

# INDONESIA'S HUMANITARIAN ENGAGEMENT WITH PALESTINE: ADDRESSING BASIC NEEDS AMID PROTRACTED CRISIS

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## Abstract

This paper investigates the role and impact of Indonesian humanitarian assistance in supporting the fulfillment of basic needs in Gaza, Palestine, amid prolonged conflict and blockade. Positioned within postcolonial and constructivist theoretical frameworks, the study argues that Indonesia's aid reflects a form of Global South solidarity rooted in anti-colonial identity, Islamic humanitarian ethics, and normative diplomacy. Using a qualitative descriptive method and secondary data from institutional reports and scholarly literature, the study explores how food, healthcare, and psychosocial support delivered through institutions such as BAZNAS and MER-C have affected vulnerable Palestinian populations. The findings reveal that Indonesia's aid has not only alleviated short-term suffering but also enhanced its international image as a morally engaged actor. The paper concludes that humanitarian aid from developing nations like Indonesia can contribute meaningfully to global humanitarian governance while reinforcing domestic identity and values.

## Keyword

humanitarian diplomacy, postcolonial solidarity, Islamic ethics, Gaza crisis, Indonesian foreign policy

## A. Introduction

The enduring conflict between Israel and Palestine is the result of a long-standing entanglement of historical, political, and socio-religious factors. The region of Palestine, once under Ottoman rule, fell under British mandate following World War I. The issuance of the Balfour Declaration in 1917, in which Britain promised to establish a national home for the Jewish people in Palestine, laid the foundation for the modern geopolitical tensions in the region. This decision initiated a cascade of territorial and demographic shifts that escalated into full-scale conflict with the establishment of Israel in 1948 (Hadiwijoyo, 2025).

The creation of the Israeli state and the displacement of Palestinian populations gave rise to widespread violence, expulsion, and enduring resistance. Successive military operations and settlement expansions by Israel, supported by major global powers, have contributed to the systematic

marginalization of Palestinian communities. Among the gravest consequences of this ongoing conflict is the humanitarian crisis in the Gaza Strip, characterized by the blockade of essential goods, mass displacement, and the destruction of civilian infrastructure (Pohan, 2024).

In response to the worsening humanitarian conditions in Gaza, the international community has mobilized various forms of assistance. Countries with historical and religious ties to Palestine, including many from the Muslim world, have played a significant role in providing both diplomatic and material support. Indonesia, as the world's largest Muslim-majority country with a strong anti-colonial heritage, has consistently expressed solidarity with the Palestinian people through humanitarian diplomacy and development assistance (Apriliyano, 2025).

Indonesia's commitment to Palestine manifests in various programs and institutions. The National Zakat Agency (BAZNAS) has facilitated the distribution of zakat, infaq, and sadaqah to fund essential relief efforts, including food aid, healthcare, and infrastructure rebuilding. For instance, BAZNAS has disbursed over IDR 1.1 billion in aid in 2021 alone. In parallel, Indonesian NGOs such as MER-C have operated in the field, establishing key facilities like the Indonesian Hospital in Gaza, aimed at treating war victims and addressing the critical lack of medical services. These actions are not isolated expressions of altruism, but are instead rooted in Indonesia's national identity and normative orientation. Indonesia's foreign policy toward Palestine reflects a commitment to upholding international humanitarian law, as well as Islamic values of solidarity and justice. Humanitarian assistance is thus not only a response to urgent needs, but also a political statement against occupation, injustice, and the enduring legacy of colonialism (Uksan, 2024).

This paper positions its inquiry within two theoretical frameworks: postcolonialism and constructivism. Postcolonialism provides an interpretive lens through which Indonesian humanitarian aid can be viewed as a form of resistance to hegemonic power and a continuation of anti-colonial solidarity. Constructivism, on the other hand, emphasizes the role of identity, shared values, and international norms in shaping state behavior. These theories help explain why and how Indonesia has mobilized humanitarian aid to Palestine beyond material considerations (Shiddiqy, 2024).

Several previous studies have discussed Indonesia's involvement in Palestine through the lens of diplomacy or institutional performance. However, there remains a lack of focused analysis on the direct impacts of this assistance on the everyday lives of Palestinians in Gaza. This research seeks to fill that gap by examining how Indonesian aid has contributed to the fulfillment of basic needs such as food security, healthcare, and shelter among Gaza's most vulnerable populations, especially children and the elderly. The methodology employed in this study is qualitative-descriptive, relying on secondary data derived from scholarly literature, organizational reports, and journalistic accounts. Rather than merely documenting the volume of aid, the

study seeks to evaluate its effectiveness and transformative potential, particularly in relation to the broader discourse of humanitarianism in international relations. The inquiry also highlights how aid flows serve as instruments of political messaging and moral positioning on the global stage.

Ultimately, this paper argues that Indonesian humanitarian aid plays a dual role: it provides critical relief to those suffering under occupation and simultaneously reinforces Indonesia's position as a moral actor in global politics. By understanding the motivations, mechanisms, and consequences of this aid, we can better appreciate the contributions of Global South countries in shaping a more equitable international humanitarian order. The study concludes with reflections on policy implications and avenues for strengthening Indonesia's humanitarian diplomacy in protracted conflict zones like Gaza.

### **B. Indonesian Humanitarian Aid as Postcolonial Solidarity**

Indonesia's involvement in providing humanitarian assistance to Palestine must be situated within the broader historical trajectory of anti-colonial solidarity and global justice. As a postcolonial state with its own experience of prolonged occupation, Indonesia's support for Palestine emerges from shared memories of resistance against imperial domination. The spirit of solidarity is not only moral but also political—articulated in Indonesia's consistent stance in international forums such as the United Nations and the Organization of Islamic Cooperation (OIC) in support of Palestinian self-determination (Barakat et al., 2020).

From the perspective of *postcolonial theory*, Indonesian aid to Gaza can be interpreted as a symbolic reversal of the global hierarchy established by colonial modernity. As Ashcroft et al. (2007) suggest, postcolonialism challenges the reproduction of domination in global discourse by foregrounding voices from the margins. Indonesia's humanitarian interventions—particularly through the construction of hospitals, delivery of food packages, and public campaigns—function not only as immediate relief but also as an assertion of a Global South agency in shaping global norms of justice. In this regard, humanitarian aid becomes a form of resistance to the epistemic and material structures that sustain the Israeli occupation (AlWaheidi, 2019).

BAZNAS, as a national institution channeling Islamic philanthropic instruments such as zakat and sadaqah, exemplifies the fusion of religious values with postcolonial moral imperatives. According to 2021 data, BAZNAS distributed over IDR 1.1 billion in humanitarian aid to Palestine, encompassing food, health services, and living stipends. These efforts were often executed in collaboration with grassroots Palestinian organizations, such as the Al Thoure Silwan Women Center. The partnership not only amplified the reach of Indonesian aid but also established a form of transnational solidarity that disrupts the conventional North-to-South aid paradigm.

At the same time, constructivist theory enriches our understanding of why Indonesia continues to mobilize resources for Gaza despite limited direct geopolitical stakes. Constructivism posits that state behavior is shaped not only by material interests but also by shared identities and social norms. Indonesia's national identity—as a Muslim-majority nation committed to humanitarian principles—serves as a normative anchor for its foreign policy.

As Wendt (1992) emphasizes, “anarchy is what states make of it”; likewise, Indonesia's response to the Gaza crisis is constructed through collective memory, domestic political culture, and international moral expectations. This alignment of identity and action is visible in the mobilization of Indonesian civil society. Organizations such as MER-C have played a frontline role in establishing healthcare infrastructure in Gaza, including the widely recognized Rumah Sakit Indonesia (Indonesian Hospital). These actions reflect a bottom-up articulation of foreign policy rooted in societal values rather than strategic calculus. As such, Indonesia's humanitarian aid transcends transactional diplomacy and enters the realm of ethical internationalism (Abreek-Zubiedat & Nitzan-Shiftan, 2021).

Furthermore, the symbolic value of Indonesian aid is magnified by its consistency and visibility. Whether through state-led initiatives or popular campaigns, the aid functions not only as material assistance but also as a diplomatic signal of moral positioning. In the context of the failure of multilateral institutions such as the UN Security Council—often paralyzed by veto politics—states like Indonesia step into the moral vacuum by demonstrating principled commitments. This is particularly relevant when global justice is undermined by the silence or complicity of powerful nations. Nevertheless, the effectiveness of this aid should be critically evaluated beyond symbolic gestures. Aid effectiveness is measured not only in terms of volume but in sustainability, local engagement, and long-term empowerment. Indonesian initiatives that support education, economic livelihoods, and healthcare autonomy for Palestinians indicate a shift from reactive charity to strategic humanitarianism (Radwan et al., 2020).

This also aligns with the Sustainable Development Goals (SDGs) and reflects Indonesia's ambition to be a responsible global actor. Indonesia's humanitarian assistance to Gaza must be understood as both a postcolonial act of solidarity and a constructivist manifestation of national identity and international norms. It challenges dominant narratives of aid dependency by illustrating how countries from the Global South can assert agency, mobilize transnational networks, and shape alternative paradigms of global responsibility (Nijim, 2023).

### C. Constructivism, National Identity, and Humanitarian Diplomacy

Constructivist theory offers a compelling framework to understand the motivations behind Indonesia's sustained humanitarian commitment to Palestine. Unlike realism or liberalism, which focus on power and interests,

constructivism emphasizes the role of shared ideas, identities, and social norms in shaping international behavior. From this perspective, Indonesia's support for Palestine is not merely a strategic decision but an expression of deeply embedded national identity and normative values rooted in history, religion, and political culture. Indonesia's collective memory of colonial subjugation and its foundational principle of anti-imperialism, articulated in the 1945 Constitution and reinforced through foreign policy, provides a moral backdrop for supporting Palestine. The state has consistently framed its assistance as a continuation of its anti-colonial commitment. Such framing resonates with constructivist assertions that state behavior is not a fixed product of material capabilities but is socially constructed through historical experience and discursive narratives (Nurhidayat nurhidayat, 2023).

Religion also plays a vital role in constructing Indonesia's international behavior. As a nation with the largest Muslim population in the world, Islamic values of *ukhuwah Islamiyah* (Islamic brotherhood), *rahmah* (compassion), and *adl* (justice) form the moral foundation for its humanitarian outreach. Public opinion in Indonesia, mobilized through religious rhetoric and solidarity campaigns, reinforces a collective national identity that aligns closely with the Palestinian cause. This creates domestic pressure on political elites to maintain strong humanitarian commitments (Wolf, 2023).

Constructivism also draws attention to the influence of non-state actors. In Indonesia, humanitarian NGOs such as MER-C, ACT, and BAZNAS play an active role in shaping public discourse, mobilizing resources, and implementing aid programs. These organizations operate not only as service providers but also as norm entrepreneurs—actors that help construct and diffuse norms of solidarity, justice, and humanitarianism in both domestic and international spheres. Their involvement indicates that humanitarian policy is not exclusively state-driven, but is instead co-produced through the dynamic interaction of state and society (Selamat, 2023).

Furthermore, the visibility of Indonesian humanitarian actions—such as the construction of the Indonesian Hospital in Gaza or the launching of solidarity campaigns on social media—has helped frame Indonesia's image as a “moral leader” among Global South nations. These actions contribute to the performative dimension of humanitarian diplomacy, wherein aid becomes a tool not just for relief, but also for identity projection and international legitimacy. Indonesia is seen, and wants to be seen, as a nation that stands with the oppressed, regardless of geopolitical pressures. Constructivism also explains the evolution of Indonesia's policy choices over time. Whereas early expressions of support for Palestine were largely rhetorical and diplomatic, more recent efforts have become increasingly operational, involving direct intervention in humanitarian infrastructure and community support. This shift reflects a growing internalization of humanitarian norms that are increasingly institutionalized through domestic policy and bureaucratic structures.



Moreover, Indonesia's humanitarian support challenges dominant international norms dictated by Western powers. By centering Islamic moral principles and postcolonial identity, Indonesia offers an alternative framework of global solidarity—one not based on liberal universalism, but on moral particularism anchored in shared struggle and faith (Juliani, 2022). Constructivism helps illuminate how such alternative frameworks gain legitimacy through practice, discourse, and repetition over time. In this context, Indonesian foreign policy toward Palestine illustrates the reciprocal relationship between norms and identity. The act of giving aid reinforces a self-conception of Indonesia as a just, compassionate, and globally responsible nation. At the same time, this identity legitimizes and compels further humanitarian engagement. Aid is both a reflection and a reinforcement of who Indonesia believes it is—and who it seeks to become—in the international order.

Thus, the constructivist lens reveals that Indonesian humanitarian aid is not a politically neutral act but a deeply constructed process influenced by religious identity, historical narratives, and social interaction. It is an example of how states can act ethically in international affairs, not merely because it serves their interests, but because it aligns with their sense of self and their obligations to global moral order.

#### **D. Humanitarian Diplomacy, Identity Politics, and Soft Power Projection**

Indonesia's humanitarian engagement with Palestine cannot be separated from its broader effort to shape an international image as a morally responsible actor. This engagement is rooted in the country's identity as a postcolonial state, a Muslim-majority nation, and a constitutional democracy with humanitarian values. Unlike major donors driven by geopolitical calculations, Indonesia's aid to Gaza is framed as a moral and solidarity-based act, reflecting the ethos of humanitarian diplomacy. Through food, medical, and psychosocial assistance, Indonesia sends a message of principled commitment to justice and compassion—core narratives that underpin its foreign policy identity.

Humanitarian diplomacy allows Indonesia to exercise influence beyond hard power limitations. As a middle power, Indonesia's ability to intervene directly in conflict resolution is limited; however, through humanitarian outreach, it participates in global discourses on justice, human rights, and development. The use of aid as soft power reinforces Indonesia's global reputation, especially among Muslim-majority countries and in multilateral platforms such as the OIC and NAM. Gaza, in particular, has become a symbolic site where Indonesia can assert both religious solidarity and moral authority, while avoiding direct confrontation with dominant geopolitical actors.

National identity plays a central role in motivating and legitimizing Indonesia's support for Palestine. Historical narratives of anti-colonial resistance, solidarity with oppressed nations, and constitutional commitments to world peace shape domestic perceptions of the Palestinian cause. The 1945 Constitution's preamble explicitly states Indonesia's obligation to fight colonialism in all its forms. As such, support for Palestine is not framed merely as foreign policy, but as the continuation of a national struggle for global justice. This identity-driven diplomacy resonates strongly with Indonesian civil society and political elites alike.

The religious dimension further intensifies this identity-based commitment. As the most populous Muslim-majority country, Indonesia's support for Palestine is often portrayed as a religious duty rooted in Islamic teachings of *ukhuwah Islamiyah* (Islamic brotherhood). Islamic organizations, clerics, and religious scholars frequently invoke theological arguments to reinforce public empathy and mobilize resources. Humanitarian programs by BAZNAS and MER-C are not only operationally effective, but also religiously framed, strengthening public trust and collective legitimacy. This alignment between state and society enhances the sustainability of Indonesia's soft power efforts.

Symbolic diplomacy is also evident in Indonesia's consistent positioning in multilateral forums. At the United Nations, Indonesia has repeatedly condemned Israeli occupation and called for Palestinian self-determination. Its voting pattern, diplomatic statements, and participation in special sessions reflect a long-standing normative commitment. While such actions may not directly alter power dynamics, they serve to consolidate Indonesia's credibility as a voice for the Global South and Islamic world. Moreover, humanitarian aid complements this discourse by providing tangible support aligned with rhetorical positions.

The narrative of soft power becomes particularly relevant when assessing Indonesia's outreach to non-state audiences. Aid programs are accompanied by public campaigns, religious sermons, and social media activism that foster popular support for Palestine. These efforts translate abstract foreign policy into emotionally resonant narratives for domestic and global audiences. The building of the Indonesian Hospital in Gaza, for example, functions as both a healthcare intervention and a monument to solidarity. This kind of humanitarian visibility amplifies Indonesia's symbolic capital far beyond the material size of its aid. Indonesian civil society plays a vital role in shaping and executing humanitarian diplomacy. Organizations such as MER-C, ACT, and BAZNAS not only mobilize resources but also shape national discourse on Palestine. Their activities blur the line between foreign policy and grassroots activism, thereby democratizing international engagement. This decentralized approach to diplomacy ensures a wider base of legitimacy and allows humanitarianism to become part of national identity

formation. The government, in turn, benefits from this synergy by gaining moral leverage without bearing all operational burdens.

However, this symbolic power is not without risk. Overreliance on soft power without addressing structural obstacles in Gaza may create a cycle of reactive humanitarianism. While aid enhances Indonesia's moral image, it may be undermined if not accompanied by strategic advocacy or diplomatic pressure on systemic issues. Furthermore, public enthusiasm must be balanced with accountability, especially in ensuring that aid reaches intended beneficiaries and avoids politicization. Thus, humanitarian diplomacy must evolve beyond symbolic gestures into integrated strategies for structural change.

Indonesia's experience also offers a model for other emerging economies in the Global South. By combining religious legitimacy, historical memory, and grassroots mobilization, Indonesia demonstrates that middle powers can shape global narratives through humanitarian means. Its approach counters dominant liberal or realist frameworks that view aid as transactional or power-oriented. Instead, Indonesia's case illustrates how identity politics and soft power can be harnessed for ethical and strategic purposes in global affairs. Indonesia's humanitarian diplomacy toward Gaza illustrates the fusion of identity, ethics, and influence. Through aid, the country not only addresses urgent human needs but also asserts its place in the moral architecture of international relations. The symbolism embedded in these actions strengthens Indonesia's soft power while affirming its constitutional and religious values. Going forward, the challenge lies in transforming symbolic capital into sustained structural impact—ensuring that Indonesia's presence in Palestine is not only visible but also transformative.

#### **E. Impact of Indonesian Humanitarian Aid on the Fulfillment in Gaza**

The humanitarian crisis in Gaza has created urgent needs in fundamental sectors such as food, health, shelter, and education. Repeated Israeli assaults, blockades, and infrastructural collapse have severely limited local capacities to meet even the most basic of human necessities. In this context, Indonesia's humanitarian aid has played a meaningful—albeit partial—role in alleviating the impact of this structural deprivation.

One of the most immediate and measurable impacts of Indonesian aid is in the food security sector. Through BAZNAS and its partnerships with local NGOs in Gaza, thousands of food packages have been distributed to displaced and vulnerable populations. According to data from 2021, the combined value of zakat, infaq, and sadaqah channeled to Palestine exceeded IDR 1.1 billion. Food aid has helped reduce short-term hunger and prevent further malnutrition, especially among children, the elderly, and nursing mothers—groups most affected by blockade-induced shortages (Shabita, 2019).

The healthcare sector has also been a key focus. MER-C's flagship project, the Indonesian Hospital in Gaza, has become one of the primary



healthcare providers in northern Gaza. It serves both emergency victims of Israeli military operations and civilians in need of general medical care. The presence of this facility has significantly increased access to medical services in areas where public hospitals are either destroyed or overstretched. Additionally, Indonesian funding for the establishment of the Cardiac Center at As-Shifa Hospital reflects a shift toward long-term medical infrastructure development, not merely emergency relief ("The Polarization of the Hamas Movement in Palestine and Its Influence on Indonesian Defense Issues: A Geopolitical and Military Overview," 2021).

Another crucial aspect of impact is psychosocial resilience. Humanitarian interventions that include educational programs, housing repairs, and living cost assistance have helped restore a sense of normalcy and dignity among Palestinians. Though difficult to quantify, such interventions reduce the psychological toll of living under constant threat. The distribution of non-food items such as hygiene kits, school supplies, and temporary shelter materials also contributes to human security—an essential yet often overlooked dimension of post-conflict recovery.

Indonesia's aid further strengthens local Palestinian civil society actors by offering them financial support and legitimacy. The collaboration between BAZNAS and Al Thoure Silwan Women Center, for instance, has enhanced the capacity of Palestinian grassroots organizations to conduct gender-sensitive community assistance. These partnerships exemplify a model of South-South cooperation that avoids paternalism and instead emphasizes co-agency and mutual respect in humanitarian action. However, the impact of aid must also be assessed through a critical lens. Structural constraints—such as Israel's control over Gaza's borders, airspace, and maritime zones—pose serious limitations on the delivery, scale, and sustainability of foreign aid, including Indonesia's. Moreover, periodic escalations in violence often undo years of development progress, as infrastructures are targeted or rendered inoperable. This raises questions about the long-term efficacy of aid without corresponding political pressure or diplomatic intervention to address the root causes of Gaza's humanitarian emergency (Marzuki & Tiola, 2021).

Despite these challenges, Indonesian humanitarian assistance holds symbolic and functional value. Symbolically, it projects an image of Indonesia as a consistent and morally engaged global actor. Functionally, it meets essential needs and saves lives in a high-risk environment. The duality of this impact—pragmatic relief and principled solidarity—underscores the multidimensional role of humanitarian diplomacy in conflict settings.

Lastly, the aid's resonance within Indonesian domestic politics—where public support for Palestine remains strong—suggests that humanitarian action is likely to be sustained and even expanded. The alignment between national identity, foreign policy, and civil society activism creates a favorable context for future engagement. Nevertheless, more robust monitoring and evaluation mechanisms are required to assess and enhance the effectiveness

of Indonesia's contributions, especially in relation to long-term development outcomes in Gaza.

Importantly, Indonesian aid also empowers local Palestinian civil society. The collaboration between BAZNAS and grassroots organizations like the Al Thoure Silwan Women Center reflects a model of partnership based on mutual trust and cultural understanding(Sukoco, 2021). These alliances not only enhance local implementation capacity but also support community-led development, particularly in marginalized groups such as women and the disabled. Such South-South cooperation counters traditional top-down humanitarian paradigms that often marginalize local voices, and instead promotes co-agency in aid delivery(Saragih, 2019).

Nevertheless, the reach and effectiveness of Indonesia's humanitarian assistance must be examined within the constraints imposed by the ongoing conflict. Israeli control over Gaza's borders, maritime access, and airspace significantly limits the flow of goods, personnel, and construction materials. In many cases, international aid—including that from Indonesia—struggles to reach beneficiaries due to administrative blockages or security-related delays. More fundamentally, repeated cycles of destruction—from Operation Cast Lead to the most recent October 2023 escalation—have undermined the durability of development gains. As noted by Marzuki and Tiola (2021), without a parallel political solution or international diplomatic pressure, humanitarian aid risks becoming a form of crisis management rather than conflict resolution(Ridha et al., 2022).

That said, Indonesia's aid carries important symbolic capital. It reinforces Indonesia's role as a moral and responsible actor in the international system, particularly within the Muslim world and the Global South. Aid efforts project an image of ethical leadership and solidarity, enhancing Indonesia's credibility in multilateral fora such as the UN, OIC, and NAM. In geopolitical terms, Indonesia leverages soft power through humanitarianism, asserting its identity as a nation committed to justice, peace, and the defense of the oppressed. Domestically, the sustained public support for Palestine fuels the legitimacy of humanitarian efforts and ensures the continuity of state and civil society involvement. Public campaigns, religious sermons, student movements, and social media activism converge to form a robust ecosystem of pro-Palestinian solidarity in Indonesia. This resonance between foreign policy and national sentiment suggests that humanitarian engagement is not only sustainable but likely to intensify(Syari'ah et al., 2022).

To enhance the long-term impact of its efforts, Indonesia must integrate monitoring and evaluation frameworks that assess outcomes beyond immediate relief. Areas such as capacity-building for local NGOs, gender-responsive aid, and the development of resilient community infrastructures warrant greater attention. Indonesia's strategic challenge is to transform its aid from symbolic moral gestures into structurally impactful programs that contribute to sustainable development amid crisis.

## F. Conclusion

Indonesia's humanitarian assistance to Palestine represents more than an act of compassion; it is a moral and political expression of postcolonial solidarity and Islamic humanitarianism. In responding to the protracted humanitarian crisis in Gaza, Indonesia has leveraged both state-led initiatives and civil society networks to provide material support and international visibility to the Palestinian cause. The multifaceted nature of this aid—ranging from emergency relief to infrastructure development—reflects a growing commitment to strategic humanitarian engagement.

Through the lens of postcolonialism, Indonesia's support can be seen as a counter-narrative to global hierarchies that marginalize the agency of formerly colonized nations. By standing with Palestine, Indonesia reaffirms its historical position against occupation and foreign domination. Simultaneously, constructivist theory reveals how Indonesia's identity, shaped by Islamic values and anti-imperialist ideology, drives and legitimizes its international behavior in conflict zones such as Gaza.

Despite the structural limitations imposed by the geopolitical situation in Gaza—particularly the Israeli blockade and periodic military escalations—Indonesian humanitarian efforts have contributed significantly to the fulfillment of basic needs among the most vulnerable segments of the population. Food security, healthcare access, psychosocial support, and institutional partnerships all stand as evidence of this impact. Moreover, such assistance reinforces Indonesia's international image as a responsible and ethically grounded actor in the Global South.

However, the path forward must include more systematic evaluation of aid effectiveness and a concerted effort to link humanitarian action with diplomatic advocacy for structural change. Indonesia's potential lies not only in its ability to deliver aid, but in its capacity to amplify calls for justice and peace through multilateral institutions and transnational civil society networks. Future research may explore how Indonesia's humanitarian diplomacy can evolve into a broader foreign policy tool for shaping global humanitarian norms. Indonesian humanitarian assistance to Gaza is not only relevant in addressing urgent needs on the ground, but also in advancing a model of humanitarianism rooted in solidarity, justice, and identity. It serves as a reminder that Global South countries can play an active role in global crises—not as passive recipients, but as principled contributors shaping the contours of international ethics and responsibility.

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