion that actively supports the Palestinian cause.

In Indonesia, MUI fatwas often serve as normative and ethical guidelines in determining religious positions on humanitarian issues (Shuhufi dkk., 2022; Sukamto & Panca Parulian, 2021). MUI Medan City's response to this fatwa shows how Qur'anic values - namely justice, *ukhuwah*, and peace - can be translated into measurable and contextualized collective actions. The implementation of the fatwa also strengthens *ukhuwah Islamiyah* in a concrete form. QS Al-Hujurat [49]: 10 which emphasizes brotherhood and reconciliation becomes the spiritual foundation of this socio-religious action. Thus, support for Palestine is not just a symbol of empathy, but a revelation-based moral obligation, which is supported by institutional work and *shar'i* legitimacy.

MUI Medan City's response to Israeli aggression, especially through the implementation of MUI Fatwa No. 83 Year 2023, reflects the actualization of Qur'anic values in the contemporary social and geopolitical context. By prioritizing the principles of justice, *ukhuwah*, and solidarity, MUI Medan City not only voiced a moral stance, but also carried out strategic actions that had a direct impact. This shows that Quranic values can be a transformational force in responding to oppression and strengthening people's solidarity globally.

4. Conclusion

This research shows that the Qur'an contains universal values that serve as moral guidelines in responding to conflict and oppression, especially in the context of Israeli aggression against Palestine. The three main principles contained in QS Al-Baqarah [2]: 190, QS Al-Mumtahanah [60]: 8, and QS Al-Hujurat [49]: 10 - namely the ethics of war, justice, and *ukhuwah Islamiyah* - are emphasized not only in authoritative tafsir texts such as the works of al-Maraghi, Quraish Shihab, and Wahbah az-Zuhaili, but are also reflected in the views of the Medan City scholars. First, QS Al-Baqarah [2]: 190 emphasizes that war is only justified as a defensive measure to protect souls and humanity. Tafsir and interviews agree that the defense of Palestine is a form of implementation of the Qur'anic teachings on *hifz al-nafs* and resistance to injustice. Second, QS Al-Mumtahanah [60]: 8 emphasizes the principle of universal justice,

which requires Muslims to be fair even to non-Muslims who do not fight them. However, in the case of Israel, which commits murder and expulsion, resistance is a form of shar'i justice. Third, QS Al-Hujurat [49]: 10 underlines ukhuwah as the spiritual and social basis that obliges solidarity among Muslims. Brotherhood is not symbolic, but must be realized in concrete actions to defend the oppressed.

The Indonesian Ulema Council (MUI) of Medan City is proven to have implemented these values consistently, especially through its response to MUI Fatwa No. 83 of 2023. The fatwa not only forbids support for Israeli aggression, but also requires forms of solidarity such as donations, boycotts, prayers, and public education. MUI Medan City actualized it through moral diplomacy, social campaign, and religious education, which reflected the relevance of Qur'anic interpretation in the local socio-political context. Thus, this research confirms that the interpretation of the Qur'an and the attitude of local clerics have a strategic role in building the moral awareness of Muslims and strengthening global solidarity on the basis of just, peaceful and inclusive Islamic values. The implications of this research findings show that it is important for the government and religious institutions such as MUI to strengthen cooperation in socializing Qur'anic values more strategically in global humanitarian issues, including Palestine. Fatwa-based religious policies, such as MUI Fatwa No. 83 of 2023, need to be integrated into public education programs, moral diplomacy, and national and international solidarity mobilization through official and digital channels. Local and central governments can use the fatwa as a normative basis in regulating humanitarian support, including the management of zakat, boycott of certain products, and facilitation of public space for constitutional and dignified religious solidarity actions.

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