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Empathy in the Quran Perspective and its Actualization on Humanitarian Issues in Palestine

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Abstract

The research aims to study about the concept of empathy in the Qurann and the relevant and actuality on Palestine of humanity issue. The Research used qualitative methods with thematic tafsir. Focus on Collective data and analysis phrases from the Quran that are relevant with empathy. The conclusion of this research shows That empathy the Quran was explained from the norm of rahmah (love), 'adl (justice), ihsan (kindness), and sadaqah (giving). The norm of empathy is not only to have emotional feeling, but also to teach the implementation of empati in the trim of solidarity. Human avocation and boikot products support penjajah. Fungsi riset identified several challenges on equalization of empati in the modern era such as individualisme, empathy in social media and geopolitik. Spesifik contribution from the research to enhance understanding the theme of empathy in the al-quran same as context and can become application in the real Era as Foundation Of Islamic people to contribute on the Human issue. Further research should increase the understanding of implementation empati in the Quran with the policy of Education and other differences of culture.

Keywords: *Empathy in Quran; Palestinian Issues; Thematic Tafsir.*

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Introduction

The conflict between Palestine and Israel is one of the most complex and protracted humanitarian issues in history, from the beginning of the 20th century until now [1]. Since the beginning of the occupation and colonization of the region, the Palestinian people have experienced various forms of oppression, human rights violations, and a worsening humanitarian crisis. In recent decades, the world has witnessed restrictions on access to basic necessities, forced evictions, the destruction of civilian infrastructure, and millions of casualties including women and children [2]. This condition not only challenges the logic of international justice, but also awakens the conscience of humanity of every human being, especially Muslims who have historical and spiritual ties to the land of Palestine.

Empathy, when fully realized, constitutes a foundational element in building harmonious and compassionate social relationships. It is not merely an emotional reaction, but a multidimensional construct rooted in cognitive and affective capacities [3]. In this study, empathy is understood through five interrelated components: (1) sharing of emotions, which reflects one's ability to resonate with others' suffering; (2) self-awareness, the recognition of one's emotional boundaries in relation to others; (3) sensitivity to social and emotional signals, the capacity to detect and interpret the cues of distress or need; (4) role-taking or perspective-taking, the imaginative ability to place oneself in another's position; and (5) emotional regulation, which ensures appropriate and ethical responses to perceived suffering [4]. The absence, distortion, or deliberate suppression of these aspects can lead to what is referred to as mis-empathy – a condition in which individuals or societies either fail to respond empathetically, respond selectively based on bias, or show apathy towards the suffering of particular groups [5].

In this context, a big question arises regarding how Muslims should respond to this humanitarian tragedy? In the midst of the rapid flow of information and public opinion, a religious attitude is not enough if it is only emotional or ceremonial [6]. An approach is needed that is rooted in the fundamental values of universal Islamic teachings, one of which is empathy. Empathy in the Islamic view is not just a feeling of pity or sympathy, but a spiritual and social awareness that encourages a person to be actively involved in alleviating the suffering of others [7]. This value is reflected in various verses of the Qur'an, which command mutual assistance and also teach sensitivity to the suffering of others as part of faith.

Self-reflection in the Qur'an illustrates the ideal pattern of human relationships (*ḥablun min al-nās*), which are grounded in affection, mutual

respect, and the willingness to help one another, all of which are rooted in faith in Allah (SWT). Previous studies have explored this concept in educational and counseling contexts, particularly in the practice of Qur'anic self-reflection (*muhāsabah al-Qur'an*) [8]. For instance, a study conducted at Madrasah Aliyah Negeri 3 Jember applied this method in school-based counseling to foster harmonious relationships among students [9]. By using Qur'anic stories as reflective analogies, teachers guided students to internalize values of empathy, compassion, and moral accountability [10]. The results demonstrated a significant improvement in students' humanitarian attitudes. Students showed greater emotional sensitivity – for example, providing comfort to grieving peers, refraining from harsh criticism, offering constructive suggestions instead, and practicing forgiveness both in asking and granting it [11]. This finding affirms that Qur'anic-based self-reflection is not merely a spiritual exercise but also a transformative method to cultivate deep empathy and ethical behavior in interpersonal relationships [12].

Unfortunately, in daily practice, the concept of empathy is often only understood partially and is not structured within the framework of a complete Qur'anic thought [13]. Many Muslims are moved to help victims of disasters or conflicts, but do not understand that such actions are actually part of the implementation of the values of revelation [14].

Muslim attention to the Palestinian conflict is a form of sympathy, as it is expressed through soft power support. However, this is not sufficient and requires efforts on the level of *jihad* through reinterpretation in the contemporary era [15]. This is reflected in three forms of modern-era *jihad*: eco-political *jihad*, such as reforestation as a manifestation of *ḥablun minal 'ālam*; humanitarian *jihad*, as a social movement; and *jihad* to combat terrorism [16]. Boycott is a form of resistance movement categorized as humanistic *jihad*, as it has economic and political impacts [17].

Research related to empathy is not a new research, previously there was research from Asep Dika Hanggara, but he focused on empathy related to leadership [18]. Then the research conducted by Yuli Mulyawati which focused on the context of the influence of empathy on social behavior in elementary school students [19]. So far, studies related to the concept of quranic empathy that have been conceptualized have not been found, therefore, scientific efforts are needed to study the concept of empathy more systematically through the study of thematic *tafsir* (*tafsir maudhu'i*), namely by collecting and analyzing the verses of the Qur'an related to the theme of empathy to formulate a complete, contextual, and applicable understanding.

The thematic interpretation study not only provides theoretical knowledge, but can also be an ethical and spiritual basis in responding to global issues and is relevant to answering contemporary problems [20], such as the humanitarian crisis in Palestine [21]. The Quran as the main source of Islamic teachings has a wealth of values that are very relevant to contemporary conditions, including in forming the collective awareness of Muslims regarding the importance of solidarity and global concern [22]. Through a thematic study of verses that discuss empathy, this paper attempts to offer a Quranic perspective in understanding and actualizing empathy as an instrument for defending human rights [23].

This research does not only serve as a religious reflection, but also as a form of intellectual contribution to efforts to build a more meaningful and empowering Muslim response to the suffering of the Palestinian people. It is hoped that a deep understanding of empathy in the Qur'an can inspire the birth of a solidarity movement that is not only emotional, but also based on solid and sustainable divine values.

Method

This research is a qualitative research with a descriptive analysis approach to explore the meaning of a phenomenon in order to gain a deeper understanding. This research collects and explores the verses of the Qur'an about empathy, examines the interpretations of the interpreters related to the meaning, the reason for the revelation of the verses, then describes the conclusions from the understanding that has been obtained so that a complete understanding and concept can be taken [24],[25],[26], therefore if referring to the classification model that has been initiated by Abdul Mustaqim, then it is included in the conceptual thematic research [27]. The data in the research comes from relevant literature, both books, articles, and others that are still related to the theme of empathy, so this research is included in the category of library research [28]. This research also explains the implications and also the actualization of the concept of empathy that has been obtained on the humanitarian issues that occurred in Palestine.

Result and Discussion

The Basic Concept of Empathy

Etymologically, the word empathy comes from ancient Greek, namely "empathia", which consists of two words: em (in) and pathos (feeling or suffering). Furthermore, literally, empathia means "feeling from within" or "feeling the feelings of others"[5]. Meanwhile, the terminological understanding of empathy, for example, as expressed by Davis, empathy is a person's awareness

to place themselves as another individual by equating thoughts, feelings, and understanding the circumstances of others. Empathy is not only about knowing what others are feeling, but also communicating in a good way and attitude, knowledge and understanding of the emotional experiences of others [29].

Robert A. Baron and Donn Bryne, also stated that empathy is a complex affective and cognitive response to the emotional distress of others. Empathy includes the ability to feel the emotional state of others, feel sympathy and try to solve problems, and take the perspective of others [30]. A person can also be empathetic to fictional characters as well as to victims in real life [31]. Abu Ahmadi argues that empathy is a tendency to be able to feel something that is done by others, if he is in the situation of others. Empathy is an effective feeling in the situation of others that is driven by his emotions as if he were feeling or taking part in the movements of others [32].

It is understandable, then, that empathy is not just the ability to feel the feelings of others, but also the ability to understand their perspectives and act in a way that supports the common good [33]. Developing empathy in individuals can improve the quality of interpersonal relationships and their contribution to a more caring and inclusive society.

Empathy emphasizes the importance of knowing what others feel as a foundation for building good social relationships with one another. Among the characteristics of empathy are [34]:

- a. Sharing feelings. The ability to identify and feel the emotions that others are feeling, such as sadness, happiness, fear, etc.
- b. Based on self-awareness. In this case, it means being able to distinguish what others say or say with the individual's own responses and judgments. Therefore, the more an individual understands his or her own emotions, the more able he or she is to read the emotions of others. With that, he or she can distinguish between what others say or do with the individual's own reactions and judgments. Increasing cognitive abilities, especially the ability to accept other people's perspectives, a person will be able to understand the feelings or emotions of others so that they will be more compassionate and then help others more.
- c. Having sensitivity to signals. Generally, emotions are often expressed in non-verbal language or sign language, so in this case the individual has sensitivity and is able to read other people's emotions through sign language, such as gestures, facial expressions, or body language.

- d. Role Taking: empathy creates concrete behavior. If an individual is aware of what he feels at all times, then empathy will automatically grow, furthermore he will also react to signals that arise from others which in this case are not only limited to cognitive recognition of feelings but also concern that encourages action.
- e. Emotional control. The individual is aware that he is empathizing, so he does not drag on or can still control the feelings in him.

Empathy, it can be understood that empathy involves a deep process that begins with recognizing one's own and others' emotions, then feeling their feelings, understanding their perspective, then responding to their feelings with good emotional responses and also being able to provide support and take roles with wise actions.

Empathy in the Qur'an: A Thematic Study

The term empathy in the modern context is not specifically written in the text of the Qur'an, but the values contained therein are very much in line with Islamic teachings on relationships between fellow human beings, which include compassion, concern for others, and a deep understanding of the conditions of others. In this context, the Qur'an provides clear instructions regarding the empathetic attitude that Muslims must have in their social lives.

In the Qur'an, there are various central themes that underlie social relationships, such as compassion, doing good, caring, and attention to others in difficult situations. These values serve as the basis for empathy in Islam, which ultimately forms harmonious and caring social relationships between individuals.

a. Compassion as The Essence of Empathy

The concept of compassion in the Quran is a very dominant and profound value, which is the basis for empathetic actions in Islam. In human relations, this trait is a form of empathy that emphasizes a feeling of full understanding of the suffering and needs of others, and giving sincere attention to their safety and well-being. It is mentioned in QS. al-Taubah: 128,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ

"A messenger has come to you from among yourselves - what you suffer is grievous to him. (He is) anxious over you, and kind and compassionate towards the believers."[35]

Hamka stated that in the verse there are the main and noble characteristics of the Prophet Muhammad that are mentioned by Allah, namely compassion and mercy and wanting goodness for mankind. The Prophet felt burdened when his people experienced difficulties or were facing dangerous things, as if the Prophet also experienced these difficulties, or felt them [36]. The Prophet was so concerned and wanted how mankind could be saved in relation to their relationship with Allah and their relationship with other humans.

The words *rauf* and *rahim* according to scholars as quoted by Hamka, have been explained at length. In short, *rauf* is interpreted as special compassion for the weak, such as people who are experiencing difficulties, the poor, the sick, or orphans. While *Rahim* has a more general meaning, not only the weak. In this case, for example, as in the story that tells of Ja'far bin Abi Thalib who was martyred in the Mu'tah war, the Prophet in his noble nature then ordered someone to deliver food, work together to help Ja'far's family, and entertain his small children [36].

Among the examples of the Prophet's nature is also reflected in the story of the Prophet Muhammad when talking to an old woman who thought that women who already knew were not in heaven, the woman cried, then the Prophet persuaded and comforted her, and explained that in heaven there are no old women, because when in heaven old women will be rejuvenated. Hearing that, the old woman smiled again [36]. In this case, it is very clear that the noble nature of the Prophet is so full of compassion as the essence of empathy. So, of course this needs to be emulated by humanity, especially a Muslim.

b. Ihsan: Doing Good as an Expression of Social Empathy

Ihsan, which means doing good or providing the best help or service to others, is an important concept in Islam that is directly related to empathy. In the Quran, ihsan does not only refer to good actions towards others, but also includes attention and understanding of the circumstances of others, with the aim of lightening their burden and improving their conditions.

Among the verses related to ihsan behavior, for example, is in QS. Al-Maidah verse 2 which reads:

.... وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ

“...help one another to righteousness and piety; but do not help one another to sin and transgression...”[37]

The verse is a command from Allah for humans to help each other in this life. Help each other in various jobs or things that are good and beneficial and do not help each other in rights that cause sin and hurt so that they cause hostility.

Hamka gave an example that often good work will be easier if done together, for example, like working together to build schools and houses for the poor[36]. Likewise, as emphasized by Al-Zuhayli regarding this verse, namely the obligation to work together and synergize in carrying out goodness and avoiding His prohibitions [38].

c. Justice as a Manifestation of Social Empathy

Adl or justice in Islam is also closely related to empathy, especially in the context of decision making and conflict resolution. Regarding justice, it is mentioned for example in QS. al-Nisa': 135,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلّٰهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ ؕ أَوِ الْوَالِدِينَ
وَالْأَقْرَبِينَ ؕ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللّٰهُ أَوْلَىٰ بِهِمَا ؕ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ؕ وَإِن
تَلَوْا أَوْ تُعْرَضُوا فَإِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

"O you who believe, be steadfast in justice, witnesses for God, event if it is against yourselves or your parent or your close relatives. Whether the person be rich or poor, God is closer to both. Do not follow whim lest you turn. If you twist or turn away, you will find that God is informed of what you do."[37]

This verse was revealed in connection with two people coming to complain to the Messenger of Allah. One of them was dressed simply, his face showing signs of distress. While the other was dressed luxuriously with a striking appearance. They both disagreed, and each wanted a fair decision. When the Messenger of Allah saw. heard their problem, from As-Sudi, as quoted in Tafsir al-Thabari, the Prophet saw that the poor man was innocent and was on the right side. "Surely this person will not oppress the rich," thought the Messenger of Allah in his heart. This bias was born from empathy and deep pity for the poor. After that, QS. An-Nisa Verse 135 was revealed.

After that, the Messenger of Allah with full confidence, he conveyed a fair decision to the two people. There was no more bias, only true justice. Both of them accepted the decision with open hearts, feeling satisfied because justice had been upheld without discrimination. Through this verse, Allah reminded the Messenger of Allah that justice does not recognize social status. Allah commands that justice be enforced, both to the rich and the poor, without favoring anyone. The Prophet firmly conveyed a fair decision, making both parties feel satisfied [39].

Imam Qurthubi explained that the word of Allah SWT, كُونُوا قَوَّامِينَ بِالْقِسْطِ, is a firm command to uphold justice. This justice must be carried out

when someone gives testimony, including when testifying against himself. Being a witness against oneself means that someone acknowledges and fulfills the rights that exist in him. Furthermore, Allah mentions the importance of being fair to both parents, because being good to them is a very big obligation in Islam. This verse also emphasizes justice towards relatives, because the nature of affection and fanaticism usually begins from family relationships. Therefore, a person is required to pay more attention to justice in this relationship and be an honest witness. The discussion in this verse relates to maintaining human rights, especially in matters related to property [40].

This justice is not only in testimony but also applies generally and covers various aspects, such as in deciding cases between humans by judges, in working in various fields, and in families [38]. Empathy in this case helps us see social inequality, discrimination, or injustice that is not always visible from the outside. With empathy, justice can be directed to correct inequality. So between empathy and justice, both must go hand in hand.

d. Sadaqah as a Form of Concern for Those Who Are In Need or Suffering.

Empathy in the Qur'an is also closely related to concern for people who are experiencing economic and social difficulties. Sadaqah (alms) is one of the empathetic actions recommended to help those in need. In addition, the teachings of the Qur'an instruct Muslims not only to feel the difficulties of others, but also to act in a way that can lighten their burden. QS. Al-Baqarah: 177,

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَأَمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ
الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

"It is not piety for you to turn your faces toward the place where the sun rises and where it sets. Piety (lies in) those who believe in God and the last day and the angels and the scripture and the prophets; who give their possessions, for Love of him, to kinsman, orphan, the destitute, the traveller and those Who ask and (give them) for the freeing of slaves; who perform prayer and pay the zakat; and those who fulfill their covenant when they have made one; and those Who are patient In adversity, affliction and times of stress. Those are the ones who are sincere; those are the god-fearing." [37]

This verse, according to Ibn Kathir, is related to Allah's command to the believers to face Baitul Maqdis and then move it to the Kaaba, this gives a sense of distress to the hearts of the people of the book and some Muslims. Allah explains the wisdom, that what is meant in this case is only to obey Allah, carry out His commands, face in any direction that is commanded, and follow what is prescribed. This is goodness, piety, and perfect faith. Because there will be no goodness or obedience by facing east and west if it is not included in His commands and sharia [41].

Then, this verse clearly explains the essence of doing good for humanity. This verse explains that goodness can begin with believing in Allah, the last day, angels, books, and messengers of Allah. Then by improving the welfare of the surrounding environment starting from relatives, orphans, the poor and others (social relations/fellow humans), in addition to also maintaining a relationship with Allah by performing prayers.

In this verse, charity is mentioned as a form of virtue that reflects Islamic empathy for the less fortunate, Islam teaches that helping those in difficulty is a form of social concern that must be manifested in real actions.

Actualization of Quranic Empathy Towards Humanitarian Issues in Palestine

The prolonged humanitarian crisis in Palestine demands a real response from Muslims, not only in the form of emotional solidarity, but also through concrete actions that reflect the values of empathy in the Quran. Quranic empathy, which is reflected in the concepts of rahmah (compassion), 'adl (justice), ihsan (goodness), and sadaqah (alms), must be actualized in a global context, especially towards the suffering of the Palestinian people.

a. Boycott as a Form of Empathy and Resistance to Injustice.

One form of actualization of Qur'anic empathy is through the boycott movement against products affiliated with Israel. The Indonesian Ulema Council (MUI) has issued Fatwa Number 83 of 2023 which states that supporting Israeli aggression against Palestine, either directly or indirectly, is haram, and invites Muslims to avoid transactions and use of products affiliated with supporters of colonialism and Zionism [42].

This boycott movement is not only an economic action, but also a manifestation of moral and spiritual solidarity with the suffering of the Palestinian people. A survey by Populix shows that around 65% of Indonesian Muslims support the boycott of Israeli-affiliated products as a form of protest against Israeli military aggression and support for Palestine [43].

b. The Role of Alms and Humanitarian Aid

In addition to boycotts, the actualization of Qur'anic empathy can be realized through alms and humanitarian aid. The Qur'an recommends helping those in need, especially the oppressed (mustadh'afin). In the context of Palestine, Muslims can channel aid through trusted humanitarian institutions in the form of material, medical, educational, and psychosocial support for victims of conflict.

c. Advocacy and Education as a Form of Intellectual Empathy

Actualizing empathy also requires an intellectual approach. Muslims are encouraged to be active in spreading awareness about the conditions in Palestine through seminars, discussions, scientific writing, and social media. This activity reflects the value of *ihsan*, namely doing good in the best way and based on knowledge.

d. Consumer Diplomacy as an Expression of Global Empathy

The boycott of Israeli products is also a form of consumer diplomacy, where consumers use market power to voice protests against oppression and colonization. This is an expression of global solidarity that reflects a conscience-sensitive attitude toward the suffering of others, in line with the principle of 'adl in the Qur'an [44].

By actualizing the values of Qur'anic empathy through concrete actions such as boycotts, charity, advocacy, and consumer diplomacy, Muslims not only show solidarity with Palestine, but also practice the universal values of Islam that uphold justice, compassion, and humanity.

Challenges and Relevance of the Concept of Empathy in the Modern Era

Empathy as part of the moral teachings of the Qur'an has a significant role in building a just and humane society. However, in the modern era marked by social, political, and technological complexity, the actualization of the value of empathy faces various challenges that are not simple [45]. In the midst of a global humanitarian crisis such as that which occurred in Palestine, Syria, or Myanmar, the existence of empathy is increasingly showing its relevance as an ethical foundation that must be prioritized.

One of the biggest challenges in fostering empathy in this era is the tendency towards individualism that is rooted in the modern social system. The development of capitalism and a self-oriented consumer culture has given birth to a society that tends to be socially alienated [46]. Human interaction is

increasingly being replaced by an impersonal and mechanistic system [47]. In this situation, empathy experiences a narrowing of meaning, no longer as a deep real action, but is simply manifested in symbolic form or shallow expression.

The digitalization of life through social media also presents the phenomenon of pseudo-empathy. On the one hand, digital media allows the rapid and widespread dissemination of information about the suffering of others. However, at the same time, excessive exposure to global tragedies actually gives rise to emotional exhaustion (compassion fatigue), where individuals feel too burdened to care consistently. Empathy then shifts to merely a rhetorical form, without a commitment to action [48]. This attitude causes the value of empathy to lose its depth and transformative power [49].

Furthermore, the increasingly sharp political and social polarization in the contemporary era has also weakened the spirit of empathy. This polarization often gives rise to narratives of dehumanization of certain groups, so that empathy that should be universal becomes exclusive and selective[50]. In the context of the Palestinian conflict, for example, narratives that corner certain groups have made some people in the world neutral or even apathetic, even though there have been clear human rights violations.

Nevertheless, the concept of empathy in the Qur'an continues to demonstrate its resilience in responding to the humanitarian crisis that occurs in the modern era. Values such as *rahmah* (compassion), *'adl* (justice), *ihsan* (goodness), and *sadaqah* as a form of social concern are ethical principles that are able to respond to the challenges of the times contextually. Amidst the tendency towards individualism, Islamic teachings emphasize the importance of collective life, as seen in verses that emphasize the obligation to help the poor, orphans, and the oppressed. In Surah Al-Ma'un, for example, it is emphasized that those who deny religion are those who ignore the fate of the weak and are reluctant to feed the poor. This verse places empathy as an indicator of true faith. The relevance of the Qur'anic concept of empathy can also be found in the context of digital life. The principle of communication in Islam that emphasizes *qawlan kariman* (noble words), *qaulan layyina* (gentle), and *qawlan sadidan* (true words) is very contextual to forming a healthy and civilized digital culture. In a digital space often dominated by hate speech and identity conflicts, these principles can serve as moral guidelines for preserving human dignity.

In addition, Qur'anic empathy has the power to strengthen global solidarity in humanitarian movements. Solidarity with the Palestinian people, for example, is not only an emotional response, but also an implementation of the values of *'adl* and *rahmah*. Concrete actions such as boycotting products affiliated with supporters of Israeli colonization can be seen as a form of active

empathy as well as a moral struggle. In this context, the fatwa of the Indonesian Ulama Council Number 83 of 2023 which prohibits support for Israeli colonization and recommends a boycott is an ethical and spiritual step that reflects the principle of empathy in Islam [42].

In the midst of a world filled with conflict, empathy also plays a role as a bridge for intercultural and interfaith dialogue. The QS. Al-Hujurat verse 13 emphasizes that humans were created into nations and tribes so that they know each other, not hate each other. This principle encourages recognition of universal humanity and avoids dehumanization based on differences in identity. Empathy in this context becomes a moral force to encourage cross-border cooperation for justice and peace.

Therefore, although empathy faces major challenges in the modern era, it remains relevant and even urgent to be redeveloped with a contextual and transformative approach. Quranic empathy is not only a spiritual solution to the contemporary ethical crisis, but also the foundation of a progressive, just, and inclusive social movement. What is needed now is a systematic effort to instill the values of empathy in education, culture, media, and public policy, so that Muslims are able to realize their role as a blessing for the universe.

Conclusion

Concluding from this research of empathy concept in Alquran that was explained by norm of *rahmah*, *'adl*, *ihsan*, and *shodaqoh* wheat have the moral strength that is relevant to respond to the Humanity crisis in Palestine. Empathy in Al Quran in actualization is not only the feeling of hurt to solve the crisis but also actualization of solidarity on avocation, sending first aid and human need, boycott of products that do not support the human crisis. The crucial contributions of research are explaining thematic concepts of empty in Alquran and showing how the norm of empty that can be implemented on the contemporary issue is as true as concrete and contextual. Reaching the academic contribution of tafseer as practical and relevant to answer the need of global humanity issue.

Further research, researchers should increase specific response to Palestine's humanity issue to help Muslims community in the world based on other perspectives from social, psikologis and the concept of public policy that does not negatively impact on society and education.

Author Contributions

Nur Hidayati: Conceptualization, Methodology, Writing, Supervision, Project administration. **Suqiyah Musafa'ah:** Methodology, Review & Investigation. **Rohmania Ayu Citra Pratiwi:** Methodology, Writing, Translator. **Huda Fadzil:** Review & Editing

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Conflict of Interest

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