

***ATTITUDE OF INDONESIAN MUSLIMS TOWARDS  
PRODUCT BOYCOTT PRO-ISRAEL  
Analysis Of Fatwas Indonesian Ulema Council (MUI) Number 83 of 2023  
Concerning Legal Status of Supporting the Palestinian Struggle***

Ibrahim Fajri<sup>1</sup>, Abdu Rahmat Rosyadi<sup>2</sup>

<sup>1</sup> Universitas Ibn Khaldun, Indonesia

<sup>2</sup> Universitas Ibn Khaldun, Indonesia

✉ corresponding email: [rahmat@uika-bogor.ac.id](mailto:rahmat@uika-bogor.ac.id)

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## **ABSTRACT**

This study investigates the Indonesian Ulema Council Fatwa Number 83 of 2023 concerning the Legal Status of Supporting the Palestinian Struggle, aiming to evaluate public compliance with the fatwa in boycotting Israeli products and their affiliates. The Indonesian Ulema Council, an independent Islamic organization not affiliated with any political parties or specific Islamic sects, possesses the authority to issue fatwas grounded in Sharia law. Through a qualitative juridical-sociological approach, this study scrutinizes the content and ramifications of these fatwas on the Muslim community in Indonesia. The research concludes that while MUI fatwas carry informal legal significance, their implementation should consider fundamental needs and national economic repercussions. Indonesian Muslims demonstrate diverse reactions to the fatwa, with some adhering to it due to religious beliefs, while others prioritize practical necessities and business concerns over the boycott call. The prevalent support for the fatwa must be considered in the pursuit of justice for Palestinians.

**Keyword:** Muslim attitude; fatwa of Indonesian Ulema Council; boycott of pro-Israel products

## **INTRODUCTION**

Regarding the conflict between the Hamas group and Israel, which began in July 2023, the situation has raised concerns about a potential humanitarian catastrophe, particularly for Palestinians<sup>1</sup>. The widespread destruction of infrastructure and significant

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<sup>1</sup> Al Jazeera and News Agencies, "Israel Bombs Gaza Following Jenin Assault," *Al Jazeera.Com*, 2023, <https://www.aljazeera.com/news/2023/7/5/israel-bombs-gaza-following-jenin-assault>.

loss of civilian lives, including vulnerable groups such as infants, children, women, and the elderly, has generated global attention and outcry<sup>2</sup>. This tragic situation has transcended ethnic, racial, and religious boundaries, evoking strong emotions of antipathy towards Israel and eliciting widespread sympathy and empathy for the affected Palestinians<sup>3</sup>.

Expressions of solidarity with Palestine have been observed worldwide, manifesting through various mediums such as mass and social media and public demonstrations<sup>4</sup>. Notably, even countries traditionally aligned with Israel have seen demonstrations in support of Palestine, indicating a shift in political allegiances driven by the humanitarian crisis.

Indonesia, renowned for its deep-rooted religious, political, and sociological connections, has exhibited solidarity with Palestine through various actions, including public demonstrations and media coverage<sup>5</sup>. Additionally, prompted by Fatwa Number 83 of 2023 issued by the Indonesian Ulema Council (MUI), Indonesia has implemented boycott measures targeting pro-Israel products. This fatwa, issued by the MUI's Fatwa Commission, provides legal justifications for supporting the Palestinian cause, citing Israel's aggressive actions, annexation of Palestinian territory, displacement of civilians, and the global humanitarian effort to aid Palestine<sup>6</sup>. After the enactment of the MUI Fatwa in its implementation, it struggled pros and cons in the community, even among academics and Muslim scholars<sup>7</sup>. To find out this, it is necessary to conduct a juridical-sociological study of MUI's fatwas related to the role of MUI in issuing fatwas authorized by the government to control social, political, economic, cultural and other developments

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<sup>2</sup> Ronaldo Schemidt, "Israel Launches Major Military Operation in West Bank, Killing Nine Palestinians," *Le Monde*, 2023, [https://www.lemonde.fr/en/international/article/2023/07/03/israel-launches-major-military-operation-in-west-bank-killing-seven-palestinians\\_6042053\\_4.html](https://www.lemonde.fr/en/international/article/2023/07/03/israel-launches-major-military-operation-in-west-bank-killing-seven-palestinians_6042053_4.html).

<sup>3</sup> Dara Raihatul Jannah and Mahfud, "The International Criminal Court's (Icc) Jurisdiction Over Israel's Blockade On The Gaza Strip: Examining The Crime Of Aggression," *Student Journal of International Law* 3, no. 2 (2023): 194–209, <https://doi.org/https://doi.org/10.24815/sjil.v3i2.29557>.

<sup>4</sup> Rosali Elvira Nurdiansyah, "Boikot Produk Israel Meningkatkan, Usaha Dan Bisnis Indonesia Potensi Kena Dampak," *Unair News*, 2023, <https://unair.ac.id/boikot-produk-israel-meningkat-usaha-dan-bisnis-indonesia-potensi-kena-dampak/>.

<sup>5</sup> Andhika Nugraha Utama et al., "Analisis Hukum Pencegahan Hoax Terhadap Fatwa MUI Terkait Boikot Produk Dan Pendidikan Kesadaran Publik Dalam Era Digital," *Jurnal Pendidikan Tambusai* 7, no. 3 (2023): 30323–34, <https://doi.org/https://doi.org/10.31004/jptam.v7i3.11901>.

<sup>6</sup> Majelis Ulama Indonesia, "Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina" (2023), <https://mui.or.id/baca/fatwa/hukum-dukungan-terhadap-perjuangan-palestina>.

<sup>7</sup> Utama et al., "Analisis Hukum Pencegahan Hoax Terhadap Fatwa MUI Terkait Boikot Produk Dan Pendidikan Kesadaran Publik Dalam Era Digital."

that coincide with issues of creed, Sharia, and morals<sup>8</sup>. This answer following keys: Firstly, it aims to examine the legal validity and implications of the Fatwa issued by the Indonesian Ulema Council. Secondly, it endeavors to explore the attitudes of Indonesian individuals towards the practical application of boycotting pro-Israel products.

## RESEARCH METHOD

The research employs a normative juridic approach, focusing on law as the subject of investigation<sup>9</sup>. This entails examining legal literature as the primary source of study. Specifically, scrutinizes the Fatwa of the Indonesian Ulema Council Number 38 of 2023 regarding the Law of Support for the Palestinian Struggle. Legal documents are categorized into primary, secondary, and tertiary sources. Primary sources include the aforementioned fatwa, while secondary sources consist of law-related books and non-legal literature relevant to the study. Tertiary sources encompass legal dictionaries and encyclopedias. The data analysis method utilized in this study is descriptive-qualitative. It aims to elucidate the position of the Fatwa of the Indonesian Ulema Council as an embodiment of Islamic Sharia within the legal framework. This analysis focuses on two main aspects: (i) the juridical status of the Fatwa of the Indonesian Ulema Council, and (ii) Public perceptions regarding the boycott of pro-Israel products.

## RESEARCH OUTCOME AND DISCUSSION

### 1. Juridical Position of MUI Fatwa

The Indonesian Ulema Council (MUI) which was established on 7 Rajab 1395 H coincided with July 26, 1975 in Jakarta based on recommendations from the Indonesian ulema consultative meeting. MUI is a religious institution formed to gather Indonesian Muslim scholars, scholars and scholars in uniting the movements and steps of Indonesian Muslims to realize the ideals of nation and state. MUI as a religious institution in carrying out its role through the MUI fatwa institution consisting of (1) the MUI Fatwa

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<sup>8</sup> Audara Laili, Muhammad Iqbal Fasa, and A. Khumaidi Ja'far, "Analisis Hukum Ekonomi Syari'ah Terhadap Pemboikotan Produk Israel," *EKSYA : Jurnal Ekonomi Syariah* 2, no. 2 (2021): 152–71, <https://jurnal.stain-madina.ac.id/index.php/eksya/article/view/614>.

<sup>9</sup> Muh. Nadrattuzaman Hosen, Andar Zulkarnain Hutagalung, and Muhammad Amin Suma, "Analisis Undang-Undang Tentang Jaminan Produk Halal Dan Undang-Undang Tentang Cipta Kerja (Antara Kenyataan Dan Keberlanjutan)," *YUDISIA : Jurnal Pemikiran Hukum Dan Hukum Islam* 13, no. 1 (June 30, 2022): 103–24, <https://doi.org/10.21043/yudisia.v13i1.13721>.

Commission; (2) MUI National Sharia Council; (3) Fatwa Results of MUI Munas; and (4) Fatwa Ijtima' Ulama<sup>10</sup>.

The substance of MUI Fatwas as fiqh products produced by Islamic jurists (Ulama) can certainly be done through the process of ijtihad as a method - in Islamic law it is called ushul fiqh, bestruggle every fiqh product must have the basics of ushul fiqh. A religious expert is usually a reference in every religious problem faced by society in the face of social, political, economic, cultural and other changes. A mufti must have qualified Islamic legal scholarly capacity, have good moral integrity, but must also know fully the condition of the mustafti (fatwa requester), so that the fatwa given is moderate and accurate in favor of the truth and not the order.

The existence of MUI in Indonesia as a religious institution is not directly under the government, so that it can act independently and aspirationally, bestruggle of MUI's position as a strategic partner of the government that provides mutual benefits. MUI's position in Indonesia is very important as a partner of the government to evaluate, control, and even detect problems related to Sharia, muamalah, and shakhsyah as well as the challenges of the times related to religious and religious legal issues. This is very clearly and firmly played by MUI through the Fatwa of the National Sharia Council-Indonesian Ulema Council (DSN-MUI) which can be used as a source of regulation in positive law.

Methodologically, that MUI has a Guideline for Fatwa Determination of the Indonesian Ulema Council which is stipulated with Number U596 / MUI / X / 1997. The guidelines state that every fatwa must be a legal opinion that has the strongest foundations and brings benefit to the people. The basics that are used as a guide in giving birth to fatwas are the Quran, hadith, ijma', qiyas and other legal propositions. As a fatwa-giving institution (ifta') in Indonesia, it is played by MUI which is independent, not affiliated to any of the political parties, madhab or Islamic religious sects in Indonesia<sup>11</sup>. In its khittah service, MUI has five main functions and roles, namely: (1) heir to the duties of the Prophets; (2) fatwa givers; (3) guides and servants of the people; (4) improvement (islâh) and renewal (al-tajdîd), and (5) enforcers of Amar Ma'ruf and Nahi Munkar<sup>12</sup>.

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<sup>10</sup> Agus Purnomo, "Otoritarianisme Ulama (Analisis Atas MUI Dengan Pemikiran Khaled Abou El Fadhl)," *De Jure: Jurnal Hukum Dan Syar'iah* 2, no. 2 (December 30, 2010): 110–19, <https://doi.org/10.18860/j-fsh.v2i2.2972>.

<sup>11</sup> Azyumardi Azra, "Islam in Indonesian Foreign Policy: Assessing Impacts of Islamic Revivalism during the Soeharto Era," *Studia Islamika* 7, no. 3 (January 1, 2000): 1–29, <https://doi.org/10.15408/sdi.v7i3.701>.

<sup>12</sup> Fatroyah Asr Himsyah, "Eksistensi Dan Partisipasi Majelis Ulama Indonesia Dalam Pengembangan Hukum," *JURISDICTIE*, March 26, 2012, <https://doi.org/10.18860/j.v0i0.1591>.

Based on legal considerations in the MUI Fatwa issued on November 8, 2023 through the MUI Fatwa Commission Session<sup>13</sup> there are five legal provisions that become the legal basis for supporting the Palestinian struggle, namely: (1) Supporting the Palestinian independence struggle against Israeli aggression is mandatory; (2) Support as mentioned in point 1, including by distributing zakat, infak, and alms for the benefit of the Palestinian people's struggle; (3) Basically, zakat funds must be distributed to mustahik who are around the muzakki. In case of emergency or urgent need, zakat funds may be distributed to mustahik located further away, such as for the Palestinian struggle; (4) Supporting Israeli aggression against Palestine or those who support Israel either directly or indirectly is haram<sup>14</sup>.

Related to the legal position of MUI fatwas from research<sup>15</sup> concluded that the spread of hoaxes related to MUI fatwas regarding product boycotts requires a comprehensive approach involving law, social, technology, and education. It is critical to address this problem by working together to raise public awareness, make appropriate regulations, use technology wisely, and use the right information. Tambusi Journal of Education. Legal analysis of hoax prevention of MUI fatwas related to product boycotts and public awareness education in the digital era<sup>16</sup>.

The mandatory terminology in the 1st dictum states "supporting the Palestinian freedom struggle against Israeli aggression is mandatory". Mandatory in terms of the level provisions set by the Shar'i is divided into two parts, namely: (a) mandatory with provisions and levels limited (mandatory muhaddad) is any mandatory act whose levels and provisions have been determined by the Shar'i where the levels and provisions cannot be reduced or eliminated by the mukallaf, except only doing what has been determined by the shari'i; and (b) mandatory with unrestricted conditions (obligatory gairu muhaddad) is any obligatory act whose level has not been determined by Shar'i or an act

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<sup>13</sup> Majelis Ulama Indonesia, Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina.

<sup>14</sup> Susilowati Suparto et al., "Harmonisasi Dan Sinkronisasi Pengaturan Kelembagaan Sertifikasi Halal Terkait Perlindungan Konsumen Muslim Indonesia," *Mimbar Hukum - Fakultas Hukum Universitas Gadjah Mada* 28, no. 3 (October 15, 2016): 427–38, <https://doi.org/10.22146/jmh.16674>.

<sup>15</sup> Utama et al., "Analisis Hukum Pencegahan Hoax Terhadap Fatwa MUI Terkait Boikot Produk Dan Pendidikan Kesadaran Publik Dalam Era Digital."

<sup>16</sup> Royyan Ramdhani Djayusman, "Murābahah Antara Teori Dan Praktik : Analisis Fiqh Dan Keuangan," *Ijtihad: Jurnal Hukum Dan Ekonomi Islam* 6, no. 2 (2012): 273–93, [https://www.researchgate.net/publication/329118178\\_Murabahah\\_antara\\_Teori\\_dan\\_Praktik\\_Analisis\\_Fiqh\\_dan\\_Keuangan](https://www.researchgate.net/publication/329118178_Murabahah_antara_Teori_dan_Praktik_Analisis_Fiqh_dan_Keuangan).

that Shar'i requires of mukallaf without limitation of content and provision, but the act is required by Shar'i where the mukallaf is free to determine the level.

Likewise, the terminology must be reviewed in terms of what is led to carry it out; it is divided into two parts. First, "obligatory aini" is every act required by the Shari'ah to do it to every believer who is not Good is the right of Allah such as prayer, fasting, and Hajj as well as the right of man to fulfill promises, pay debts, and provide for<sup>17</sup> Like; Prayers that have been established are harmonious and conditional, zakat that has been determined of nishab<sup>18</sup>, pay for the goods purchased according to the price, and pay wages according to the agreement. Second, "obligatory kifayah" is every act that is obligatory, regardless of who the individual is doing, but is required to be carried out to all believers in the sense of a group or society<sup>19</sup>. This compulsory kifayah is an act that is required for the purpose of creating benefits for the wider community.<sup>20</sup>

The basis for MUI's foothold in producing a fatwa above is *ijmâ'* ulama as legal jurisprudence in positive legal terms. Including in this case, the MUI Fatwa that is now enforced related to boycotts of pro-Israel products has gone through a process and various legal balances before the verdict was made. The legal effectiveness of the MUI Fatwa in the legal position in Indonesia does require phasing out the *regoknisi* from the state as the absolute owner of juridical authority incorporated into laws and regulations, if applied to Muslim communities in Indonesia that are coercive.

## 2. Public Attitude towards Boycott of Pro-Israel Products

Boycott is defined as exclusion, refusal to give consent to cooperation, refusal to open up for the sake of mutual interest<sup>21</sup>. For example, in this case, trying to stop using a service or product that is temporary or forever if needed for the common good. Such as boycotts of Israeli products or those affiliated with the state of Israel for creed, political, and social reasons at the behest of the state or institutions that have authority over boycott

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<sup>17</sup> Djayusman.

<sup>18</sup> Iis Nurasih et al., "Koreksi Harga Saham Produk Terafiliasi Dengan Israel Sebagai Akibat Dari Gerakan Boikot, Divestasi Dan Sanksi (BDS) Di Bursa Efek Indonesia (BEI) Periode 2023," *JEKPP; Jurnal Ekonomi, Keuangan, Dan Kebijakan Publik* 5, no. 2 (2023): 55–61.

<sup>19</sup> Menteri Agama, "Keputusan Menteri Agama Nomor 558 Tahun 2021 Tentang Layanan Sertifikasi Halal," *Kementrian Agama Republik Indonesia* § (2021), <https://jdih.kemenag.go.id/regulation/read?id=1742&t=Keputusan+Menteri+Agama+Nomor+558+Tahun+2021+Tenta>.

<sup>20</sup> Nur Shadiq Sandimula, "Ekonomi Qur'ani: Karakteristik Dasar Ekonomi Islam Dalam Al-Qur'an," *JURNAL ECONOMINA* 1, no. 3 (November 15, 2022): 502–13, <https://doi.org/10.55681/economina.v1i3.119>.

<sup>21</sup> Pius A Partanto and Dahlan Al Barri, *Kamus Ilmiah Populer* (Surabaya: Rkola, 1994).

orders. The issuance of the MUI's Fatwa on Palestine-support law is based on political and sociological considerations of tragedy and humanitarian catastrophe in order to condemn Israeli attacks on Palestinians that struggle humanitarian tragedy.

The Fatwa Commission of the Indonesian Ulema Council <sup>22</sup> considers it necessary to establish fatwas as guidelines or recommendations to boycott pro-Israel products and parties affiliated with Israel through recommendations, that: (1) Muslims are urged to support the Palestinian struggle such as humanitarian fundraising movements and struggles, pray for victory and perform supernatural prayers for Palestinian martyrs; (2) The government is urged to take firm steps to assist the Palestinian struggle, such as through UN diplomacy to determine the role and sanctions on Israel, the delivery of humanitarian aid, and the condolidation of OIC countries to pressure Israel; and (3) Muslims are urged to avoid the transaction and use of products affiliated with Israel as much as possible and that support occupation and Zionism.

According to the Head of MUI for Fatwa, Asrorun Niam Sholeh, referring to the recommendation in point 3, his party emphasized that "buying products from manufacturers that manifestly support Israeli aggression is haram". MUI fatwas have a broad dimension in public life to face the changing times covering all aspects of social, political, religious, economic, cultural, and so on. In facing these changes, a religious institution such as MUI is needed that plays a role in providing guidance, solutions, and implementation of every aspiration of the community and government policies related to Islamic law (Sharia) in the form of fatwas<sup>23</sup>.

The recommendation of the MUI Fatwa in its implementation in the community turned out to get a response from the community or institution. One of the responses delivered by the Executive Director of the Center of Reform on Economic (CORE) Indonesia, Mohammad Faisal by predicting that the MUI Fatwa recommending Muslims to avoid transactions and use of Israeli products and any products affiliated with Israel will not be too significant, even dubious. It is likely that not all Indonesian citizens, especially Islamic umta will follow the MUI fatwa bestruggle they have dependence on products that are claimed to be pro and affiliated with Israel. Through BBC News

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<sup>22</sup> Majelis Ulama Indonesia, Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina.

<sup>23</sup> Jannah and Mahfud, "The International Criminal Court's (Icc) Jurisdiction Over Israel's Blockade On The Gaza Strip: Examining The Crime Of Aggression."

Indonesia<sup>24</sup> Mohammad Faisal said further, that "In addition, the obedience of the Indonesian people, especially Islamic umah, to follow the MUI fatwa has different perceptions. Every community takes it lightly, seriously, maybe there are also serious but cannot leave the product because it is a primary need that must be used.

Factually, what about the retail giant in Jakarta, consumers continue to arrive as usual. There does not appear to be a mass boycott of fast food outlets accused of having ties to Israel such as Starbucks, McDonald's, Pizza Hut, Burger King, or Kentucky Fried Chicken. Unlike the people in Malaysia, some fast food outlets are empty of visitors due to the boycott of the Israeli-Hamas war. Although on social media TikTok, the discussion about #boikotIsrael discussed 192 million times. Also circulating on social media X hundreds of lists of products that claim to be pro-Israel although their legitimacy is very questionable because they are made by netizens. A number of netizens objected to the MUI's fatwa as stated by the @MuhammadTuhasan account, "I honestly object to the government and MUI about boycotting Israeli products, because it will have an impact on the economy to be empty of buyers."

Boycotts of Israel products are increasing in the form of demonstrations and through the use of social media, but according to Pieter Abdullah Redjalam<sup>25</sup> as Director of Segara Institute, this action can have a major impact on the continuity of the company's business in Indonesia. This opinion was further reinforced by Prof. Dr. Tika Widiatuti, S.E., M.Sc, Professor of Economics, Universitas Airlangga who stated that the boycott would have a significant impact, especially on companies that employ Indonesian workers and use domestic raw materials. Even though the boycott action only reduces spending and use in basic necessities, but does not bring down the company.

The results of research by Eza El Munadiyan from Budi Bakti University conducted on November 19-21, 2023, explained that as many as 96% of people support the boycott movement with the following notes. First, the impact of the boycott is significant but the period depends on (a) the company's strategy to convince Indonesian consumers that the associated company does not support Israel; and (b) the existence of substitute or

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<sup>24</sup> BBC, "Apakah Fatwa MUI Soal Boikot Produk Israel Akan Diikuti Umat Islam Di Indonesia?," *BBC News Indonesia*, November 15, 2023, <https://www.bbc.com/indonesia/articles/cz52vp85e80o>.

<sup>25</sup> Feiby Rosali Demmassabu, S.L.H.V. Joyce Lopian, and Jeffry L.A. Tampenawas, "Analisis Pengaruh Kualitas Pelayanan Promosi Dan Inovasi Produk Terhadap Keputusan Menjadi Nasabah Di Bank Sinarmas Manado," *Jurnal EMBA : Jurnal Riset Ekonomi, Manajemen, Bisnis Dan Akuntansi* 11, no. 1 (January 16, 2023): 259–70, <https://doi.org/10.35794/emba.v11i1.45444>.

competing products of equivalent quality so that the basic needs of consumers are still met, if these are not met then consumers will return to using or consuming products that are considered supportive of Israel. Research by <sup>26</sup> concluded that stock prices after the boycott movement through MUI fatwas showed a significant decline resulting from the boycott movement. Journal of Economics, Finance and Public Policy (JEKKP), Faculty of Economics, Islamic University of North Sumatra. Price correction of Israeli Affiliated Product Shares as a result of boycott, divestment and sanctions (BDS) movements on the stock exchange (IDX) for the 2023 period.

Nevertheless, there are various parties in Indonesia who carry out the MUI Fatwa with full obedience (*sami'na wa atha'na*) on the basis of the same creed and state ideology. For example, one of them is Al-Baik Swalayan located in Tanjungpinang, Riau Islands. The owner, however, said he had taken down about 100 more pro-Israel products from his storefront shelves in solidarity with Palestinians in Gaza. This boycott action was also carried out by a number of Indonesian people and supermarkets in various regions in Indonesia. On the other hand, the understanding of the MUI fatwa is also very diverse in society towards the haram law on pro-Israel products. In this case, the Director of LPPOM <sup>27</sup>, said that the MUI fatwa does not mean eliminating halal status to be haram for consumption or use. Halal products do not change in terms of status and function as long as all requirements of the Halal Product Assurance (SJPH) system are carried out procedurally.

Zulkifli Hasan as Minister of Trade <sup>28</sup> confirmed that the action was the choice of the community. "That's up to the community, go ahead." A number of people participated in the grand action of the Indonesian People's Alliance to Defend Palestine at Monas Cross Square. The action held by the Indonesian Ulema Council (MUI) was to encourage efforts to end the conflict between Palestine and Israel in order to create peace. A number of residents participated in the grand action of the Indonesian People's Alliance to Defend Palestine at Monas Cross Square<sup>29</sup>. The action held by the Indonesian Ulema Council

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<sup>26</sup> Nurasiah et al., "Koreksi Harga Saham Produk Terafiliasi Dengan Israel Sebagai Akibat Dari Gerakan Boikot, Divestasi Dan Sanksi (BDS) Di Bursa Efek Indonesia (BEI) Periode 2023."

<sup>27</sup> Affifah Rahmah Nurdifa, "Klarifikasi LPPOM MUI Soal Fatwa Produk Pro Israel," *Bisnis.Com*, 2023, <https://ekonomi.bisnis.com/read/20231114/12/1714165/klarifikasi-lppom-mui-soal-fatwa-produk-pro-israel>.

<sup>28</sup> Ferry Sandi, "Mendag: Pemerintah Tidak Boikot Produk Israel," *CNBC Indonesia*, 2023, <https://www.cnbcindonesia.com/news/20231127182358-4-492445/mendag-pemerintah-tidak-boikot-produk-israel>.

<sup>29</sup> Willem Jonata, "Aksi Bela Palestina Di Monas Serukan Hentikan Perang Di Gaza Dan Boikot Produk Israel," *Tribunnews.Com*, 2023, <https://www.tribunnews.com/metropolitan/2023/11/05/aksi-bela-palestina-di-monas-serukan-hentikan-perang-di-gaza-dan-boikot-produk-israel>.

(MUI) was to encourage efforts to end the conflict between Palestine and Israel in order to create peace. The current position of the government condemns Israeli attacks on Palestinians and calls them grave violations, due to Israeli military attacks targeting civilians in the Gaza Strip.

In Islamic sharia principles, that, the issue of halal and / or haram is related to certain types and objects that have been stipulated in the Quran, as-Sunnah, or Ijma' Ulama. In addition, halal and/or haram issues are also related to the process or procedure of a product to be consumed or used. Terminologically, the term "halal" comes from Arabic which is absorbed into Indonesian <sup>30</sup> Halal comes from the word "halla" which means allowed, permissible or not prohibited . Ahmad al-Syarbasiy said, halal is everything that is not punished for the perpetrator for his treatment, then halal is everything that the Shari'ah allows for his actions<sup>31</sup>.

Research by Audra Laili<sup>32</sup> concludes that boycott movements carried out in instances without considering quality and cheap substitute businesses and products tend to disrupt the national economy and interest in products used by people who have no substitutes. Analysis of Sharia economic law on boycotts of Israeli products<sup>33</sup>.

Heri Sudarsono's research <sup>34</sup>concluded that boycott actions should consider national economic risks bestruggle they will reduce economic growth on demand and result in unemployment. A strategic step so that the Indonesian government is not dependent on American products by re-occupying the import substitution industry through empowering the creative economy and imitating and innovating American products. Study the impact of boycotts of American products on the national economy.

In the Encyclopedia of Indonesian Islam, it is explained that halal means "not forbidden" and "allowed" to do or use it. Halal can be known through the propositions that explicitly justify it in the Qur'an or Sunnah, and it can also be known that there is no proposition that forbids or forbids it. This means that everything that Allah makes, as long as there is no prohibition from Him, is lawful and can be utilized, even though it is not

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<sup>30</sup> *Kamus Besar Bahasa Indonesia* (Jakarta: Gramedia pustaka utama, 2008).

<sup>31</sup> Jani Arni, *Metode Penelitian Tafsir* (Pekanbaru: Daulat Riau, 2013).

<sup>32</sup> Laili, Fasa, and Ja'far, "Analisis Hukum Ekonomi Syari'ah Terhadap Pemboikotan Produk Israel ."

<sup>33</sup> Laili, Fasa, and Ja'far.

<sup>34</sup> Heri Sudarsono, "Modelling Respon Rasio Keuangan Terhadap Pembiayaan Pada Bank Syariah Di Indonesia," *JESI (Jurnal Ekonomi Syariah Indonesia)* 7, no. 1 (November 7, 2017): 1–13, [https://doi.org/10.21927/jesi.2017.7\(1\).1-13](https://doi.org/10.21927/jesi.2017.7(1).1-13).

affirmed as halal in the Qur'an and Sunnah. So whether it is affirmed halal or not affirmed but there is no prohibition, everything is included in the term halal or mubah<sup>35</sup>.

Based on the understanding of the word halal, the word halal has a permissible or permissible meaning. In a broader sense, halal is a doctrine that gives choice to the subject of law (mukallaf) both to do an act and leave it equally legitimate (legitimate), bestruggle the act is permitted by shari'a which is affirmed halal or not affirmed but there is no prohibition in which it is not related to praise and / or reproach and without any legal burden and reward, bestruggle halal and mubah have the same meaning in Islamic law. Based on the principles of Islamic law, Israeli products or those considered pro Israel, if indeed in terms of bendan and type (substance) halal, then the law is still halal for consumption or use<sup>36</sup>.

In the context of this boycott call, the public, especially Indonesian Muslims, need to be given an understanding of the terms "halal", "haraman", and "obligation" which are textually contained in the MUI Fatwa on boycott so as to raise legal awareness of each of their perceptions. Perhaps, for some Muslims, that the call for a boycott of the MUI is considered to be related to the issue of creed then without having to question the obligation to support it as a personal obligation (fatdh 'ain). Likewise, for some people, if the boycott call is related to ideological and nationalist issues, participation in supporting the boycott is in accordance with its needs and interests as a communal obligation (fardhu kifayah). The perspectives and perceptions of the two different groups of people can be justified bestruggle the MUI's fatwa is an appeal, although there is a dictum requiring it to follow shari'iyah is fardhu kifayah<sup>37</sup>.

## CONCLUSION

The Fatwa issued by the Indonesian Ulema Council (MUI) Number 83 of 2023 regarding the Legal Status of Supporting the Palestinian Struggle has been effectively implemented. The Fatwa serves as a moral compass for guiding the behavior of Muslims in Indonesia.

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<sup>35</sup> Harun Nasution, *Islam Ditinjau Dari Berbagai Aspeknya* (Jakarta: Penerbit Universitas Indonesia (UI-Press, 1985).

<sup>36</sup> Jannah and Mahfud, "The International Criminal Court's (Icc) Jurisdiction Over Israel's Blockade On The Gaza Strip: Examining The Crime Of Aggression."

<sup>37</sup> Husni Jalil, Teuku Ahmad Yani, and Yandri Kurniawan, "The Position Of The Ulama Consultative Council In The Aceh Government Policy," *Jurnal Kanun Ilmu Hukum* 25, no. 3 (2023): 468–90, <https://doi.org/https://doi.org/10.24815/kanun.v25i3.33918>.

MUI holds formal legitimacy as an independent Islamic organization unaffiliated with political parties, schools of thought, or Islamic sects. The role of MUI as a provider of fatwas to Muslims and the government has had a positive impact in advocating for the Palestinian people who have endured harsh attacks from Israel. However, this Fatwa has also sparked varying perspectives among Muslims in Indonesia. Some Indonesian Muslims adhere to it for religious reasons and in support of the boycott, while others prioritize business interests and meeting essential needs. The moral authority of the Fatwa is crucial in backing the Palestinian struggle for full independence and holding the perpetrators of Israel's genocide accountable.

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### ***About Author(s)***

Ibrahim Fajri, is a lecturer at the Faculty of Law, Ibn Khaldun University, Bogor. With expertise in legal science, Ibrahim Fajri actively engages in research and teaching endeavors, contributing significantly to the academic community. Abdu Rahmat Rosyadi, serves as a lecturer at the Ibn Khaldun University, Bogor, within the Graduate School program. Abdu Rahmat Rosyadi possesses extensive knowledge and experience in his field, particularly in legal studies.