

Indonesian Diaspora Solidarity with Palestine: Transnational Identity, Humanitarian Activism, and Digital Networks

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Abstract

Indonesians living abroad have participated in Palestine solidarity activities through demonstrations, fundraising, public campaigns, and digital advocacy. These activities illustrate how diaspora communities maintain connections with Indonesian political and religious identities while engaging with global humanitarian movements. This article examines Palestine solidarity among Indonesian diaspora communities. Using transnationalism and qualitative social movement analysis, the study explores how Indonesian migrants organize humanitarian activities and communicate Palestine-related messages across national borders. The article argues that digital communication has reduced geographical barriers and enabled diaspora communities to coordinate with organizations and communities in Indonesia. Religious identity, Indonesian national identity, and universal humanitarian values may intersect within these forms of activism. The study further examines challenges involving political polarization, misinformation, and organizational coordination. The article proposes a transnational civil society framework that recognizes diaspora communities as independent actors contributing to humanitarian advocacy and global civic engagement. The study concludes that Indonesian diaspora solidarity with Palestine demonstrates the increasingly transnational character of Indonesian civil society and provides a valuable case for understanding the relationship between migration, identity, digital activism, and humanitarian politics.

[Warga Indonesia yang tinggal di luar negeri telah berpartisipasi dalam kegiatan solidaritas Palestina melalui demonstrasi, penggalangan dana, kampanye publik, dan advokasi digital. Kegiatan-kegiatan ini menggambarkan bagaimana komunitas diaspora mempertahankan hubungan dengan identitas politik dan agama Indonesia sambil terlibat dengan gerakan kemanusiaan global. Artikel ini mengkaji solidaritas Palestina di kalangan komunitas diaspora Indonesia. Dengan menggunakan transnasionalisme dan analisis gerakan sosial kualitatif, studi ini mengeksplorasi bagaimana migran

Indonesia mengorganisir kegiatan kemanusiaan dan mengkomunikasikan pesan-pesan terkait Palestina lintas batas negara. Artikel ini berpendapat bahwa komunikasi digital telah mengurangi hambatan geografis dan memungkinkan komunitas diaspora untuk berkoordinasi dengan organisasi dan komunitas di Indonesia. Identitas agama, identitas nasional Indonesia, dan nilai-nilai kemanusiaan universal dapat beririsan dalam bentuk-bentuk aktivisme ini. Studi ini selanjutnya mengkaji tantangan yang melibatkan polarisasi politik, disinformasi, dan koordinasi organisasi. Artikel ini mengusulkan kerangka kerja masyarakat sipil transnasional yang mengakui komunitas diaspora sebagai aktor independen yang berkontribusi pada advokasi kemanusiaan dan keterlibatan sipil global. Studi ini menyimpulkan bahwa solidaritas diaspora Indonesia dengan Palestina menunjukkan karakter transnasional yang semakin meningkat dari masyarakat sipil Indonesia dan memberikan studi kasus yang berharga untuk memahami hubungan antara migrasi, identitas, aktivisme digital, dan politik kemanusiaan.]

Keywords: Indonesian diaspora, Palestine, transnationalism, humanitarian activism, digital networks

Introduction

The Palestinian question has acquired a distinctive position within Indonesian political and humanitarian discourse because it intersects with religious solidarity, anti-colonial identity, constitutional values, and Indonesia's longstanding foreign-policy orientation toward Palestinian self-determination. Indonesian engagement, however, is not limited to governmental diplomacy or domestic civil society. Indonesians living abroad have also participated in demonstrations, fundraising, public campaigns, educational activities, and online advocacy concerning Palestine. These activities demonstrate that migration does not necessarily weaken political attachment to the country of origin or to issues perceived as morally significant. Instead, geographical mobility can generate new forms of political participation that operate simultaneously across countries and institutional settings. Research on Indonesian diaspora organizations in Europe, for example, demonstrates how technological development and transnational mobility have enabled diaspora groups to maintain connections with Indonesia while developing organizational activities abroad (Yayusman and Lissandhi 2022). Such developments provide an important foundation for understanding Palestine solidarity as a transnational rather than exclusively domestic phenomenon.

Previous studies have established that diaspora communities should not be understood simply as migrant populations residing outside their countries of origin. Diaspora actors may participate in political communication, cultural reproduction, development initiatives, humanitarian activities, and transnational advocacy. Contemporary scholarship increasingly conceptualizes diaspora as a dynamic field

of identity and political practice rather than a fixed community defined solely by geographical displacement (Candidatu and Ponzanesi 2022). Digital technologies have further complicated this relationship by enabling migrants to sustain social and political connections with distant communities through relatively inexpensive and continuous communication. Research on Indonesian Muslim diaspora communities shows that social media can become a space through which national identity is articulated, political issues are discussed, and relationships with Indonesian public discourse are maintained from abroad (Hidayatullah et al. 2025). This finding is particularly relevant to Palestine because the issue simultaneously carries religious, humanitarian, national, and international dimensions.

The literature on Palestine solidarity in Indonesia has also expanded considerably, particularly following the escalation of violence in Gaza after October 2023. Existing studies demonstrate that Indonesian solidarity involves religious organizations, humanitarian institutions, students, social movements, and digital communities. Kaslam (2024), for instance, identifies public campaigns, mass mobilization, religious institutions, and social media as important components of Indonesian solidarity with Palestine. Research on Indonesian Islamic organizations likewise demonstrates that humanitarian assistance has become an important institutional expression of solidarity, rather than solidarity being limited to symbolic political statements (Andriansyah 2024). Nevertheless, much of the existing literature remains domestically oriented. It tends to examine Indonesian public opinion, Islamic organizations, social media activism, or government policy without sufficiently examining how Indonesians living abroad participate in the same transnational field.

This gap is significant because diaspora solidarity possesses characteristics that distinguish it from activism conducted within the country of origin. Diaspora activists operate under different political, legal, social, and institutional conditions. They must negotiate their Indonesian identity with the political expectations of host societies while simultaneously maintaining relationships with communities in Indonesia. Their activities may therefore involve multiple audiences, including Indonesian citizens, host-country publics, international organizations, humanitarian agencies, and other diaspora groups. Digital platforms intensify this complexity because a single post, campaign, or fundraising initiative can circulate simultaneously across several national contexts. Studies of digital diaspora activism among Rohingya communities demonstrate how social media can facilitate collective identity formation, political mobilization, and the construction of transnational networks despite geographical dispersion (Ansar and Khaled 2023).

Against this background, this article asks how Indonesian diaspora communities construct and sustain solidarity with Palestine through transnational identity, humanitarian activism, and digital networks. The article argues that diaspora solidarity should be understood not simply as an extension of Indonesian domestic activism but as a distinct form of transnational civic engagement. Its importance lies in the capacity of diaspora actors to connect different political

spaces, translate humanitarian concerns across borders, and create networked forms of participation that combine identity, communication, fundraising, advocacy, and collective action. The study therefore contributes to the literature by connecting Indonesian diaspora studies with scholarship on digital activism and Palestine solidarity while emphasizing the multidirectional character of contemporary diaspora engagement.

Literature Review and Theoretical Framework

The concept of diaspora has evolved substantially from earlier approaches that emphasized permanent displacement, collective memory, and attachment to a homeland. Contemporary scholarship increasingly emphasizes mobility, hybridity, multiple belonging, and continuous interaction between places of residence and places of origin. Diaspora identities are therefore not necessarily contradictory to national identity. Instead, individuals may simultaneously identify with their country of origin, host society, religious community, and broader humanitarian causes. This perspective is useful for examining Indonesians abroad because their participation in Palestine solidarity may combine Indonesian nationalism, Muslim identity, humanitarian principles, and universal claims concerning human rights. Studies of Indonesian bilingual migrants, for example, demonstrate that living abroad can produce layered identities rather than the abandonment of national belonging (Helnywati and Manara 2019). Such findings challenge territorially bounded assumptions about citizenship and demonstrate why diaspora political engagement should be examined as a process of continuous identity negotiation.

The theoretical concept of transnationalism provides the first analytical foundation of this study. Transnationalism refers to sustained social, political, economic, and cultural relationships that connect individuals and institutions across national borders. Rather than conceptualizing migration as a one-way transition from origin to destination, transnationalism emphasizes simultaneous participation in multiple social fields. Diaspora organizations may consequently become institutional bridges between countries, connecting migrants with political institutions, civil society groups, families, religious organizations, and humanitarian networks. Indonesian diaspora organizations in Europe illustrate this pattern through organizational activities that maintain connections with Indonesia while operating within European contexts (Yayusman and Lissandhi 2022). Similarly, research on diaspora strategies emphasizes that state-diaspora relationships operate across multiple scales and cannot be reduced to a simple relationship between sending states and overseas citizens (Dickinson 2017).

The second framework is transnational advocacy network theory. Keck and Sikkink's framework conceptualizes advocacy networks as relationships among non-state actors that exchange information, coordinate strategies, and seek to influence political outcomes across borders. Diaspora organizations are particularly relevant because they possess connections to both homeland and host-country

institutions. These connections can facilitate what may be described as political translation: a local grievance or humanitarian concern is reformulated into language understandable to international audiences, while international norms and resources are transmitted back to communities connected to the homeland. Research concerning Indonesian diaspora networks has demonstrated that diaspora organizations can act as channels for international knowledge, political communication, and support between overseas Indonesians and institutions in Indonesia (Elfinur 2021). This perspective helps explain why Palestine solidarity among Indonesian diaspora communities can become more than symbolic expression: it can involve coordinated advocacy, fundraising, information dissemination, and institutional engagement.

The third framework concerns digital diaspora and connective action. Digital technologies have transformed the infrastructure through which diasporic identities and political networks are maintained. Candidatu and Ponzanesi (2022) argue that digital diaspora spaces enable new configurations of belonging and solidarity by connecting individuals separated by geography while allowing them to negotiate multiple identities. Digital communication is particularly important because it reduces the cost of coordination and enables diaspora actors to communicate directly with audiences in their countries of origin. Research on digital activism further shows that transnational campaigns can benefit from platform affordances that allow information to move rapidly between activists, publics, and political actors (Cheng, Lui, and Fu 2024). Nevertheless, digital connectivity does not automatically produce effective political mobilization. Its effects depend on leadership, network structure, audience engagement, credibility, and the ability to convert online attention into sustained collective action.

A fourth conceptual element is humanitarian solidarity. Humanitarianism differs from purely ideological political mobilization because its legitimacy is commonly associated with principles such as impartiality, humanity, accountability, and assistance based on needs. Indonesian civil society engagement with Palestine increasingly combines humanitarian and political dimensions. Recent research shows that Indonesian Islamic organizations have mobilized substantial organizational resources to support Palestinians through humanitarian assistance, while maintaining broader commitments to the Palestinian cause (Andriansyah 2024). This distinction is important for diaspora activism because humanitarian fundraising can provide a form of participation that crosses political boundaries more easily than explicitly partisan advocacy. At the same time, humanitarian action requires accountability. Digital fundraising can increase participation but may also create risks involving misinformation, unverified campaigns, and inadequate financial transparency. Accordingly, this article treats humanitarian activism as a form of transnational civic practice whose credibility depends upon organizational accountability as much as emotional solidarity.

Methods

This study employs a qualitative socio-political and normative research design. The research is based on secondary sources consisting of peer-reviewed journal articles, scholarly publications, policy documents, and relevant academic literature concerning Indonesian diaspora, transnationalism, digital activism, humanitarian engagement, and Palestine-related solidarity. The literature was selected according to three principal criteria: relevance to the research question, academic credibility, and publication no later than 2025. Particular attention was given to scholarship examining Indonesian diaspora organizations, Muslim diaspora communication, digital activism, humanitarian mobilization, and transnational advocacy. This approach is appropriate because the purpose of the study is interpretive rather than statistical. It seeks to explain the mechanisms through which diaspora identity and digital networks interact to produce transnational solidarity rather than measure the number of Indonesian diaspora participants in Palestine-related activities.

The analysis proceeds through thematic interpretation. First, the study identifies recurring concepts concerning diaspora identity, homeland attachment, and multiple belonging. Second, it examines forms of activism, including demonstrations, fundraising, advocacy, public communication, and humanitarian assistance. Third, it analyzes digital platforms as infrastructures for communication and network formation. Finally, the study examines constraints affecting diaspora solidarity, including misinformation, political polarization, unequal organizational resources, and institutional pressure. Comparative evidence from other diaspora communities is used cautiously to develop analytical propositions rather than to claim that all diaspora communities behave identically. The Indonesian case is therefore treated as a specific manifestation of a broader transnational phenomenon.

Results and Discussion

A. Diaspora Identity and the Construction of Transnational Solidarity

Indonesian diaspora solidarity with Palestine cannot be adequately explained through religion alone because diaspora identity itself is multilayered. Indonesian migrants abroad may simultaneously understand themselves as Indonesians, Muslims, members of a host society, professionals, students, or participants in global humanitarian networks. Palestine becomes significant because it provides a symbolic issue through which these different identities can intersect. Indonesian Muslim diaspora research shows that social media allows individuals abroad to maintain engagement with Indonesian public discourse and articulate national identity despite geographical distance (Hidayatullah et al. 2025). The significance of Palestine therefore lies partly in its capacity to connect national and transnational identities: solidarity may be expressed as Muslim compassion, Indonesian anti-

colonial consciousness, humanitarian concern, or support for international law. This intersection makes diaspora activism more complex than a simple extension of domestic political participation.

The concept of transnational identity is particularly useful because it rejects the assumption that migrants must choose between belonging to Indonesia and belonging to their country of residence. Instead, diaspora actors can maintain simultaneous relationships with several communities. This pattern has been observed in research concerning Indonesian diaspora organizations in Europe, where technological connectivity and organizational initiatives have enabled overseas Indonesians to remain connected with Indonesia while participating in European social and political environments (Yayusman and Lissandhi 2022). The same mechanism can operate in Palestine solidarity. A diaspora member in Malaysia, Europe, Australia, or North America can participate in a demonstration in the host country, communicate with Indonesian activists online, donate to Indonesian humanitarian organizations, and circulate Palestine-related information to international audiences. The geographical distance separating these activities does not necessarily weaken their relationship; digital and organizational networks can instead transform distance into a mechanism for connecting multiple political spaces.

The construction of solidarity is therefore better understood as a process of identity translation. Indonesian diaspora actors translate concerns formed within Indonesian religious and political contexts into languages appropriate for host-country audiences. A message that resonates domestically through Islamic solidarity may be presented abroad using humanitarian law, civilian protection, anti-racism, decolonization, or human rights terminology. Such translation does not necessarily weaken the original identity; rather, it broadens the audience capable of understanding the claim. Scholarship on transnational activism demonstrates that diaspora actors often operate through precisely this movement between local identities and international normative frameworks (Shum 2023). The implication is that Palestine solidarity can function as a bridge between different political vocabularies. Its effectiveness depends partly on whether diaspora activists can communicate across these vocabularies without reducing the complexity of the Palestinian question to a single religious or ideological narrative.

B. Humanitarian Activism as a Transnational Form of Political Participation

Humanitarian activism constitutes one of the most visible mechanisms through which Indonesian diaspora communities can transform solidarity into material action. Fundraising, donation drives, educational campaigns, humanitarian events, and cooperation with civil society organizations allow diaspora actors to participate without requiring direct political authority. This is particularly significant because diaspora communities often possess limited formal influence over foreign-policy decision-making. Humanitarian action provides an

alternative route through which individuals can contribute resources and public attention. Research on Indonesian humanitarian engagement with Palestine demonstrates that Islamic mass organizations have long mobilized institutional resources for Palestinian assistance, with humanitarian aid becoming an important expression of solidarity among Indonesian society (Andriansyah 2024). Diaspora communities can extend this process across borders by connecting fundraising and advocacy activities in host countries with established organizations in Indonesia.

The humanitarian dimension also changes the political meaning of diaspora solidarity. Demonstrations and public statements primarily seek to influence public discourse, whereas humanitarian assistance directly addresses material needs. However, the distinction between humanitarian and political action should not be treated as absolute. Humanitarian assistance can itself become a form of political communication because it expresses judgments concerning whose suffering deserves attention and what principles should guide international responses. Research on Indonesian Islamic non-governmental organizations shows that humanitarian assistance and political advocacy frequently operate alongside one another in Palestine-related engagement (Safira and Kencana 2024). Diaspora actors similarly may organize humanitarian fundraising while simultaneously advocating for civilian protection, humanitarian access, and Palestinian self-determination. The political significance of such activities therefore emerges not necessarily from partisan affiliation but from the norms and claims embedded within humanitarian practice.

Nevertheless, humanitarian activism requires institutional accountability. The emotional intensity surrounding Palestine can encourage rapid fundraising, but emotional mobilization may also reduce scrutiny of organizations, beneficiaries, and financial mechanisms. Digital platforms intensify this problem because fundraising messages can circulate rapidly without adequate verification. For diaspora communities, accountability is particularly important because donors may be geographically distant from both organizers and beneficiaries. Transparent financial reporting, verified organizational partners, clear beneficiary criteria, and accessible information concerning fund distribution are therefore essential. The principle of solidarity should not be interpreted as eliminating the need for professional humanitarian standards. Rather, accountability strengthens solidarity by protecting public trust and ensuring that emotional commitment is converted into effective assistance.

The role of humanitarian activism is consequently broader than charity. It provides diaspora communities with a practical mechanism for constructing collective identity and demonstrating political agency. Donating, organizing an event, translating information, contacting humanitarian institutions, or volunteering for a campaign allows individuals who live outside Indonesia to participate in an issue that they perceive as connected to their moral and political identities. This reflects a broader transformation of diaspora citizenship in which participation is not necessarily exercised through elections or formal state institutions. Instead,

citizenship and political belonging can be performed through transnational practices of advocacy, assistance, communication, and collective responsibility.

C. Digital Networks and the Transformation of Diaspora Mobilization

Digital networks constitute the infrastructure through which contemporary diaspora solidarity becomes transnational in practice. Before widespread digital connectivity, diaspora organizations depended heavily on physical associations, community centers, religious institutions, and conventional communication. Digital platforms have substantially reduced the geographical and financial barriers associated with coordination. A diaspora member can now receive information from Indonesia, communicate with activists in another country, organize an event with local participants, and broadcast the event to a global audience within the same communication environment. Studies of digital diaspora communities demonstrate that these platforms can create virtual spaces in which dispersed populations reproduce identity, preserve social ties, and engage in political mobilization (Ansar and Khaled 2023; Ansar and Maitra 2024).

The Indonesian case reflects this broader transformation. Research concerning Indonesian Muslim diaspora communities indicates that social media is used to maintain connections with Indonesian public discourse and to articulate political positions concerning both domestic and international issues (Hidayatullah et al. 2025). Palestine is particularly suitable for digital mobilization because its political visibility generates continuous flows of images, statements, humanitarian information, fundraising appeals, and international reactions. Indonesian diaspora activists can therefore participate in a communication environment that does not require them to be physically present in Indonesia. Their activities may simultaneously target Indonesian audiences and audiences in the host country. This dual orientation creates what can be called a networked transnational public sphere, in which political messages circulate between multiple locations rather than originating from one territorial center.

However, digital networks should not be romanticized as inherently democratic or emancipatory. Digital activism can reproduce polarization, misinformation, harassment, and unequal visibility. Research on Indonesian online engagement concerning Palestine has identified misinformation and competing narratives as important challenges in the digital environment. Social media users may encounter emotionally compelling material without sufficient contextual or factual verification. Such conditions can encourage rapid mobilization but weaken deliberative quality. Other research on pro-Palestinian cyber activism in Indonesia demonstrates that some online activism has included confrontational and aggressive practices toward perceived opponents (Amrullah, Bate, and Briandana 2024). The implication for diaspora activism is that digital effectiveness should not be measured solely through follower counts, hashtags, or engagement statistics.

Credibility, accuracy, inclusiveness, and the ability to generate sustained action are equally important.

Digital platforms also create a new relationship between visibility and vulnerability. Diaspora activists may have greater opportunities to express political positions, but their activities can expose them to online harassment, professional consequences, or institutional pressure. Research concerning Indonesian Muslim diaspora communities has documented experiences of intimidation connected with political expression on social media (Hidayatullah et al. 2025). This demonstrates that transnational digital participation can generate consequences that cross the boundary between online and offline life. A diaspora member may be physically distant from Indonesia while remaining socially and politically connected to Indonesian debates, yet their public expression may also become visible to employers, universities, government authorities, or community organizations in the host country. Digital activism consequently expands both the opportunities and risks associated with transnational political participation.

D. Institutional Networks, Political Agency, and the Limits of Diaspora Solidarity

Diaspora solidarity becomes more politically consequential when individual expressions are connected to organizational networks. Demonstrations, fundraising, public campaigns, and humanitarian projects require coordination, resources, leadership, and institutional credibility. Indonesian diaspora organizations can provide these functions by connecting individuals with community associations, religious organizations, humanitarian institutions, and Indonesian diplomatic networks. Research on Indonesian diaspora organizations in Europe demonstrates that organizational formation has been facilitated by increased mobility and technological connectivity, enabling overseas Indonesians to coordinate activities and contribute to Indonesia from abroad (Yayusman and Lissandhi 2022). The same institutional infrastructure can potentially support Palestine-related mobilization by providing channels for information, fundraising, advocacy, and cooperation with humanitarian organizations.

Yet organizational capacity is uneven. Highly professional diaspora associations may possess established leadership, legal status, fundraising mechanisms, and access to public institutions, while smaller informal groups may rely primarily on volunteer labor and social media. This inequality can influence which voices become visible within the transnational public sphere. Diaspora solidarity should therefore not be treated as a unified movement with a single political agenda. Different groups may prioritize humanitarian assistance, Palestinian self-determination, religious solidarity, anti-colonial politics, international law, or public diplomacy. The diversity of these orientations is not necessarily a weakness. It may reflect the plural character of diaspora communities themselves. Problems arise when one organization claims to represent the entire

diaspora or when ideological disagreements prevent cooperation on shared humanitarian objectives.

The relationship between diaspora organizations and the Indonesian state also requires careful consideration. Diaspora engagement policies may encourage overseas Indonesians to contribute to national development and maintain emotional connections with Indonesia. However, state engagement can also produce selective recognition, particularly when governments distinguish between politically useful and politically inconvenient diaspora actors. Scholarship on diaspora governance warns against viewing diaspora policy as a purely cooperative process because states may simultaneously seek to engage and manage overseas populations (Artan 2022). In the context of Palestine, this means that diaspora activism should retain sufficient autonomy to criticize government policy while maintaining constructive relationships with diplomatic and humanitarian institutions. Civil society effectiveness depends partly on its capacity to cooperate with states without becoming institutionally dependent upon them.

The strongest form of diaspora solidarity therefore emerges when autonomy and coordination coexist. Diaspora groups should be able to determine their own priorities while establishing partnerships with humanitarian organizations, universities, civil society networks, and Indonesian institutions where appropriate. Such a model avoids two extremes: complete fragmentation, in which activism remains symbolic and disconnected, and excessive institutionalization, in which civil society loses its independent voice. Transnational advocacy networks are most effective when information, resources, and political pressure can circulate across organizations while maintaining decentralized participation. Digital platforms can support this structure, but organizational trust remains essential. Technology can connect people quickly; it cannot by itself create legitimacy, accountability, or strategic coherence.

Conclusion

Indonesian diaspora solidarity with Palestine demonstrates how migration has transformed the relationship between identity, citizenship, and political participation. Indonesians living abroad do not necessarily become detached from political and humanitarian concerns associated with Indonesia or the wider Muslim world. Instead, they can construct multiple and overlapping forms of belonging that connect Indonesian identity, religious commitment, humanitarian values, and global political consciousness. Palestine functions as a particularly powerful issue within this transnational field because it connects humanitarian suffering with questions of self-determination, international justice, and Indonesian historical and political commitments. The diaspora therefore acts not simply as an overseas extension of Indonesian society but as an intermediary space through which political and humanitarian meanings are translated between different national contexts.

Digital communication has significantly expanded this capacity by allowing diaspora actors to coordinate campaigns, maintain relationships with organizations in Indonesia, disseminate information, and mobilize humanitarian resources across geographical boundaries. Nevertheless, digital connectivity does not guarantee effective or responsible activism. Misinformation, polarization, harassment, unequal organizational capacity, and weak accountability may undermine the credibility of diaspora solidarity. Sustainable transnational engagement consequently requires stronger institutional practices, including transparent fundraising, reliable information verification, organizational accountability, and cooperation with credible humanitarian actors.

The broader implication is that Indonesian diaspora communities should be recognized as meaningful actors within transnational civil society. Their contribution should not be evaluated solely according to the volume of donations or visibility of demonstrations but according to their ability to establish durable networks, facilitate responsible humanitarian action, and contribute constructively to international public discourse. A transnational civil society framework provides a useful way to understand this process because it recognizes diaspora communities as actors capable of operating simultaneously within national, religious, humanitarian, and digital spaces. Indonesian diaspora solidarity with Palestine therefore offers an important case for understanding how contemporary political participation increasingly transcends territorial boundaries while remaining deeply connected to questions of identity, belonging, justice, and collective responsibility.

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