

## **Digital Activism Through #JulidFiSabililah on Social Media X, the Unity of Netizens Fighting Against the Zionist Israeli Army**

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### **Abstract**

Digital activism is a form of social movement that utilizes digital media. In this article, the researcher specifically analyzes one form of digital activism through social media X related to the dissemination of social issues. This study aims to analyze how the #Julidfisabilillah movement was developed through the @erlanishere and @greschinov accounts, as well as how the digital dynamics of this activism in building public opinion. The method used is descriptive qualitative with primary data collection through observation of content and interactions on both @erlanishere and @greschinov accounts as well as semi structure interviews. The analysis was conducted using Vincent Mosco's political economy of media theory, with a focus on aspects of commodification, spatialization, and structuration. The research findings show that the commodification of the #Julidfiisabilillah Movement is a form of mass mobilization and increases global awareness of the conflict. Spatialization, shown by the acceleration of digital distribution through social media X and organizing digital activism, as a communication space and a means of inter ideological battle. Meanwhile, the social media accounts @erlanishere and @greschinov successfully led netizens' digital activism, contributing to the virality of #JulidFiiSabililah and becoming a key structuring pattern within the activism. This research also emphasizes the need for foresight in interpreting its influence on external parties outside the digital community.

*Keywords:* digital activism, netizen, social media, political economy

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## Introduction

The Palestine Israel conflict first began in 1948. The war was sparked by a 1937 international plan to propose the separation of Palestine into two states: an Arab state and a Jewish state, with the cities of Jerusalem and Haifa remaining under the supervision of the British Mandate government. However, this proposal was rejected by both parties. The reason for this rejection was that Palestine and Israel themselves desired the establishment of an independent state, free from interference from other nations (Badjodah et al., 2021).

The conflict between the two parties has not ended amicably to this day. The Zionist army has even attempted to enforce a ceasefire, further tearing apart the humanitarian situation, with many civilian casualties. This protracted conflict has become a global polemic that has captured international attention. Every year, problems arise between the two countries. The war has gradually turned into a genocide perpetrated by Israel against Palestine, which has not yet ended and has claimed many and more victims (Karisha, 2023).

The development of digital technology from the transition period of old media to new media as it today provides a digital interaction space that allows individuals to build relationships and participate in a community or online-based organizational group based on shared interests, passions, or goals to be achieved, including social movements. New media produces internet networks in the form of digital devices such as mobile *phones which* makes it easier for humans to communicate, interact with each other, socialize, and carry out business activities (Putri & Pratiwi, 2022).

Since the ceasefire between the two countries, militia resistance has been carried out as a protection measure against Palestinian fighters led by Hamas since October 7, 2023, which was then responded to with a massive Israeli military bombardment of the Gaza Strip and other Palestinian territories such as Rafah. This global conflict has not only highlighted international news, but also headlines national news. Not only platform news, the conflict also spread on many social media platforms, one of which is social media X or has changed its name and was previously Twitter.

The powerful power of social media, which dominates the new media realm, has made Palestinian society in the Gaza Strip aware of the need to disseminate information about their situation and what they are experiencing on the ground. X and other social media platforms are filled with videos showing bombings of homes, hospitals, universities, and other institutions in Gaza. Thanks to the ongoing ceasefire, several individuals from Gaza have become well known, such as Motaz Azaiza, Bisan Owda, Palestine Alaqad, Hind Khoudary, and veteran journalist Wael al-Dahdouh, as sources of information. This is because they have provided shocking and heartbreaking images directly to global social media networks, which are disseminated through social media. However, Western politicians have done the opposite. They continue to try to dominate the narrative of this conflict, even by spreading false facts. However, the voices of activists, amplified through social media, have an indelible influence (Mohammed, 2024).

This research article examines how the networked community reacted to the ceasefire in the Israeli Palestinian conflict by utilizing social media networks as a medium for activism through the theory of media political economy. Political economy studies, in the narrow sense, attempt to explain the power relations between various actors capable of influencing the flow of production, distribution, and consumption of a media message. While in the

broad sense, it is a study that examines control and survival in social life (Mosco, 2014). The definition of political economy, simply put, is the relationship involving (political) power and various economic resources in society.

Mosco's perspective on power places greater emphasis on those who control social life, while the foundation of social life is economics. Therefore, a political economy approach is a way of looking at problems that appear on the surface (Sugiono, 2020). However, in its application, many changes can be made to the human constructivist structure, thus forming a more cohesive social network, becoming a digital society through the technology. Digital media shapes changes in digital participation and activism. Bennett and Segerberg formulated a new conceptual framework to understand the dynamics of activism in the digital space. This concept is called connective action (*connective action*) or individual participation patterns based on digital media connectivity (Putri & Pratiwi, 2022).

### Thinking Framework

In this article, researchers will examine communication science based on the adaptation of political economy theory and apply the concepts of commodification, spatialization, and structuration, adapted from the thinking of Vincent Mosco. The concept of commodification in communication studies involves the transformation of messages into attractive products that can be sold on the market. Political economy theory emphasizes the relationship between power, economics, and communication. In the context of digital activism #JulidFiSabilillah, social media functions as a medium where political and economic powers interact with each other (Mosco, 2014).

Structuration is a process in which social structures are mutually maintained by social agents, and each part can act to serve the other parts. Issues regarding social class, social movements, and hegemony are part of the discussion of structuration. Along with the development of media technology, political economy theory has now entered the realm of online media. In this case, spatialization is an effort to overcome the barriers of space and time by utilizing communication technology, thus making it easier for social media users to access political campaign content (Mosco, 2014).

In his theory, Vincent Mosco explains that globalization influences both economics and politics. In practice, media plays a crucial role in the spread of globalization, explaining where transitions occur from old media to the emergence of new ones. Commodification, spatialization, and structuration are three elements of Vincent Mosco's theory that are crucial in political economy because they can lead to changes in functional or use value. Commodification is one element directly related to the transformation of goods or services (along with their use value) into commodities with exchange value in the market. Spatialization is the process of overcoming space and time. Structuration is a communication or media activity linked to social structure (Hanifah et al., 2021).

Studies on digital activism have been carried out by many previous researchers, including digital activism and the use of new media as an approach to community empowerment on environmental issues by Putri and Pratiwi (2022) using qualitative descriptive methods with the implementation of CMC theory or computer *mediated communications*. Qoirunnisa and Mustofa (2024) more articles Hashtag War in Gaza: An Analysis of the Role of Indonesian Citizens in #JulidFisabilillah from the Transnational Conflict Dimension has also examined and investigated the digital landscape of the Israeli Palestinian conflict, specifically focusing

on online activism regarding the Gaza conflict. Through *#JulidFisabilillah*, which distinguishes the research by implying a netnographic method with comprehensive narrative analysis and highlighting how the role of society in the formation of written narratives in showing resistance to Zionism (Qoirunnisa & Mustofa, 2024).

### Research Methods

This research implements a qualitative descriptive approach method by collecting primary data in the form of uploads or posts in the form of writing, images, photos related to networking actions *#JulidFiSabilillah* from the accounts @erlanishere and @greschinov. Both accounts belong to Erlangga Greschinov, the first to initiate the digital activism movement on humanitarian issues. Secondary data for this study will be drawn from a literature review that explains the phenomena and related issues that occur based on previous scientific studies. Researchers studied references in the form of books, journal articles, and factual news related to the discussion. Researchers collected, selected, and analyzed related information to then formulate their ideas.

### Results and Discussion

Diplomatic efforts initiated by numerous policymakers from various countries have been undertaken to end the conflict between the two countries, which has remained unresolved for decades. This conflict refers to violence in the form of bombing, missiles, and other ceasefires carried out by Israel in its attempt to seize territory officially owned by the Palestinian government. Beginning on May 14, 1948, David Ben Gourion declared the State of Israel. This issue subsequently sparked Palestinian rejection. The Palestinians, represented by Hamas, responded to this rejection by launching suicide bombings against strategic Israeli defense targets in Jerusalem, Ashkelon, and Tel Aviv in February and March 1996. In these incidents, 60 Israelis died (Aswir F Badjodah et al., 2021).

The escalation of the conflict has again sparked a range of public opinions, both globally and in Indonesia. Some expressed their urge to take actions deemed supportive of Israel. This public opinion encompasses a wide range of viewpoints, both supporting and opposing both sides in the conflict. These sentiments and views are widely expressed through various social media platforms. One netizen reaction in Indonesia is the emergence of a digital activism movement on social media platform X (Jaelani & Nursyifa, 2024).

*Julid Fi Sabilillah* is a combination of the terms “julid” and “*Sabilillah*” julid in Indonesian is an informal word that is negative and carries a tone of criticism. This word is subjective depending on the context of the conversation or social environment or gossip. In the Big Indonesian Dictionary, julid has the meaning of envy or jealousy towards the success of others. Then society often applies the word “julid” through negative comments or a sneer. The term is also often used to describe a cynical attitude or also in terms of commenting on other people's lives in an unethical manner or finding fault with others.

Then *jihad fi sabilillah* is fighting in the path of Allah, which is taken from Arabic. Referring to this meaning, the term *jihad fi sabilillah* has the meaning of a verbal attack aimed at fighting in the path of Allah. As for terminology, the term “*May Allah bless you*” refers to the netizens' movement to fight against the Zionist Israelis on social media (Nuruzzaman, n.d.).

The beginning of the movement was initiated by Erlangga Greschinov via the social media account X with *username* @Erlanishere and @Greschinov. Erlangga is a influencer in social media platform that frequently posts activism and a supporter of Palestinian solidarity. The #JulidFiSabilillah digital activism movement on social media platform X (formerly known as Twitter) emerged as a spontaneous response by Indonesians to the ongoing conflict between Israel and Palestine, particularly following Israel's intensified attacks on the Gaza Strip on October 7, 2023.

The activist movement also emerged as a response to the widespread propaganda surrounding Israeli soldiers' posts about their genocide on social media. As the movement's pioneer, Erlangga Greschinov then initiated and collective action on social media. The movement grew organically through trolling techniques, spamming negative comments, and sending critical messages to pro israel accounts.

The researcher examines digital activism that occurs on social media X with analytical implications from Vincent Mosco's theory of commodification, spatialization and structuration and looks at the activism that occurs with the keyword #Julid.FiSabilillah. Initially it was a solidarity movement that did not see geographical boundaries, then it was followed and received support from many parties and resulted in several factors that changed the order.

### **Commodification**

Commodification in the context of #Julidactivism*FiSabilillah* is refers to how information and actions in digital activism are utilized or transformed into a product that can be traded and consumed or how the movement begins and then becomes widely followed and discussed by the public at large and openly. In digital activism, the content produced is like #JulidFiiSabililahbecome a main commodity in which activism not only spreads or distributes messages but also attracts attention and produces results for digital netizens.

In this context, the social media utilized is social media X or the previous one is Twitter also Instagram media as a supporter of the network. Social media X utilized by Erlangga as the command of the activism movement is considered to have media mobilization that can provide rapid and easy influence, in supporting the movement, he also announced the social media account X that will be used. Hashtag #JulidFiSabilillah can be used to build solidarity and rally support for issues related to Palestine, then leverage the hashtag as a tool to mobilize the masses and raise global awareness of the conflict. This aligns with Mosco's view that new media allows for the commodification of messages more efficiently and broadly.

**Figure 1**  
*Movement Post of Activism #JulidFiSabilillah*



Source: Social Media X

Circulating content, such as memes, videos, and narratives stemming from the #Julidfisabilillah activism has become a digital commodity voicing support for Palestine. Digital communities participating in this activism by uploading content become a commodity for digital platforms. Supportive activities, such as likes, shares, and comments, are believed to increase support and the traffic on social media and become another potential benefit.

## Spatialization

The spatialization of digital activism is demonstrated by how digital space creates new contexts for social interaction and activism. In the #JulidFiSabilillah social media X becomes a media or provides platform for netizens to interact, exchange, and distribute information on issues related to Zionism. Spatialization also refers to how digital spaces create new spaces for activists to interact and discuss without geographical limitations. These digital spaces enable netizens to connect with individuals from diverse backgrounds, further creating global networks.

**Figure 2**  
*Solidarity Among Indonesian and Malaysian Netizens*



Source: Social Media X

The spatialization of digital activism can be seen in how social media users with pro-Palestinian goals can quickly disseminate information and organize online campaigns to support and encourage the Palestinian people. Digital space can be used not only as a place to exchange communication channels but also as a means of ideological warfare. In the #JulidFiSabilillah movement, social media users from various backgrounds can unite to voice support for Palestine.

This digital space allows for the instant exchange of ideas and mobilization of support. Through #JulidFiSabilillah, the distribution of the initiated activism narrative can build solidarity openly and comprehensively in the global environment, thus enabling Indonesia, as the country with the largest Muslim majority in the world, to become a significant actor in digital advocacy for the Palestinian issue as a form of digital expansion.

### **Structuration**

According to Vincent Mosco, structuration is how to explain the relationship between social structures that influence individual actions. In the context of digital activism, netizens' actions in using the #JulidFiSabilillah. This reflects a larger social structure, namely the growing sense of solidarity and concern among netizens for Palestine. Individual actions in spreading messages are influenced not only by social norms but also by established power structures. This activism movement has also spread widely in Malaysia and Turkey, where Malaysian and Turkish netizens have joined in calling for and participating in the #Julidfisabilillah digital activism.

The structure of this activism also stemmed from netizens' disappointment over the unresponsiveness or unheard responses of their demands and criticisms from governments or international institutions regarding the Israeli genocide against Palestine. This fueled netizens' anger and support for a previously planned action by one of the main parties, which then shifted to a digital platform to express their dissatisfaction and demand change.

Social movements influenced by global activity on social media platforms form a broader movement structure. Interactions between users and digital activists create larger, interconnected patterns of action. The societal structure of this activism transforms small movements into agents of change within society. Social media, initially a platform for digital distribution, has transformed into a battleground for political, economic, and communication in the modern world, powered by digital applications.

## **The Impact of #JulidFiSabilillah Hashtag Activism**

### **Increasing Public Awareness**

Digital activism movement can increase public awareness regarding humanitarian issues occurring in Palestine. By using #JulidFiSabilillah Indonesian and Malaysian netizens can share information and discuss various aspects of the conflict. The longstanding conflict between Israel and Palestine impacts many aspects of life, including economic, social, and political aspects. However, information on this issue is sometimes unequally distributed, as demonstrated by the Pro Palestine Movement through #JulidFiSabilillah can be distributed because the Movement attracts the attention and visibility of a very wide community.

This then creates a discussion space for netizens through platform digital activism more broadly on issues of social justice and human rights. This digital activism also serves as a tool to convey humanitarian concerns and values, as well as advocate for social change in a broader context, resulting in widespread information distribution and subsequently producing just policies for individuals harmed by the ceasefire implemented by the Zionist army (Fahmi et al., 2024).

### **Solidarity Mobilization**

Solidarity mobilization is a process in which individuals or groups unite to achieve a common goal, especially in the context of social or political change. Mobilization often occurs within social movements, where community members support each other through collective action and share resources to achieve goals they deem important. In this context, solidarity serves as a bond that strengthens relationships between individuals and creates a strong collective identity (Klandermans, 2005).

Solidarity mobilization can be seen in various movements, such as fundraising, protests, awareness campaigns, and the use of social media to spread messages. In the context of the #JulidFiSabilillah Solidarity mobilization is evident when netizens unite to support humanitarian issues and oppose the injustices experienced by Palestine. Solidarity mobilization is not just a physical movement but also encompasses emotional aspects and collective identity, strengthening bonds between individuals in society.

This digital activism movement has also succeeded in mobilizing solidarity among netizens. For example, many social media users participated in the action. Trolling against accounts deemed to support Zionism and disseminate pro-Palestinian information. This mobilization demonstrates that digital activism can create virtual communities united by a common goal, even among netizens from diverse geographic regions and cultures.

Action *trolling* campaign also had several impacts, namely, several accounts deleted or deactivated their personal accounts in response to pressure and criticism from netizens calling for such activism. One such account is @DrEliDavid. Eli David is an Israeli propagandist. Eli David's account was temporary suspended after receiving mass reports from Indonesian netizens involved in the activism movement. Although Eli David's account has since been reactivated, the incident demonstrates the direct impact of the digital attacks carried out by supporters of the #JulidFiSabilillah movements.



**Figure 3**  
*Eli David's Social Media X*



Source: social media X

Another account that was also suspended is a social media account belonging to @NataliaFadeev. Natalia is an Israeli soldier who frequently posts about military aggression against Palestine. Natalia Fadeev then faced pressure from netizens due to numerous negative comments and verbal attacks. Netizens also nicknamed her “*baby killer*” which shows how big an impact this movement has on the individuals it targets.

**Figure 4**  
*Natalia Fadeev's X Account*



Source: Social Media X

#Julidfisabilillah activism movement not only targets specific accounts, but also creates an environment where many users feel stressed and choose to deactivate or delete their accounts to avoid attacks that can impact the psychological condition of the attacked party.

### Influence on Global Narrative

Activism through #JulidFiSabilillah has contributed to shaping the global narrative of the Israeli Palestinian conflict. With increasing netizen participation in these acts, the movement has become part of a larger trend of unity and support for global Muslim solidarity. This reflects how digital activism can influence public opinion and international policy on humanitarian issues.

This action can be said to be successful because the Israeli side issued a statement regarding the disturbances from the #JulidFiSabilillah movement. The statement is reuploaded or *repost* by Azzam Mujahid Izzulhaq, with the statement:

to all citizens of indonesia and other countries, i ask to stop all your actions to terrorize my children and my entire family, i promise to provide justice for all palestinian citizens, i have also received more than 7000 telephone calls, 15,000 pages from all my social media, and 200,000 hot comments 95% from indonesian citizens, so i please stop terrorizing my family, if it is still done, i will not hesitate to report it to the israel ministry of defense and all israel superiors!!!

**Figure 5**

*Protest Post From Israel on the Impact of @JulidFiSabilillah*



Source: Social Media X

Political economy theory emphasizes the relationship between power, economics, and communication. In the context of the #JulidFiSabilillah digital activism, social media serves as a medium or platform through which political and economic power intersect. The movement emerged as a response to the injustice experienced by the Palestinian people due to Israeli military aggression. By utilizing digital platforms, activism facilitates the

distribution and exchange of information, allowing messages from all netizens participating in the digital activism to spread widely and quickly, raising global awareness of the issues facing Palestine.

### **Conclusion**

Digital activism that occurs on social media X with the hashtag #JulidFiSabilillah reflects the complex dynamics between the commodification of broadcasts and distribution of information, spatialization with the results of social interactions that occur in digital media platforms, and structuration is demonstrated by the presence of influential and collective public actions. This digital activism not only serves as a channel for voicing opinions but also as a tool or medium for building global solidarity in addressing social justice issues openly and without geographical limitations. Overall, the actions of the digital activism movement #JulidFiSabilillah does not directly have a significant psychological impact on accounts deemed to support Zionism, but the real impact is seen in the efforts of account owners to close or temporarily deactivate their accounts as a form of protection.

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