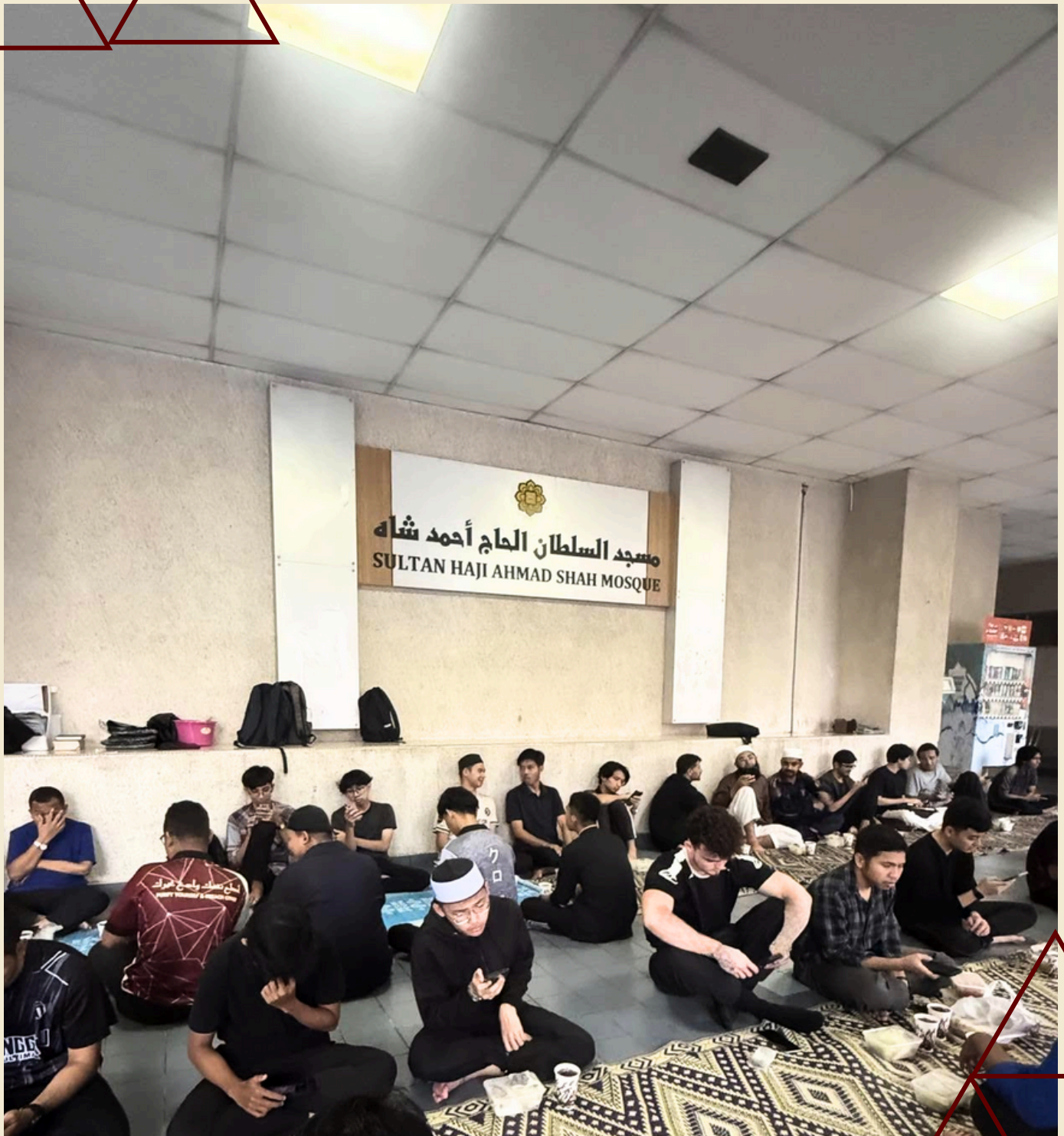


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FROM THE DIRECTOR'S DESK

Tawhidic Epistemology: Essence, Practice and Result

One of the examples of *tawhidic* epistemology in practice is when knowledge about it is being streamlined into the curriculum of our study syllabus. As a result, this will shape our students to embody the concept, creating holistic students with good characters (*akhlaq al-Quran*) based on the Islamic ethical framework. This also enables the translation of *sifatullah* (essences of Allah) into actions, e.g., *Ar-Rahman* and *Ar-Rahim*, hence, making the students the *uswatul hasanah* for others to follow.

Embodiment of *Ar-Rahman*, for instance, will make the students compassionate towards other people or animals in need, i.e., drowning cats and striving their best to help and solve the problems. This is because Allah Himself is most gracious towards His creations. Therefore, the course objectives, assessments, and learning outcomes of the syllabus must be in line with *tawhidic* epistemology and lecturers, as *murabbi*, may locate a few minutes in the class to reiterate its importance. This can be done via the online platforms, too. Simultaneously, this will enable the lecturers to do justice to the students, the community, the *ummah*, as well as the world.



Dato' Hamidon Abd Hamid

Director, CENTRIS, IIUM

FROM THE EDITOR'S DESK

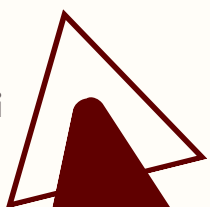
Quo Vadis? Realism and the Gaza Question

Realism, as the dominant school of thought in international relations, has been propagating “logical” calculations in dealing with conflicts. Think of realist game theory (prisoner’s dilemma and zero-sum game), balance of power, statism, self-help, etc. This thinking framework has been subscribed to by, if not all, the majority of state actors in global politics. Such thinking benefits the so-called “major” powers. However, the same benefits rarely reside with the so-called “underdeveloped,” “Third World,” “peripheries,” “middle powers” and “Southern” countries. These non-major powers will always be dominated, outpowered and dependent on these “advanced” countries if the same realist logics are taken as the only “pragmatic” solutions to any conflicts. As a result, due to considering so many of these “realistic” calculations, these non-hegemonic countries take no concrete action on the War in Gaza, including the Muslim countries.

Hence, why not these Muslim countries, for a second, put aside such mathematical calculations and focus on the strategic moves that we can garner from the Islamic revelation and Islamic heritage? For instance, in the *Qur'an*, it is regularly highlighted that in the past, how many times had Muslims won the wars even though they were highly outnumbered? Why not contemplate these actual events, as sometimes what we deem as “realistic” does not necessarily confirm that it will happen totally according to our “strategic” plan.

It doesn’t mean that we must put aside strategy and operate our modus operandi blindly. The point is for Muslim governments not to be too afraid or too calculative (hence, lack of confidence), as if they are only being influenced by realism and only realism is the guidance in foreign policy making, diplomacy, etc. If they keep on stuck in this “realist” sack, we will always be at a dead end, and nothing good will really happen for Gaza.

Dr. Zahid Zamri
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THE GAP BETWEEN MALAYSIA'S GLOBAL HUMANITARIAN ROLE & ITS DOMESTIC REFUGEE POLICY

Despite Malaysia's consistent involvement in the forums concerning global humanitarian dialogues and advocacy for the rights of persecuted communities abroad, there is a vast difference on how refugees are handled domestically in Malaysia. While Malaysia positions itself as the defender of human rights on a global scale, especially among Muslim countries, its domestic policies towards refugees are considerably different. Since Malaysia is non-signatory to the 1951 United Nations Refugee Convention and its 1967 Protocol,¹ it does not legally recognize refugees and they are put in the same category as undocumented immigrants. This dual approach of its international advocacy and domestic policy can stain Malaysia's international humanitarian image.

Humanitarian Advocacy on the Global Stage

In order to understand this duality, one should first acknowledge Malaysia's efforts and role in international humanitarian affairs. This country has always been vocal when it comes to the situation of Rohingya people, and has constantly condemned Myanmar's military regime regarding their treatment of minority Muslims. Malaysia has hosted the 2017 Extraordinary Session of the OIC Council of Foreign Ministers² on the situation of the Rohingya and had constantly called the international accountability on this, facilitated aid to refugee camps in Bangladesh,³ and even temporarily accepted Rohingya boat people⁴ after the international backlash over their abandonment at sea in 2015.



These actions help Malaysia to build diplomatic goodwill and position its image as a key responsible regional actor. These efforts also align with domestic political narratives that connect with the Muslim-Majority population. Most of the time these efforts are used to show solidarity with other Muslim countries, which in turn can increase national pride and regional influence. However, this moral leadership becomes problematic when it is tested against the reality of domestic policy towards refugees.

Refugees at Home: Legal Limbo and Institutional Gaps

In Malaysia, there are currently more than 192,800 registered by UNHCR,⁵ which most of them are from Myanmar. Since Malaysia does not legally recognize refugee status, these refugees are mostly denied the right to work legally, attend public schools, or access healthcare in the same way Malaysian citizens do. They are in the constant fear of arrest, detention and deportation, because under Malaysian immigration law, there is no difference between a refugee and an undocumented immigrant.

The detention situation has also received criticism from international humanitarian organizations.⁶ Refugees are often held in overcrowded facilities without proper access to legal representation or medical care. Despite some cooperation with UNHCR, Malaysia's approach is still largely unofficial and mostly relied on NGO and civil societies for the delivery of basic service. The government's refusal to institutionalize protections for refugees has created a vast gap between its international rhetoric and domestic policy.



Political and Social Calculations Behind the Dual Approach

Why, then, does Malaysia maintain this dual-track approach? One of the reasons could be political expediency.⁷ Granting the refugees legal status (such as employment and residency) could provoke a negative reaction from the local communities, who are concerned about job competition, social services, and public security. In public rhetoric, the refugees are mostly considered as a burden on or a threat to social stability. Hence, politicians find it safer to keep and maintain the status quo. Another factor could be the “pull factor”.⁸ If Malaysia were to officially grant legal rights to refugees, this could be considered an incentive and encouragement for more asylum seekers to seek asylum in Malaysia. In other words, by stabilizing the situation for the refugees, Malaysia might unintentionally attract a way larger number of people who flee their country due to the fear of conflict and prosecution, similar to what happened in Europe in 2015, Germany's adoption of “Willkommenskultur” (culture of welcoming) led to more welcoming policies for refugees, resulting in a significant increase in asylum applications.⁹

Long-Term Consequences of Symbolic Humanitarianism

In Malaysia, there are currently more than 192, Yet, this careful approach can be considered short-sighted. The symbolic humanitarianism can be diplomatically advantageous in the short-term, however it can damage Malaysia's humanitarian image in the long run. It would be difficult for a country to claim a moral high ground abroad while facing problems with human rights within its own borders. More importantly, leaving refugees in a legal limbo can create long term social and economic challenges. Considering the notion that many refugees do remain in Malaysia for years and even decades without proper documentation or pathways for self-reliance. This will not only hold back their possible and potential contribution to society, but it will make them more vulnerable towards trafficking, exploitation and radicalization.

Toward a Meaningful Humanitarian Policy

Malaysia can take practical steps to make its humanitarian commitments more meaningful. For instance, Malaysia could develop a domestic legal framework to define and also protect refugee rights, even without signing the UN convention. Such a framework can include pilot programs which allow limited work rights, access to education and health services. This can ease the burden on the civil societies and NGOs, and also promote integration. Additionally, refugees could benefit from public awareness campaigns, which can aim to change the perception of the public from perceiving refugees as a threat, and instead see them as human beings who deserve dignity and a second chance in life.

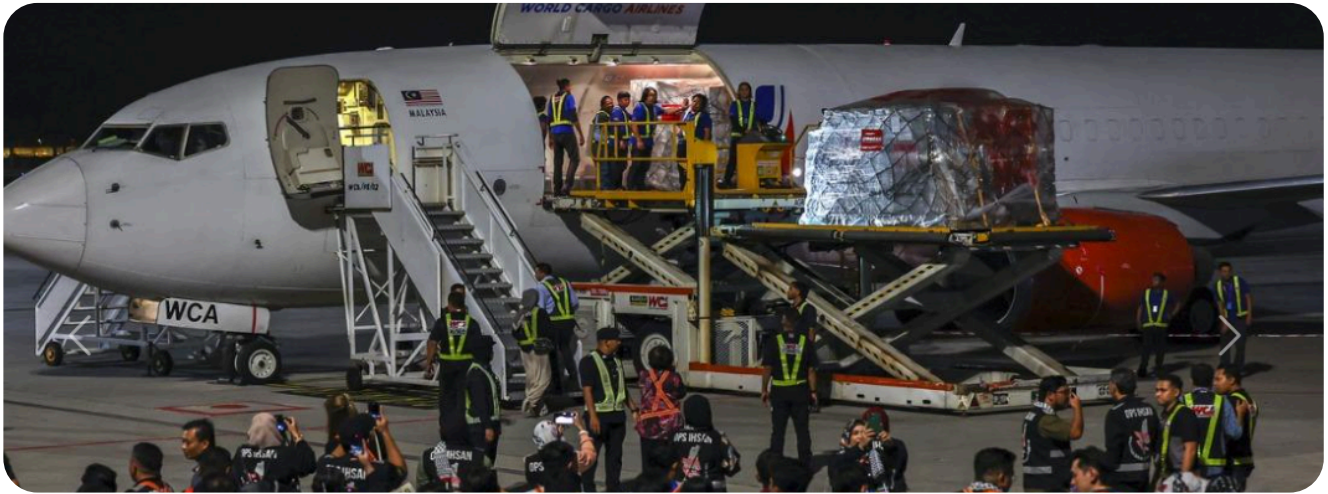
Conclusion: Aligning Principles with Practice

It is important to note that Malaysia is not the only country in the region that has a cautious approach towards refugees. Other ASEAN countries such as Indonesia and Thailand also avoid formally recognizing refugees. However, if Malaysia wishes to distinguish itself as a principled humanitarian leader, it must be willing to back its words with action. Practical humanitarianism, rooted in law, policy, and institutional support, is both a moral and strategic imperative. This could help improve Malaysia's international position, strengthen domestic stability and align its foreign policy with internal realities.

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MALAYSIA'S HUMANITARIAN ASSISTANCE TO THE MUSLIM WORLD



Malaysia is actively involved in humanitarian activities in the Islamic world. In regions such as Gaza, Yemen, and Rohingya, Malaysia's approach is visible not only in words but also in its activities and support. This is also a commendable step in the Muslim world.

One of Malaysia's most visible efforts is related to Palestine. Malaysia has provided continuous assistance through MAPIM (Malaysian Islamic Organizations Consultative Council) and government channels. In particular, the MALAYSIA GAZA WAKAF CITY project, which will be formed in the Gaza Strip, can be shown as an example.¹

Malaysia also provides humanitarian assistance and support to the Gaza Strip through non-governmental organizations. Malaysia has allocated RM10 million to provide aid to Palestinians in the Gaza Strip.²

In addition, it has banned Israeli-flagged ships from entering its ports following the attacks on the Gaza Strip. This step by Malaysia is commendable. In addition to supporting Muslims who are oppressed in the Islamic world, it also opposes those who oppress them.³

On the other hand, Malaysia, although not a signatory to the 1951 Refugee Convention, has accepted a significant number of Rohingya refugees. However, these refugees lack legal status, health and education rights, as refugee status is not officially recognized in Malaysia.⁴

Malaysia sent humanitarian aid to refugee camps in Bangladesh in 2017 and 2019, but has drawn international criticism for turning back Rohingya boats at sea at times. This dual approach undermines Malaysia's claims of humanitarian leadership.

More than 23 million people are in need of aid as a result of the war in Yemen that has been ongoing since 2015, making it the world's worst humanitarian crisis. The Malaysian government has contributed US\$100,000 annually to the humanitarian appeal for Yemen. In addition, aid actions and campaigns for Yemen have been organized through many non-governmental organizations, and many statements have been issued.

If Malaysia wants to become a leader in humanitarian aid in the Islamic world, it needs to take several steps. One of the most important is to demonstrate systematic activities. Which should be carried out as before, but in a more systematic and sustainable manner. The focus for Malaysia at the moment is Gaza. But this approach leaves other conflict zones in the shade. Yes, Malaysia is helping. But to be sufficient, the help requires structure, coordination, and continuity.

Malaysia may implement a sequence of strategic steps to improve and guarantee the efficacy and viability of its humanitarian initiatives towards the Muslim world. An Agency for Humanitarian Diplomacy should be established under the Ministry of Foreign Affairs. It will plan humanitarian programs, establish alliances with NGOs, and implement relief operations in an integrated scheme.

Second, Malaysia can provide refugees in the country with a minimum legal status through legal reforms in the field of international humanitarian law. This is especially important for improving the situation of Rohingya refugees.

Third, Malaysia can play a leadership role in promoting humanitarian diplomacy within the OIC and ASEAN. Appointing special representatives for crises in the region and seeking to prevent conflicts through diplomatic initiatives should be part of this policy.

Finally, Malaysia should accompany its aid activities with digital platforms and transparent reporting systems. This will increase international trust and make it possible to measure real impact.



MALAYSIA HUMANITARIAN SUPPORT FOR PALESTINE: MALAYSIA LEADS WHERE OTHERS FALTER



Ahmad Zarif Zulkiflee
AHAS KIRKHS

Malaysia's foreign policy has historically been distinguished by its strong support for the Palestinian cause, often framed within the framework of Islamic solidarity and broader humanitarian concerns. Malaysia has established itself as a strong supporter of Palestinian rights, from humanitarian convoys and civil society mobilization to diplomatic criticism in international forums. This effort resulted in several coordinated humanitarian actions in 2024, including the establishment of airlift logistics with Jordan, the activation of the Palestinian Humanitarian Trust Account (PHTA), the commencement of the fourth Conference on Cooperation among East Asian Nations for the Development of Palestine (CEAPAD IV), and the commencement of Ops Ihsan, a joint government-NGO operation. These initiatives demonstrate a well-developed aid diplomacy machinery that appears to represent Malaysia's ethical dedication to justice and the idea of international Islamic brotherhood.

However, this raises an important question: Why is Malaysia, a very small country, is seen as if leading the way in defending Palestine while other powerful and predominantly Muslim-majority countries are largely indifferent? We can see this through the lens of Islamic political realism, a framework that helps in analysing the intersection of strategic objectives and values in Islamic foreign policy. Despite speaking in terms of unity, many Muslim countries have not taken significant action. However, the Malaysian example stands out for its persistent behaviour, which raises the question of whether it is a norm or a model that others failed to follow.

The Moral Stand: Islamic Solidarity and the Ummah Narrative

Malaysia has a strong commitment to Islamic solidarity, as demonstrated by its humanitarian reaction to Palestine in 2024. The government's commitment to reducing human suffering is demonstrated by the RM70 million in help it has disbursed, which was facilitated by the Palestinian Humanitarian Trust Fund.¹ This effort is carried out in collaboration with UNRWA and the Jordan Hashemite Charity Organization.² Widespread domestic mobilization, especially through fundraising initiatives centred around mosques, illustrates how the Ummah unity narrative has stoked public sentiment. These efforts resonate with the Quranic ideals of brotherhood where is stated that “the believers are brothers” in Surah Al-Hujurat verse 10.⁴ These efforts are also in-line with what the Quran has stated on the obligation to defend the oppressed in Surah An-Nisa verse 75.

In a global environment, Malaysia's actions stand out as morally motivated and consistent where several larger Muslim-majority countries have adopted a more cautious stance. While this initiative is clearly based on religious principles, it may also have more general strategic objectives, such as strengthening Malaysia's position as a moral voice in forums such as the OIC and the Global South, gaining support from local populations, and enhancing its reputation as a leader in the Muslim world. Closer scrutiny of Malaysia's special position is encouraged by a combination of moral conviction and strategic diplomacy.



Islamic Political Realism: Between Vision and Void

The failure of contemporary Islamic leadership, from the lens of Islamic political realism is due to a lack of vision rather than a lack of sentiment. While eloquent, prominent, and ethically strong, Malaysia's response in 2024 to the Palestinian issue serves as a case study in the ongoing disconnect between structural action and idealistic desire. Despite signs of unity, the system for long-term change is still weak. Political effectiveness in Islam requires a combination of institutional competence, strategic foresight (*hikmah*), ethical conviction, and an unbreakable moral compass based on justice ('*adl*). Only a measure based on profound intellectual reform (*islah fikri*) and courageous institutional commitment can change the deteriorating state of affairs that plagues the Muslim world; symbolism alone cannot alter the balance of injustice. The decline of political and economic power of the Muslim world has been caused by Western world due to their effort and advancement as one of the reasons.

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While a potent rhetorical tool, Malaysia's frequent references to Muslim brotherhood have yet to translate into an autonomous policy stance willing to question the limits set by the global order. Its preference for short-term aid over long-term development in Palestine, and its reliance on humanitarian channels over diplomatic alliances a refusal to embrace political maturity and decision-making autonomy (*ijtihad siyasi*) at the state level. Here we can see, the true test of Islamic leadership is its ability to overcome populism and act with strategy, vision, and courage. The current situation showed disappointing qualities in the foreign policy behaviour of many Muslim-majority states. Without collective support and efforts, Malaysia's efforts risk being seen as yet another example of verbal solidarity lost to the winds of political caution rather than as a turning point for the Palestinian cause.

Toward a Renewed Ummah Strategy: From Rhetoric to Reform

As a Muslim student of political science, I have been taught to study world politics using well-structured theories such as constructivism, realism, and liberalism—none of which, in reality, bring dignity to the besieged Ummah or justice to Palestine. Human rights are championed by international law on paper, but in practice, authorities determine who is protected and who is ignored. I study diplomacy, cooperation, and statesmanship in the halls of academia, but when Gaza fires, hospitals are attacked, and children are killed in their sleep, those theories seem like meaningless abstractions that justify cowardice and protect passivity.

While admirable from a humanitarian perspective, Malaysia 2024's efforts cannot escape this harsh truth. Our efforts are not enough. The response from the Muslim community as a whole especially is not enough. We wave flags, pray, and give money, and then we fall silent again. Where is the will to be strategic? Where is the institutional leadership that will restore Gaza's medical facilities, protect its territorial integrity, and hold violators accountable in international forums with real consequences?

I would like to warn about this decline, a stage where Islamic states have become immobilized by fear, dependency, and discord, and the Muslim mentality has become content with symbolism. In the Muslim world, 'populism' in which the tendency to say what the public wants to hear without taking bold, calculated steps that involve risk or calls for vision is one of the main obstacles to true leadership. To overcome this, we need to shift our focus from slogans to durable policy frameworks and action. This requires establishing strong institutions, advancing political education in the public sphere, and elevating leaders who do not hesitate to take bold action, even if it is unpopular. One prominent example is the 2019 Kuala Lumpur Summit, which was organized by Tun Dr. Mahathir Mohamad with the intention of bringing together independent-minded Muslim majority countries such as Iran, Qatar, and Turkey to talk about technological development, economic cooperation, and self-reliance.

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I advocate a return to *ijtihad*, a style of leadership based on visionary planning, strategic clarity, and moral fortitude rather than keywords. Malaysia can be a leader in this revival because of its wealth, prestige, and relative independence. It still can do so, but only if it decides to move beyond populist rhetoric and dares to form a true coalition for Palestine, one that assists with reconstruction, governance, diplomatic cohesion, and educational empowerment for future generations of Palestinians. Not in a way that fights against international justice, but to protect what we call "true justice" and "humanity".

MALAYSIA FOREIGN POLICY ON PALESTINE ISSUE; A POLITICAL INSTRUMENT BY THE ELITES

Malaysia is famous for its loudness on Palestinian issues. It was an image and political optics that the Malaysia Government aimed for in International Politics. Bringing Ummah and Islamic Solidarity concept in its Foreign Policy. This stance could be seen as a reflection of Malaysia Cultural Identity which are Islamism. This embedded principle should be looked onto their construction and how the culture itself has spillover to its behaviour to the international activity and affairs. This is a significant case to study to observe and understand the domestic aspects of the Foreign Policy Decision Making. Highlighting the main question of this article – What makes Malaysia Foreign Policy.

When writing this article, the main curiosity is to understand the Islamism as the driver principle of Malaysia Foreign Policy as per highlighted by past scholar,¹ however, the questions of Islamism had piqued my interest because of the rhetorical by the Ministers (Elites) were not shown in its Policy Implementation. For instance, it was recorded that Malaysia is supporting the two-state solution instead of a clear Palestine Independence to taking back their lands.² Not just that, the assumption of this disparity was strengthened by the political support on demonstrations of Palestinian issue rather than an actions-based policy on ministerial level.³



How Foreign Policy Decided?

To understand this matter in clarity, we would have to look on how Foreign Policy is decided. And in this case, we could identify two groups: The Elites (top bureaucratic officials) and the Masses (public).⁴ Most often, the elites decided to make a policy without hearing the opinion of the masses, deciding which one Malaysia takes for its decision-making process could be identified based on how the rhetoric and the policy are shown. And in this case, Cultural Identity (Islamism) had become a much bigger market for the elites to gain their support to sustain their power and legitimacy.

When it comes to Palestinian issues, the elites' rhetorics – participating in demonstration, condemning the occupations and advocates for the ceasefire in international stage – were an action aligned with the cultural identity and the masses. This had inferred that the masses had a strong influence towards Malaysia Foreign Policy stance on the issues. We presume otherwise, the Palestinian issues is a political tools and instrument of the elites to secure their interest whereas the real policy established had not reflected the value of Islamism.

Palestinian Issue in Malaysia; Political Tools

Malaysia's support for Palestine is underpinned by strong public sentiment. In a country where Muslims make up over 60% of the population, the Palestinian struggle is deeply emotional and symbolic. It resonates with broader Islamic values, post-colonial solidarity, and the notion of standing against oppression. This creates fertile ground for political actors to elevate their status by aligning themselves with the Palestinian cause.

The rhetorical and symbolism had become much more dominant in the late 2010s when Malay political parties began to lose its popularity. In recent years, Malaysia Unity Government sensed that the symbolic support needs to continue to gain support from the Malay Muslims as the party ruling had only 24% approval from the Malay Muslims community.⁵ The actions were seen as a strategic, performative tools to maintain political power and legitimacy within the Malay Muslim Community.

But to disregard some of the genuine expression of Malaysia Foreign Policy towards Palestine is unjust. The ethnic and Islamic ties had motivated Malaysia in foreign affairs. Since the era of the first Prime Minister, Malaysia has actively supported the cause of Muslim nations in the international platform such as OIC and vocally pioneered the ummatic cause in the United Nations Summit and Gatherings. This goes as far as contributing ideas, suggesting solutions and even to the extent of proposing a town and facilities in the Palestine.⁶

Construction of Narratives

Foreign Policy does not operate in a vacuum. In Malaysia, the Palestinian issue is highly emotionalized, with political leaders performing their stance through press conference, mass mobilization, and state-backed narratives. The widespread use of traditional and social media to publicize government-led solidarity efforts helps reinforce public perception that political elites are both morally righteous and internationally active.

This dynamic fits squarely within constructivist understandings of foreign policy (the idea of constructing narrative, belief and ideas). In this sense, leaders are not just reacting to international developments, they are actively constructing a national identity rooted in global Muslim solidarity to strengthen their standing at home. Anidah Robani in his books had explored the early Malaysia Foreign Policy towards the Palestinian issue in more depth and could conclude that both domain; the elites and the masses have their role in the issues.⁷



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MALAYSIA'S HUMANITARIAN ASSISTANCE TO PALESTINE

Introduction



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AHAS KIRKHS

Malaysia, as a Muslim-majority country, has consistently prioritized Islamic values in its foreign policy, particularly in advocating for and supporting fellow Muslims worldwide (Malay Mail, 2019). This commitment is deeply rooted in the teachings of Prophet Muhammad (peace be upon him), who emphasized the importance of solidarity among Muslims. He stated, "You are not a believer until you love for your brother what you love for yourself" (Sahih al-Bukhari, 13; Sahih Muslim, 45) and further likened the Muslim community to a single body, saying, "The Muslim to his fellow Muslim is like a body; when one part feels pain, the whole body suffers" (Sahih al-Bukhari, 6011; Sahih Muslim, 2586)

The Islamic Value is reflected in Malaysia's foreign policy, which actively supports humanitarian causes, particularly in the Muslim world. Malaysia perceives the suffering of Palestinians as its own, prompting continuous diplomatic and humanitarian efforts in their favor (Hassan, 2024). Despite internal socio-economic challenges, including poverty within its borders, Malaysia prioritizes aid to Palestine because of the dire conditions faced by its people. While some question this stance, arguing that domestic needs should take precedence, Malaysia's foreign policy framework is guided by its moral and religious obligation to support oppressed Muslim communities. This approach aligns with Malaysia's broader commitment to justice, humanitarian diplomacy, and the defense of Muslim interests on the global stage (The star, 2024).

MALAYSIA'S HUMANITARIAN ASSISTANCE TO PALESTINE

Malaysia's provision of humanitarian assistance to Palestine exemplifies a convergence of political commitment, religious obligation, and humanitarian responsibility. Over the decades, Malaysia has consistently demonstrated its unwavering support for the Palestinian people, providing vital assistance in a range of areas, including emergency relief, medical aid, educational support, and infrastructure development. The Malaysian government, alongside prominent non-governmental organizations (NGOs) such as MyCARE, Global Peace Mission, and Aman Palestine, as well as public fundraising initiatives, has collectively contributed to alleviating the humanitarian crisis in Gaza and the West Bank (Ministry of foreign affairs Malaysia, 2024). These contributions reflect a deep sense of moral duty and solidarity, which transcends mere political rhetoric.

At the core of Malaysia's humanitarian efforts lies the Islamic ethical framework that guides the country's actions. Islam emphasizes the moral responsibility of individuals and communities to support those who are oppressed (mustad'afin) and to confront injustice (zulm). These principles form the foundation of Malaysia's approach to international humanitarianism, with a particular focus on Palestinian rights and dignity. Moreover, the concept of ummah, the global Muslim community-plays a central role in motivating Malaysia's actions. In Islam, the bonds between Muslims seen as transcending national borders, which further strengthens Malaysia's commitment to supporting the Palestinian people, irrespective of geographical or political divides.

In this context, Malaysia's humanitarian assistance is not merely an act of charity or aid but a moral and religious imperative, deeply rooted in the teachings of Islam (Omar & Ismail, 2020). The notion of ummah calls for solidarity with fellow Muslims in times of need, viewing the suffering of Palestinians as a collective responsibility that must be addressed through coordinated efforts. Consequently, Malaysia's actions in providing assistance to Palestine are informed by both its foreign policy orientation, which consistently aligns with Palestinian aspirations for self-determination, and the religious values that form the bedrock of its socio-political fabric. This multidimensional approach allows Malaysia to contribute not only in terms of direct aid but also by advocating for Palestine on international platforms, reinforcing its role as a steadfast ally of the Palestinian cause.

MALAYSIA'S ROLE IN GLOBAL ADVOCACY FOR PALESTINE: PROGRESS AND PRACTICE

Malaysia's support for Palestine is rooted in a consistent commitment to justice and human dignity. On global platforms such as the United Nations (UN), the Organisation of Islamic Cooperation (OIC), and the Non-Aligned Movement (NAM), Malaysia has been a vocal critic of Israel's occupation and a strong advocate for Palestinian self-determination and international legal accountability. This diplomatic advocacy reflects Malaysia's Islamic values of justice ('adl), trust (amanah), and compassion.

How Malaysia Facilitates Aid

Malaysia's support for Palestine extends beyond donations, it is a moral stance rooted in Islamic principles of justice ('adl) and trust (amanah). On global platforms like the UN, OIC, and NAM, Malaysia consistently calls for an end to occupation and the upholding of Palestinian rights. This advocacy has positioned Malaysia as a respected voice for justice in international forums.

In terms of humanitarian aid, Malaysia has provided food, medicine, and medical equipment during major crises such as the 2021 Gaza bombings. This aid is delivered through agencies like Global Peace Mission Malaysia (GPM) and MAPIM, often coordinated through Egypt or Jordan due to access restrictions (Malaysia Government, 2024). However, challenges include logistical delays, access restriction by the Israel Blockade of Gaza delays or limit aid entry, fragmented NGO efforts, and limited long-term impact.



Palestine Emergency Relief 2021 from Malaysia

FUTURE COMMITMENT AND CALL TO ACTION

As the humanitarian crisis in Palestine deepens, Malaysia must not only sustain its support but also take bold strategic steps to expand it. Beyond emergency aid, the situation demands long-term commitment, regional collaboration, and principled leadership rooted in Islamic values; standing against oppression (Zulm), protecting the vulnerable (Mustad'afin), and showing mercy (Rahmah).

To make a real impact, Malaysia should collaborate with Indonesia, a fellow Muslim-majority ASEAN member and strong supporter of Palestine. Together, they can lead efforts to establish an ASEAN Humanitarian Coalition for Palestine to coordinate aid and diplomatic pressure. Malaysia can also propose the creation of an ASEAN Special Envoy on Palestine to ensure consistent regional advocacy in global forums like the UN and OIC.

Moreover, Malaysia should strengthen interfaith alliances with global communities that share values of justice and peace. It can also support ethical campaigns that hold companies accountable for complicity in the occupation.

These are not just political strategies; they reflect Malaysia's moral and Islamic responsibility. By translating values into action, Malaysia can set an example of principled leadership and meaningful solidarity in international affairs.

Conclusion

Malaysia's support for Palestine is more than just political; it is a reflection of the country's compassion, Islamic values, and commitment to justice. Over the years, Malaysia has helped the Palestinian people through food aid, medical support, education, and rebuilding efforts, especially during times of crisis. This assistance has come from both the government and the tireless work of NGOs and everyday Malaysians who continue to show solidarity with Palestine. Although there are many challenges; like access restrictions and limited resources, Malaysia has never turned its back on the Palestinian struggle. With continued efforts and stronger partnerships, Malaysia can keep playing an important role in helping the people of Palestine and supporting their right to live in peace and dignity

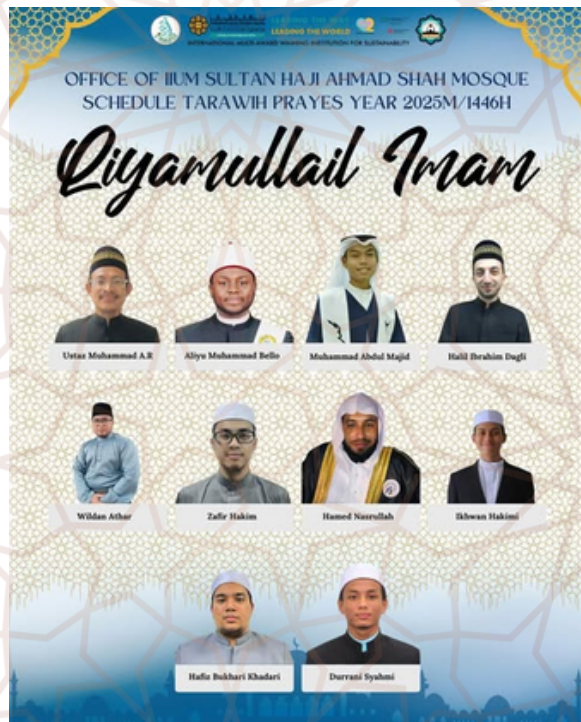
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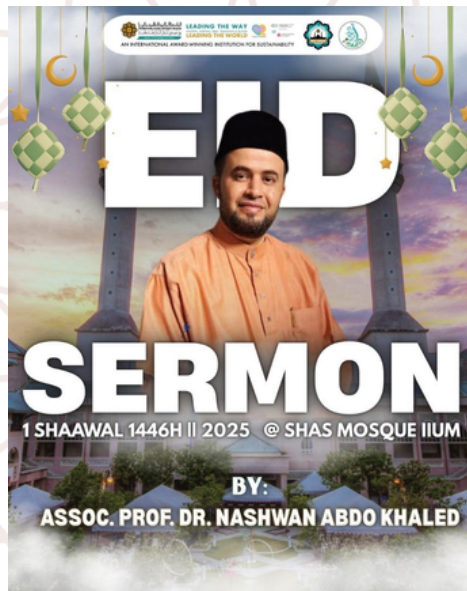
Iftar during Ramadan



Taraweeh & Qiyam during Ramadan



World Quran Hour
Source : Facebook Quranhour



Eid al-Fitr at Sultan Haji Ahmad Shah Mosque



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