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Felix Siauw's Digital Da'wah Strategy in Strengthening Indonesian People's Solidarity for Palestinian Independence

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Abstract

This article analyzes Felix Siauw's digital *da'wah* strategy in building public solidarity for Palestinian independence in Indonesia. Moving beyond the assumption that digital *da'wah* merely transfers religious lectures into online spaces, the study conceptualizes it as a strategic communication practice that frames geopolitical issues, intensifies affect, and directs cross-platform collective action. The research employed an interpretive qualitative approach with a cross-platform netnography design. The corpus consisted of Palestine-themed public content within Felix Siauw's digital ecosystem, with primary emphasis on YouTube and Telegram, while Instagram, TikTok, and X served as complementary platforms. Data were collected through systematic manual archiving of uploads, captions, videos, engagement metrics, comments, and campaign trails, and were analyzed using hybrid coding, thematic analysis, and multimodal discourse analysis. The findings show that Palestine is constructed through a differentiated platform ecosystem in which YouTube deepens narrative and interpretive authority, while Telegram functions to amplify, archive, and direct participation. Felix Siauw's messages sacralize Palestine through references to Jerusalem, Al-Aqsa, and Islamic history, thereby presenting a distant geopolitical conflict as an immediate moral and religious obligation for Indonesian Muslims. This framing is further reinforced through

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affective intensification in the form of suffering, empathy, moral anger, and urgency, which together constitute a moral public grounded in the imagination of the ummah and shared responsibility. The study also identifies multilayered solidarity outcomes, ranging from symbolic expression and discursive reproduction to donations, boycott support, and offline participation. This article concludes that Felix Siauw's Palestine-oriented *da'wah* represents a form of public solidarity mediated by platformed religious authority and capable of moving audiences from expression to action in Indonesia's digital public sphere in a communicative, structured, cross-platform, and sustained manner during moments of crisis. The study contributes to the understanding of how digital religious communication mobilizes solidarity by linking platform logic, affective framing, and collective action in contemporary Muslim public life.

Keywords: Affective Publics; Digital *Da'wah*; Indonesia; Palestinian Solidarity; Platformed Religious Authority

INTRODUCTION

The development of digital communication technology has shifted da'wah practices from a pattern that previously relied on physical space, institutional authority, and direct encounters to a more fluid, dispersed, and connected format by platform logic. In this context, digital da'wah is no longer adequately understood as the transfer of lecture material to online media, but rather as a religious mediation process that involves the production of messages, packaging of symbols, management of audience attention, and negotiation of meaning in the digital public space. Social media has become one of the main means of Islamic learning in Indonesia as well as shifting the pattern of religious authority (Solahudin & Fakhruroji, 2020). The digitization of lectures through applications and mobile mediums has given birth to new forms of religious engagement (Fakhruroji, 2019). Therefore, da'wah in the new media era operates in a communication environment that demands not only mastery of religious content, but also the ability to read media culture, the rhythm of content circulation, and audience response.

Social media then developed into an important arena for the production, distribution, and negotiation of religious messages. The interactive, visual, and algorithmic nature of the platform allows da'wah messages not only to be consumed individually, but also to be exchanged, debated, and reproduced by other users in a vast network. The visual culture of Instagram among Indonesian Muslim youth shows that religious messages on social media

work through captions, visual designs, and representations of pious identities that influence the way audiences understand their religion and life goals (Nisa, 2018). In line with that, Fakhruroji et al. (2020) show that religious language in social media is constructed through certain framing and condensed into symbols that are easily circulated. This means that social media is not a neutral space for *da'wah*, but a field of contestation of meaning where religious messages are simplified, affirmed, and connected to broader social interests.

The expansion of the function of social media is also seen in the increasing use of digital platforms for global humanitarian and political issues. The Palestinian conflict, for example, is present not only through mainstream media coverage, but also through the flow of content from individual accounts, religious communities, activists, and public figures that mutually reinforce certain narratives. In this environment, global humanitarian issues are transformed into discourses that are close, emotional, and easily mobilized. Kusumalestari et al. (2025) show that the online conversation of the Indonesian people about the Palestinian conflict is intense, marked by strong solidarity sentiments and interconnectedness in digital networks. The findings suggest that the digital space has become an important infrastructure for the formation of public solidarity, especially when global issues are framed in a moral language and identity familiar to domestic audiences.

In Muslim public discourse in Indonesia, the resonance of the Palestinian issue has a strong historical and sociopolitical basis. Palestine is not understood solely as a foreign conflict, but as a symbol of colonialism, global injustice, and the suffering of the people that continue to be reproduced in religious and political conversations. Therefore, solidarity with Palestine often appears in layered forms: as an expression of humanity, as political partisanship, and at the same time as an articulation of the collective Muslim identity. Indonesian Muslim transnational solidarity towards Palestine is closely related to the formation of religious discourse, including through references to Islamic fatwas and moral frameworks (Noormansyah et al., 2025). At the same time, the strong Indonesian public's attention to the Palestinian issue on social media shows that this solidarity is produced not only through formal institutions, but also through the circulation of messages, affections, and symbols in online spaces. Thus, Palestinian solidarity in Indonesia needs to be read as a communicative construction that brings together humanity, religiosity, and identity politics.

At this point, the role of digital *da'wah* actors becomes significant. They are not only the presenters of religious teachings, but also the framers of issues that determine how an

event is understood, who is placed as a victim or perpetrator, and what forms of action are considered ethical and urgent. In the context of social media, the effectiveness of *da'wah* is largely determined by the actor's ability to connect the evidence, emotions, visualities, and momentum of the issue into a narrative that is easily accepted by the public. Therefore, when the Palestinian issue is mediated by digital *da'wah* actors, it works not only to transmit normative messages, but also to a framing process that can build opinions, emotional closeness, and the orientation of symbolic actions. Digital *da'wah*, thus, intersects directly with strategic communication because it produces meaning, manages affection, and directs audience engagement on specific public issues.

One of the relevant figures to be researched in this context is Felix Siauw. He occupies an important position in Indonesia's digital *da'wah* landscape because he has high visibility, a wide follower base, and a strong communication style both visually and affectively. Weng (2020) asserts that Felix Siauw is widely known not only for his ideological affiliations, but also for his intensive use of social media and visual aesthetics to expand the reach of *da'wah*. Felix Siauw's Instagram account is managed with a distinctive communication strategy, especially in message packaging, proximity to followers, and simplification of *da'wah* themes so that they are easily accepted by young people (Khairani, 2020). With this character, Felix Siauw is more appropriately seen not only as a digital speaker, but as a communication actor who actively builds narratives, symbols, persuasion, and mobilizes solidarity on social media. Its accounts and content are an important locus of research because they allow direct observation of how religious narratives are processed to respond to transnational geopolitical issues in the Indonesian public sphere.

A number of previous studies have provided an important foundation, but have not answered the problem that this article focuses on. Studies on digital *da'wah* in Indonesia generally highlight the mediatization of religion, the shift in religious authority, and the transformation of Muslim religious practices on social media (Fakhruroji, 2019; Rohmawati et al., 2025; Solahudin & Fakhruroji, 2020). Other studies examined religious language, visual culture, and the formation of pious identities on digital platforms (Fakhruroji et al., 2020; Nisa, 2018). Meanwhile, research on Felix Siauw tends to focus on visual persuasion and his Islamic communication strategies on social media in general (Santoso et al., 2020; Weng, 2020).. On the other hand, studies on Palestine are more concerned with transnational solidarity, fatwa-based movements, or the structure of Indonesians' digital conversations about the conflict (Kusumalestari et al., 2025; Noormansyah et al., 2025).

What is still relatively rare is a study that specifically connects the four domains at once, namely digital *da'wah*, certain *da'wah* figures, the Palestinian issue, and the formation of public solidarity in Indonesia. This is where the research gap of this article lies.

Based on this position, the novelty of this article lies in the effort to read digital *da'wah* as a strategic communication practice that works beyond the function of delivering religious teachings. This article places Felix Siauw's *da'wah* content as a framing mechanism that constructs the meaning of Palestine, builds a moral-affective closeness with the Indonesian Muslim public, and directs symbolic support in the digital space. This study is guided by one problem formulation, namely: What is Felix Siauw's digital *da'wah* strategy in building solidarity for Palestinian independence in Indonesia's digital space? The contribution is at least three. First, this article expands the study of *da'wah* science by showing that digital *da'wah* works through platform logic, visual persuasion, and attention management. Second, this article enriches the study of religious communication by examining how religious narratives are combined with global humanitarian-political issues to shape public opinion. Third, this article adds to the study of transnational solidarity by placing social media as an arena where public affection, collective identity, and action orientation are produced communicatively. On that basis, this article aims to analyze Felix Siauw's digital *da'wah* strategy in framing the Palestinian issue, building public solidarity for Palestinian independence, and mobilizing symbolic support in Indonesia's digital space.

METHODS

This study uses an interpretive qualitative approach with a cross-platform netnography design to analyze Felix Siauw's digital *da'wah* strategy in building public solidarity for Palestine in Indonesia. Netnography was chosen not only to collect social media content, but to understand how meaning, affect, identity, and moral obligations are produced in the culture of digital communication (Kozinets, 2019). Epistemologically, this research is based on a constructivist-interpretive perspective that views public solidarity as the result of symbolic, affective, and interactional mediation in the online space. A research fieldsite is defined as a multisite digital assemblage that includes Felix Siauw's public account, Palestinian-themed posts, relevant comments and replies, reposts or reproductions of narratives, broadcast channels such as Telegram, as well as digitally promoted offline extensions, such as studies and fundraising. Operationally, the study

prioritized YouTube and Telegram as the main platforms because their public footprint was the most stable and open, while Instagram, TikTok, and X were treated as complementary platforms as per the availability of the corpus. The unit of analysis is divided into four levels, namely posts, interactions, campaigns, and platforms. Sampling was carried out through event-based purposive sampling which was deepened with theoretical sampling, by archiving all public uploads containing keywords such as *Palestine*, *Gaza*, *Jerusalem*, *Al-Aqsa*/*Aqsa*, *Israel*, colonialism, *boycott*, and *donations*, then organize it into a period of discursive escalation and intensification, starting from post-October 7, 2023, ICJ provisional measures in January 2024, the Rafah attack in May 2024, the ICJ advisory opinion in July 2024, to the 2025–2026 narrative recalibration phase. From each period, the most relevant uploads were selected, had prominent engagements, or contained an explicit call to action. Audience data is collected through stratified comment sampling of the top, most recent, and comments that sparked a thread or debate.

Data collection is carried out through systematic manual archiving by storing links, screenshots, transcripts, upload dates, video duration, descriptions, calls to action, and engagement metrics that appear during observation. Video transcripts are automatically used when available and cleaned manually, while comments are stored in the context of the thread to preserve their interactional meaning. The entire process is recorded in a trail audit to ensure traceability of sampling and coding decisions. The analysis was conducted through hybrid coding that combines deductive codes—*frame package, affective register, authority cue, platform move, audience uptake, action orientation, and solidarity outcome*—with inductive codes to capture unexpected patterns such as irony, affective fatigue, skepticism of donations, or intra-Muslim conflicts. After *open coding*, the analysis proceeds to *axial coding* to explore the relationship between message format, effect type, audience response, and action orientation. Analytically, data are read through thematic analysis, multimodal discourse analysis, and platform-sensitive interpretation to see how visibility, persistence, editability, and association shape the circulation and reception of messages (Bucher & Helmond, 2018; Treem & Leonardi, 2013). The validity of the data is maintained through triangulation between platforms, between periods, and between data types, *negative case analysis*, reflective memos, and *peer debriefing*. Ethically, research follows a contextual approach in internet research ethics: although the main object is public figures and data comes from open spaces, the account names of the commenters are usually anonymized and sensitive comments are paraphrased when necessary (Association of Internet

Researchers, 2020). The study also acknowledges limitations in the form of access asymmetry between platforms, the possibility of content removal or editing, algorithmic bias in data visibility, and the fact that engagement that appears to be not identical to the overall audience reception.

RESULTS

Felix Siauw's digital *da'wah* strategy in strengthening the solidarity of the Indonesian people for Palestinian independence is carried out through a varied flatform ecology, sacralising Palestine and imagining the ummah, affective intensification and moral publics, and from voice to action: layered solidarity outcomes.

Platform ecology of Palestine *da'wah*

The results of the study show that Felix Siauw's digital *da'wah* on Palestine is built through a differentiated platform ecology, not through one uniform communication channel. In other words, the Palestinian issue is not produced as a single message that is simply redistributed from one medium to another, but as a series of narratives adapted according to the logic, temporality, and affordance of each platform. This pattern is evident in the initial mapping of digital fieldsites that place YouTube and Telegram as the two most central platforms, with Instagram and TikTok as spaces for expanding visibility and symbolic compression, and X as potential secondary platforms for narrative surge at any given moment.

The strongest evidence from the early corpus shows the centrality of YouTube and Telegram. The data states that "the strongest evidence was found on YouTube and Telegram," and that "Felix Siauw's verified official YouTube channel appears active with approximately 1.95–1.96 million subscribers and features several Palestine/Gaza videos in 2025–2026," while "his official Telegram channel has approximately 29.8 thousand subscribers and serves as a broadcast archive." These findings indicate that the two platforms play different but complementary functions: YouTube becomes the main space for the articulation of narrative and authority, while Telegram becomes a channel for archiving, intensifying loyalty, and cross-distribution towards other content or action paths.

YouTube, in this context, serves as a medium for frame deepening and interpretive legitimacy. The data explicitly states that "YouTube is used by Felix to build long

arguments and connect emotions to historical or geopolitical explanations." These findings are important because they show that Palestinian *da'wah* is not built just through slogans or brief affective messages, but through argumentative work that provides historical context, moral definitions, and action orientations. Content titles like *Acknowledging Colonialism, Seriously? The Truth Has No Voice, We Have,* or *All We Can Do to Stop Israel* indicates that this platform is being used to combine problem definition, moral positioning, and calls to action in a longer explanatory format.

Instead, Telegram appears to work as a reinforcement and relay channel. The data states that the platform "functions as an amplifier channel that archives, captions ideologies, and links traffic to videos or donations." The function positions Telegram not just as a content storage space, but as a distribution infrastructure to maintain narrative continuity, build proximity to core audiences, and accelerate the move from content consumption to more direct responses. In this context, Telegram can be read as a space for intensification of loyalty, where digital *da'wah* is not only read or watched, but also followed as a more close and repetitive communication flow.

Meanwhile, Instagram and TikTok in the initial corpus emerged as platforms that were most likely to sustain the visual and viral aspects of Palestinian solidarity, although full verification still required further archiving. The data suggest that both are very likely to be spaces of "compression and visual salience, where the same frame is packaged in a shorter, symbolic, and easily shared" form. This means that if YouTube deepens the meaning and Telegram consolidates the narrative, then Instagram and TikTok function to accelerate symbolic circulation, especially through the format of reels, shorts, posters, or video clips that are easy to reproduce. Thus, the ecology of Felix Siauw's Palestinian *da'wah* platform shows the division of communication work: deepening, archiving, compression, and viralization.

These findings suggest that Palestinian solidarity in the digital *da'wah* space does not arise spontaneously from a single content, but is formed through a cross-platform communication architecture. In such architectures, each platform takes a different role in building visibility of issues, strengthening moral legitimacy, and facilitating different forms of engagement. Therefore, the platform in this study does not only function as a medium of distribution, but as an active part of the formation of public solidarity itself.

Sacralising Palestine and imagining the ummah

The second finding shows that the most basic strategy in Felix Siauw's digital *da'wah* is the sanctification of Palestine. Palestine is not constructed solely as a conflict territory, a victim of war, or an international diplomatic problem, but as a religious space closely linked to Islamic history, the collective memory of the people, and moral-religious obligations. In the early corpus, this strategy is most evident in the use of historical and symbolic narratives regarding Jerusalem and Al-Aqsa. The data expressly states that "the *Baitul Maqdis* History Series and the idiom 'Baitul Maqdis/Aqsa' mark the sacralization of the issue."

This statement is important because it shows that Palestine is included in the horizon of established religious meaning among Indonesian Muslim audiences. Thus, Palestine is not presented as a problem that is outside of everyday religious experience, but as part of the geography of faith. In thematic mapping, this pattern is elaborated through the strategy of "historicization, sacredization, obligation," with symbolic sources in the form of "Aqsa, the holy land, Islamic history." Its relevance to solidarity is also explicitly formulated in the data: this pattern "makes Palestine not a distant issue, but part of faith." These findings confirm that the Palestinian attachment to digital *da'wah* rests on its ability to be presented as a spiritual affair, not just a humanitarian or political one.

The sacralization also forms what can be called the imagined ummah, which is a collective imagination of Muslim togetherness that transcends the borders of the state, but feels emotionally and normatively close. When Palestine is framed as a sacred space and the affairs of the people, the audience is not only called as Indonesian citizens, but as part of a transnational moral community. This imagination works through the language of symbolic closeness, the invocation of a common identity, and the affirmation of religious responsibility. In this context, digital *da'wah* not only conveys information about Palestine, but also structures collective subjects who feel obligated to care, speak up, and engage.

Palestine is sacred not only through the mention of religious symbols, but through the elaboration of a framework of meaning that places the conflict into the field of faith obligation. These findings show that Palestinian solidarity in Felix Siauw's digital *da'wah* is rooted in the process of religicating the issue, namely turning geopolitical conflicts into issues that have moral and spiritual weight for Muslim audiences. This also explains why

the solidarity built does not stop at public sympathy, but moves towards the internalization of identity and obligations.

Affective intensification and moral publics

The results of further research show that the sanctification of Palestine is strengthened by the intensification of affect, so that solidarity is not built only through cognitive persuasion, but through the activation of public moral emotions. In the early corpus, the Palestinian issue was consistently presented through affective registers such as grief, empathy, anger, shame, and urgency to act. This pattern is most evident in material that highlights civilian suffering in Gaza, especially as it relates to children, hunger, security, and basic necessities. One of the clearest pieces of evidence in the data is that "The Food for Our Brothers in Gaza emphasizes hunger, security, children, and food."

Rhetorically, this pattern works through "empathy, closeness of suffering, urgency," with the dominant symbols of "children, food, hunger, humanity." Its communicative function does not stop at the delivery of objective conditions, but is directed at building emotional resonance. The data even concluded that this pattern "turns sympathy into solidarity that feels urgent." The phrase is important because it marks a shift from problem recognition to moral experience that demands a response. In other words, Gaza's suffering is not only explained, but presented as an ethical wound that needs to be felt together.

This intensification of affectation also works through relational idioms such as "our brothers," which shortens the distance between domestic audiences and victims of conflict. Through this idiom, suffering that is geographically distant is presented as suffering that is intimate, close, and morally innegotiable. At this point, affective is not a side effect of the narrative, but a core part of the digital *da'wah* strategy. Afek makes the Palestinian issue not only known, but experienced in the horizon of public emotions.

In addition to empathic emotions, the early corpus also shows the use of more confrontational affects, specifically moral anger at colonialism, lies, and global injustice. In the category of "narrative warfare and truth-speaking," the data said that content such as *Truth Has No Voice, We Have* and *All We Can Do to Stop Israel*" clearly highlights narratives, lies, and the obligation to speak up." This pattern works through "propaganda debunking, voice imperative," with the symbolic opposition of "truth vs. falsehood." The relevance of its solidarity is stated unequivocally: this pattern "makes posts, comments, and reposts a moral action."

These findings show that the affectation in Palestinian *da'wah* is not only compassionate, but also political. The audience is not only invited to feel suffering, but also asked to identify untruths, take moral positions, and participate in discourse contestation. At this point, the public that is formed is not just a caring community, but a public morality bound by shared emotions, ethical judgment, and a sense of responsibility to respond. The results of this study, thus, show that public solidarity for Palestine is built through the convergence between religious narratives and affective energies that are constantly produced and circulated in digital space.

From voice to action: layered solidarity outcomes

The latest findings show that Felix Siauw's digital *da'wah* does not stop at the formation of meaning and affect, but systematically directs the audience from symbolic expression to more tangible forms of action. In other words, the resulting solidarity is multi-layered, ranging from symbolic-affective support, discursive reproduction, to mobilizing and material participation. Data explicitly formulates this in its main synthesis: "First, the sacralization of the issue ... Second, the intensification of affect... Third, conversion to action: audiences are not only invited to 'understand', but also 'have a voice', 'share', 'donate', 'boycott', or attend an event.'"

The first layer is voice-based solidarity, which is solidarity that is manifested through speaking out, commenting, repeating narratives, or sharing content. In the audience response category, the data showed "affirmation" through expressions such as "agree, *jazakallah,* flag/prayer emoji," then "emotional resonance" in the form of "expressions of sadness, anger, tears, fear, shame," and "identity alignment" such as "we are the people, our brothers, Muslims must...." These responses indicate that public solidarity initially manifests as an emotional and symbolic attachment expressed in the comment space or basic interaction features.

The second layer is performative and discursive solidarity, when the audience not only expresses approval, but also expands the narrative through symbolic signs and reproduction of discourse. In the data, this form appears in "performative solidarity" such as "changing photos, watermelon emojis, hashtags, reposts," as well as "narrative reproduction" when the audience "repeats Felix's argument in his own words." At this stage, the audience plays the role of co-producers of solidarity, as they do not just receive the message, but participate in bringing it to life, translating, and redistributing it in the

digital public space. These results show that participation in Palestinian solidarity is not only about agreeing to a position, but also about publicly displaying and reinforcing it.

The third layer is mobilizing and material solidarity, which appears most powerful when the *da'wah* narrative is linked to a concrete call to action. Important evidence is found in the category "conversion of solidarity to material action," where it is stated that "The description of the Feed Gaza Now program features influencer collaborations and fundraising channels; offline studies for Palestine are also recorded." This pattern is constructed through "direct invitation, collaboration, performative generosity," and its relevance is formulated as a process that "transforms symbolic solidarity into material-practical." These findings show that Felix Siauw's digital *da'wah* provides a bridge between moral concern and organized action, especially in the form of donations, event engagement, and strengthening solidarity networks.

However, the results of the study also show that the process from voice to action is not always linear and frictionless. The data shows that there is a "contestation" in the form of an attitude of "skepticism of donations, politics, data, strategy," and "political debates" involving the issue of "state, regime, diplomacy, Islamic organizations." These findings are important because they confirm that digital solidarity is not synonymous with homogeneity of views. The interaction space still contains negotiations, doubts, and debates. However, the existence of these dynamics shows that Palestinian solidarity has been transformed into a public issue that is actively produced, tested, and maintained collectively.

Overall, the results of this study confirm that the solidarity outcomes in Felix Siauw's digital *da'wah* are multi-layered. The blueprint formulates it clearly: "in the everyday life of feeds, they are mainly symbolic-affective. In the moment of narrative war, it becomes ideological-discursive. At the height of the campaign, he can turn into a material-mobilizer." This formulation is very much in line with the findings of the initial corpus. Therefore, the results of this study show that the main strength of Felix Siauw's digital *da'wah* lies in its ability to organize the transition from voice to action, from moral concern to public solidarity that can be mediated, maintained, and at certain moments mobilized in real life in Indonesia.

DISCUSSION

The findings of this study confirm that Felix Siauw's digital *da'wah* cannot be understood simply as a transfer of the medium of lectures to online spaces, but as a form of platformed religious authority that works through the production of meaning, affective management, and the arrangement of public participation. This reading is in line with the study of digital religion which emphasizes that digital media does not only channel religion, but also reshapes religious practices, identities, communities, and authorities in daily life (Campbell, 2024). In the Indonesian context, this transformation is also related to the emergence of religious authorities that are increasingly mediated by social media, personal branding, and communication styles that are compatible with digital culture (Lyansari, 2022; Najiha, 2025).

Viewed from the perspective of networked religion by Campbell (2012), the research findings show that digital religious authority is not disappearing, but is being reconfigured to be more fluid, multisite, and platform-sensitive. Research on Islamic practices in Southeast Asia shows that social media has become an integral part of Muslim daily life, as well as changing the relationship between preachers and followers through new forms of self-representation and authority negotiation (Lengauer, 2016). The results of this study support this argument: Felix Siauw appears not primarily as a figure who relies on formal institutional legitimacy, but as an authoritative node that combines *da'wah* personas, religious narratives, and cross-platform adaptation to maintain the continuity of influence (Campbell, 2024; Najiha, 2025). As a result, digital religious authority is not only determined by who speaks, but by the ability to structure messages to fit the technological logic of different platforms.

Within that framework, Palestine is an important arena to see how digital religion works on transnational issues. The findings of the study show that Felix Siauw mediated Palestine not as a distant object of global information, but as part of a religious imagination that is close to the moral experience of Indonesian Muslim audiences. References to Jerusalem, Al-Aqsa, Islamic history, and the idiom of the obligation of the ummah link geopolitical conflicts with established religious memory. This pattern is in line with the finding that Palestinian solidarity in Indonesia is often built through a combination of Islamic identity, solidarity, and the demand for Palestinian independence (Shadiqi et al., 2020). He is also in line with the study of Palestinian solidarity practices in Indonesia which

shows that Palestine can be presented as a space for the formation of a pious generation and a cosmopolitan Muslim horizon, where the ummah and the nation strengthen each other, not eliminate each other (Wolf, 2023).

However, the formation of solidarity is not enough to be explained simply through a shift in authority. What makes Palestinian narratives gain public appeal is their ability to build emotional resonance. This is where the lens of affective publics by Papacharissi (2014) becomes important. The literature shows that the digital public is not only bound by rational arguments, but also by the circulation of stories, emotions, and moral dispositions that make an issue feel close and urgent (Ait Hadi et al., 2024). The findings of this study show that Felix Siauw's digital *da'wah* works intensely through affective registers such as grief, anger, empathy, shame, and hope that are produced over and over again through representations of Gaza's suffering, semantic closeness such as "our brothers," and the construction of moral urgency. In the Indonesian context, the combination of moral violations, religious identity, and solidarity has indeed proven to be a strong reason for support for Palestine in the digital space (Shadiqi et al., 2020).

From the perspective of affective publics, the main strength of Felix Siauw's digital *da'wah* lies in its ability to combine narratives, affects, and divisions in one communication package. Content regarding hunger, children, and the destruction of civilian living spaces does not stop at descriptions of suffering, but is immediately linked to a moral obligation to speak out, disseminate, or help. Therefore, affectivity in this case is not an emotional residue of the message, but rather a core part of the architecture of persuasion. These findings are consistent with research on the contribution of religion to protest mobilization on digital networks, which suggests that religious discourse can structure claims, strengthen a sense of belonging, and catalyze collective action (Ait Hadi et al., 2024). In this context, emotions are not the opposite of arguments; Instead, emotions make moral arguments come alive, circulate, and resonate in digital public spaces.

One of the main contributions of this study is to show that such affective resonances do not stand in a vacuum, but are produced through encounters between platformed religious authorities and networked publics. Felix Siauw's legitimacy does not only come from his position as a digital da'i, and the resonance of his content does not only come from sadness over Gaza. What works is the interaction of the two: religious authority gives normative weight to the narrative, while public affectation gives circulative energy to the

message. Research on Muslim cyber activism in Indonesia also shows that digital media plays an important role in shaping persuasive Muslimness, shifting religious authority, and expanding the articulation of pious identities in public spaces (Kurniawan & Alhaq, 2020). Therefore, the Palestinian solidarity that emerged in this study is not simply the effect of the popularity of the figure or the spontaneity of the masses' emotions, but the result of structured mediation.

The findings on the Indonesian occupation of Palestine also enriched the theoretical discussion. In many international studies, Palestinian solidarity is discussed through digital diplomacy, protest networks, or hashtag activism. This article shows a different pattern: Palestine acquires a strong domestic resonance when translated into the language of anti-colonial, independence, and national morality familiar to the Indonesian public. These findings are in line with research showing that Indonesia's support for Palestine is shaped by a combination of religious identity, humanitarian values, anti-colonial historical narratives, and socio-political pressures spread through the media and religious organizations (Mudzakir, 2025). Indonesian media support for the ICJ's ruling on the illegality of the Israeli occupation also shows that the pro-Palestinian narrative in Indonesia is gaining strength through the language of international justice and public solidarity (Nuraini et al., 2025). Transnational solidarity therefore does not exist as an abstract global form, but is always localized through the local moral repertoire.

This discussion also expands the study of digital preacher figures in Indonesia. Much of the previous literature places digital religious authority in the context of branding, celebrification, and the formation of credible personas on social media (Lyansari, 2022; Najiha, 2025). The results of this study do not reject these findings, but show that the persuasive capacity of a da'i acquires a new meaning when applied to the post-2023 Palestinian issue. In this case, Felix Siauw is more appropriately understood not only as a producer of *da'wah* content, but as a mediator who connects religion, affect, and public participation to form a preacher-led public solidarity.

Furthermore, the results of this study propose a revision to the overly simplistic reading of digital activism as a dichotomy between "slacktivism" and "real action." Expressions such as comments, reposts, emojis, and narrative repetition cannot be automatically reduced to superficial support. In this case, these forms are precisely an important initial stage in the production of solidarity: they mark emotional attachment,

expand the reach of the message, and normalize certain moral frames in digital public spaces. Research on Islamic movements and digital activism in Indonesia shows that social media functions as both a communication tool, a discursive space, and an instrument of collective mobilization (Rohid et al., 2015). On the other hand, a study on humanitarian assistance by Indonesian Islamic mass organizations for Palestine confirms that digital solidarity can continue to the mobilization of material resources (Andriansyah, 2024). Therefore, digital solidarity is more precisely understood as a spectrum: it can start from symbolic-affective expression, develop into discursive reinforcement, and then at certain moments consolidate into material actions.

At the same time, the study also found that digital solidarity is not completely homogeneous. The presence of skeptical comments, political debates, and doubts over the donation pathway suggest that the formed public remains fraught with tension and negotiation. This is consistent with the literature that asserts that digital spaces not only facilitate mobilization, but also polarization, contestation, and potential disinformation in religious-political movements (Pratama, 2021; Rohid et al., 2015). These findings are important to avoid overly romantic readings of the digital Muslim public. The audience did indeed strengthen Felix Siauw's narrative a lot, but they also reinterpreted, filtered, and expanded the issue to a more complex political arena. Therefore, the public that is formed is an active networked public, not a passive mass.

More broadly, this article gives three theoretical implications. First, for the study of digital religion, these findings show that platformed religious authorities can be an infrastructure for transnational political solidarity, not just a medium for religious learning or the formation of pious identities (Campbell, 2024; Najiha, 2025). Second, for the study of affective publics, this article shows that the resonance of emotions in the digital space becomes stronger when supported by religious legitimacy and moral devices that have been institutionalized in audience culture (Ait Hadi et al., 2024; Shadiqi et al., 2020). Third, for the study of Palestinian solidarity and digital activism, this article shifts the focus from protest networks or hashtag activism to religiously mediated solidarity, which is solidarity produced by *da'wah* figures and co-produced by audiences through platform logic (Andriansyah, 2024; Wolf, 2023).

However, this reading needs to be placed within its limits. Some of the findings still rely on the most accessible public trails, particularly YouTube and Telegram, so reading of

Instagram, TikTok, and X still requires more complete corpus verification. In addition, engagement that looks not identical to the overall reception of the audience, and the visibility of content in a platformed society is always influenced by media architecture, digital literacy, and authority dynamics that are not completely stable (Kozinets, 2019; Laugu et al., 2024). However, this limitation emphasizes the importance of a cross-platform and affordance-sensitive approach in the study of digital *da'wah*.

The main novelty of this article lies in the shift in the perspective of Felix Siauw's digital *da'wah*: not just as a transmission of religious teachings on social media, but as a cross-platform strategic communication practice that simultaneously frames Palestine, sacrilesizes geopolitical issues, and transforms them into moral closeness for the Indonesian Muslim public. Unlike previous studies that tend to separate the study of digital *da'wah*, the figure of Felix Siauw, Palestinian solidarity, and the dynamics of social media, this article actually brings the four together in one analytical framework to show how platformed religious authorities work through framing, visuality, affect, and call to action so as to give birth to preacher-led public solidarity. Thus, the most recent contribution of this article is to show the concrete mechanism of how transnational solidarity with Palestine in Indonesia is not born spontaneously, but is produced, maintained, and mobilized communicatively from voice to action through platform ecology, sacralization of issues, and intensification of affective in digital *da'wah*.

This study has implications for the expansion of *da'wah* studies from the original focus on the transmission of teachings towards the understanding of *da'wah* as a strategic communication practice that works through platform logic, visuality, affect, and audience participation. The findings of the article also show that digital *da'wah* figures can function as mediators of transnational solidarity, because their religious authority is able to connect global geopolitical issues with the moral horizon and identity of Indonesian Muslims. In addition, this article provides implications for the study of religious communication and affective publics by asserting that the resonance of public emotions is stronger when supported by religious legitimacy, sacred symbols, and a repertoire of actions that are easy to execute in the digital space. Practically, the results of this study indicate that faith-based solidarity campaigns on social media will be more effective when designed cross-platform, combining narratives, affects, and calls to action that can shift audiences from mere moral concern to symbolic and material engagement.

This study is still limited to the most stable and accessible public digital footprints, especially YouTube and Telegram, so readings of the dynamics of Instagram, TikTok, and X have not been fully mapped in a balanced manner. In addition, engagement and comment metrics that appear to be indirect cannot be assumed to represent the overall reception of the audience, because the visibility of the content is greatly influenced by the algorithm, the intensity of the interaction, and the possibility of a passive audience that does not leave a trace. Another limitation lies in the fluid nature of digital data, because the content can be deleted, edited, reposted, or changed its context at any time, so the results of this study are more accurately read as an interpretive portrait of the pattern of digital solidarity in a certain observation period.

CONCLUSION

This study shows that Felix Siauw's digital *da'wah* on Palestine works as a strategic communication practice that goes beyond the normative delivery of religious teachings. Through the differentiated ecology of platforms, especially YouTube as a space for deepening narratives and Telegram as a channel for strengthening and distribution, the Palestinian issue is framed not just as a geopolitical conflict, but as a matter of faith, humanity, and the moral obligation of the ummah. This strategy is carried out through the sanctification of Palestine with symbols such as Jerusalem and Al-Aqsa, then strengthened by the intensification of affective in the form of suffering, empathy, moral anger, and urgency to act. Thus, the solidarity built is not only informative, but also affective and identical, because it places the Indonesian Muslim audience as part of the imagined ummah that feels close, bonded, and responsible for the Palestinian struggle.

Furthermore, the findings of the study confirm that the main strength of Felix Siauw's digital *da'wah* lies in its ability to convert moral attention into layered public solidarity, ranging from symbolic expressions such as comments, reposts, and the use of solidarity symbols, to more concrete actions such as donations, boycotts, and participation in offline activities. This shows that digital solidarity cannot be reduced to slacktivism alone, but rather a spectrum of engagement that can move from voice to action through platform logic, affective resonance, and structured call to action. Therefore, this article emphasizes that digital *da'wah* in the context of the Palestinian issue functions as an infrastructure for the formation of preacher-led public solidarity, namely public solidarity

mediated by *da'wah* figures, produced through religious narratives, and co-produced by audiences in Indonesia's digital space.

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