

Analysis of Fatwa No. 83 of 2023 Regarding the Boycott of Zionist Israeli Products from the Perspective of *Sadd al-Dzari'ah*

Nabilatun Nada¹, M. Lathoif Ghozali²

^{1,2}Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia

Email: ¹nabielanada97@gmail.com, ²lathoif@uinsa.ac.id

Abstract

The study aims to analyze the boycott behavior of Zionist Israeli products according to MUI Fatwa No. 83 of 2023 from the perspective of *sadd al-dzari'ah*. With the perspective of *sadd al-dzari'ah*, the boycott of Israeli products is a form of minimizing the harm received by Palestinian Gaza and supporting Palestinian independence by crippling their economy. Researchers used *library research* method with qualitative approach and descriptive analysis technique. Then the data sources were obtained from MUI Fatwa No. 83 of 2023 as primary data and reference sources from journals through scientific articles, books, & mass media related to secondary data sources relevant in the research. The result of the research is that the act of boycotting Israeli products must be done and is a recommendation from the MUI fatwa to fight for Palestinian independence. With the MUI fatwa on boycotting Zionist products, using *sadd al-dzari'ah*, which is to close the way so that Israel does not continue the massacre of Gaza because it is an act of *dharar* and for the sake of benefit (common good) to uphold the value of humanity and solidarity between Muslims. Furthermore, researchers use the perspective of *sadd al-dzari'ah* as a scholarly *ijtihad* to explore phenomena on the basis of Islamic law.

Keywords: Product Boycott, MUI Fatwa, Saddudz Dzari'ah, Palestine

Abstrak

Penelitian bertujuan menganalisis perilaku boikot produk zionis Israel sesuai Fatwa MUI No. 83 Tahun 2023 dengan perspektif *sadd al-dzari'ah*. Dengan perspektif *sadd al-dzari'ah* tindakan boikot produk Israel merupakan bentuk meminimalisir bahaya yang diterima oleh Gaza Palestina dan mendukung kemerdekaan Palestina dengan cara melumpuhkan ekonomi mereka. Peneliti menggunakan metode *library research* dengan pendekatan kualitatif dan teknik analisis secara deskriptif. Kemudian sumber data diperoleh dari Fatwa MUI No. 83 Tahun 2023 sebagai data primer dan sumber rujukan dari jurnal melalui artikel ilmiah, buku, & media massa berkaitan dengan sumber data sekunder yang relevan dalam penelitian. Diperoleh hasil penelitian bahwasanya tindakan memboikot produk Israel harus dilakukan dan merupakan rekomendasi dari fatwa MUI untuk memperjuangkan kemerdekaan Palestina. Dengan adanya fatwa MUI boikot produk zionis, dengan menggunakan *sadd al-dzari'ah* yakni menutup jalan agar Israel tidak melanjutkan pembantaian terhadap Gaza karena hal tersebut merupakan perbuatan *dharar* serta demi kemaslahatan (kebaikan bersama) untuk menjunjung nilai kemanusiaan dan solidaritas antar umat Islam. Lebih jauh lagi, peneliti menggunakan perspektif *sadd al-dzari'ah* sebagai *ijtihad* ulama untuk menggali fenomena atas dasar hukum Islam.

Kata Kunci: Boikot Produk, Fatwa MUI, Saddudz Dzari'ah, Palestina

Introduction

Palestine since 1948 has experienced frequent military occupations that have led to the worst humanitarian crises. The prolonged nature of the military occupation has created an

uninhabitable biosphere of war, in which Palestinians suffer physically, psychologically, and socially (Gelber, 2006; Raby, 2023; Reinhart, 2011; Sentosa & Sitepu, 2024). The conflict that began with Hamas's attack on an Israeli military base on October 7, 2023, is a crime of genocide, the worst massacre in history (Diderik, 2024; Sahroni, 2014; Thooyibah et al., 2023).

Upon confirmation from the Hamas Military Commander who stated that the attack was a response to the blockade of international aid, cut off access to electricity & water and slum settlements (Trisnawati, 2024). So that Netanyahu (Israeli PM) counterattacked & declared war against the Hamas military (Thooyibah et al., 2023). According to the UN Office for the Coordination of Humanitarian Affairs (OCHA) of the Gaza Ministry of Health, the death toll reached 23,968 people (Sentosa & Sitepu, 2024).

The severity of these conflicts has prompted international condemnation and calls for action. Various global entities and nations have voiced their concerns and taken measures, including boycotts and sanctions, to address and protest the ongoing humanitarian issues in Palestine. These efforts aim to bring attention to the plight of the Palestinian people and advocate for a resolution that upholds human rights and international law.

Based on Kompas data, the 100 days were the bloodiest and most destructive episode between Israel and Palestine in decades.

Table 1. Number of Casualties and Damage in 100 days of Israeli Genocide

No.	Casualties & Damage	Total
1	Martyrs	23.708
2	Buildings destroyed	45 - 56%
3	Civilians starve	576.600
4	Students dropping out of school	625.000
5	Residents injured	60.005
6	Refugees	1.8 Billion
7	Dropping ammunition	29,000 bombs

Source: (Anwar, 2024)

According to Kompas based on an announcement made by the Ministry of Health in Gaza (01/05/2024) that the death toll from Israeli attacks on the Gaza Strip reached 34,568 people and 77,765 people were injured since the Israel-Hamas conflict (07/10/2023) (www.video.kompas.com). Then the alarming conditions during the last 24 hours the Israeli army has killed 33 Palestinians and wounded 57 people.

The conflict between Israel and Palestine reflects the complexity of geopolitics between countries by strongly condemning the attacks and violence that occurred (Munandar et al., 2023). Condemnation and criticism were carried out by Muslim countries in the Organization of the Islamic Conference (OIC) to take action against Israel for committing war crimes (Wibowo et al., 2024).

Palestine is a Muslim-majority country like Indonesia, where Indonesia is committed to supporting Palestine (Sormin & Malik, 2024). The emotional closeness of Indonesia and Palestine causes Indonesia to make diplomatic and political efforts (Habibullah & Roviandri, 2023). Integral wave of support for Palestine continues to grow globally (Septiazi & Yuliana, 2023).

Since 2005, the Boycott, Divestment, Sanctions (BDS) movement has continued to grow with boycott actions in Muslim countries (Mokobombang et al., 2023). According to the United Nations Conference on Trade and Development (UNCTAD) model law, a boycott is defined as an act of collective refusal to buy or sell and forced participation in such activities (Sutrisno, 2024). which has the authority from the government to prohibit transactions with the party targeted by the boycott.

Interestingly, the Indonesian Ulema Council (MUI) issued fatwa No. 83 of 2023 on the law of supporting the Palestinian cause (Thoyyibah et al., 2023). The boycott activity, which is supported by the issuance of the MUI fatwa, supports Palestinian independence with recommendations to avoid transactions and use products affiliated with Israel (Munandar et al., 2023) (Munandar et al., 2023).

Ijtihad in Islamic law is an ongoing process of interpretation, showing that Islamic law is never closed and always adaptive to new contexts. MUI Fatwa No. 83 of 2023 on boycotting products that support Zionist Israel is an example of the application of ijtihad through the perspective of *sadd al-dzari'ah*, emphasizing the importance of preventing greater harm and protecting Muslims in Palestine. This reflects the flexibility of Islamic law in responding to global challenges and confirms that scholars must continue to conduct studies relevant to the times. Ijtihad ensures that Islamic law remains relevant, effective and supports the ongoing struggle for Palestinian independence (Ghozali, 2021).

The development of the times and social conflicts in society cause new problems that need to be resolved by the knowledge and ijtihad of the mujtahids in the problems that occur (Haliliah, 2021). Various arguments are used to solve contemporary problems in determining the law (Fawaid, 2019). By referring to the Qur'an and Hadith, *sadd adz-dzari'ah* is used in the method of determining Islamic law (Fuaddi, 2023). The method applied is one of the wealth of Islamic intellectual treasures through many works with good documentation (Takhim, 2019).

Sadd al-dzari'ah serves to examine issues in everyday life in contemporary fiqh discussions (Astutik & Ghozali, 2022). *Sadd al-dzari'ah* is a concept to obstruct or close a permissible problem, but has the possibility of being conveyed to the haram (forbidden). This is a preventive measure to determine the postulate of mafsadat (damage) (Fawaid, 2019).

The researcher conducted a literature review of the study under study. In this regard, in his study (Wibowo et al., 2024) said the purpose of the boycott is not to buy goods or brands affiliated with Israel. In his study, MUI Fatwa No. 83 of 2023 had an impact on the debate between solidarity in favor of resistance and the economic sector on profits and losses. So that the MUI Fatwa received positive support from various parties.

Septiazi & Yuliana (2023) allude to the role of social media on the boycott movement of Israeli products in Indonesia in his study as resistance to humanitarian conflicts and political policies. The boycott movement of Israeli products through social media is influenced by religious, cultural, & global issues, not only economic factors & product quality. So this study concludes, a significant phenomenon occurs due to the boycott movement carried out on social media.

Furthermore, MUI has issued 121 lists of products affiliated with Israel in the following study (Rahmawati et al., 2023). Then the study (Munandar et al., 2023) discussed public sentiments and emotions towards before and after the issuance of MUI fatwa No. 83/2023. This study represents crisis communication and issue management strategies as the foundation for companies to compete and keep operating in a dynamic business environment.

Saddu al-Dzari'ah in Islamic Muamalah studied by (Takhim, 2019) There are four objects of *al-Dzari'ah* in terms of its consequences. *First*, actions that arise as a result of damage / danger. *Second*, actions that rarely cause damage. *Third*, based on a strong suspicion that the action causes harm. *Fourth*, the damage that arises more, but not strong damage arises. So that this study implements PBLs (Sharia Leveled Direct Selling) needs to be monitored to avoid psychological & sociological impacts on DSN Fatwa No. 75/dsn-mui/iv: 75/DSN-MUI/IV/2009. The *sadd al-dzari'ah* method is used in this study as a preventive effort on complex social realities and there is no specific discussion in the Qur'an and as-Sunnah.

The *literature review* conducted by the researcher provides reviews and differences from previous studies that discuss MUI Fatwa No. 83 of 2023 on the boycott of products affiliated with Israel in various perspectives including the economic sector. However, no one has discussed the MUI Fatwa in the perspective of Islamic law, especially the *ijtihad* of scholars through *sadd al-dzari'ah*. So the researcher has the desire and interest to examine MUI Fatwa No. 83 of 2023 against the boycott of Zionist Israeli products from the perspective of *sadd al-dzari'ah*.

The issue related to the boycott of Israeli products and MUI Fatwa No. 83/2023 in November 2023 which is still warm until now encourages researchers to conduct in-depth studies through Islamic law in a different perspective, namely *sadd al-dzari'ah*, which is very

rarely discussed in specific discussion topics as an aspect of research novelty. This study has research urgency because there is very little literature that discusses product boycotts in Islamic law review. The formulation of the problem in this article focuses on how the *sadd al-dzari'ah* perspective analyzes the boycott of products of companies that support Zionist Israel in the context of destructive actions carried out by Zionist Israel. In addition, this article will explore the extent to which boycotting Israeli products can minimize the harm to Palestinian Gaza, prevent Israeli crimes that are contrary to Islam and international law, and support Palestinian independence through weakening the Israeli economy. Furthermore, this article will discuss how the boycott can build solidarity among Muslims in supporting the struggle for Palestinian independence, and how the *sadd al-dzari'ah* analysis used in the boycott is in line with MUI Fatwa No. 83 of 2023 on supporting Palestinian independence.

Methods

Methods are needed in research to facilitate researchers in compiling effective, rational research, and maximum results. The research approach used is a qualitative approach, an approach that explores and understands social phenomena through in-depth interpretation of descriptive data (Subakti et al., 2023).

The type of research, literature study (*Library Research*) used by researchers is sourced from books, journals, online news, and other scientific works that are relevant to the research (Habibullah & Roviandri, 2023). Regarding data sources, primary and secondary data sources were used. Primary data is obtained from the manuscript of MUI Fatwa No. 83 of 2023 concerning support for Palestinian independence. Then the book of *ushul fiqh* as *ijtihad* in determining the law (Haliliah, 2021). Meanwhile, secondary data is obtained from additional references related to the boycott of Israeli products and the perspective of *sadd al-dzari'ah* from reputable books or articles.

Data collection techniques with normative *library research*. In addition, researchers use descriptive data analysis (Haliliah, 2021). Analyzing a problem through a description of the main ideas in the form of a narrative (Habibullah & Roviandri, 2023). Researchers analyzed MUI fatwa No. 83 of 2023 and described its relevance through the *sadd al-dzari'ah* method in solving contemporary problems.

The Concept of Boycott in Islamic Perspective

Boycott or "*Cancel Culture*" is the act of rejecting a product because an action or opinion is not morally & socially acceptable. A boycott is "an attempt by one or more parties to achieve

a particular goal by urging individual consumers to refrain from making choices chosen by the market" Boycotts are seen as the use of market means to achieve what the market wants or does not want. Boycotts address a wide array of issues including prices, human rights, working conditions, environmental protection, animal welfare, religion, and international politics (Buchman, 2023; Sentosa & Sitepu, 2024; Sormin & Malik, 2024; Tornberg, 2024).

In Islam, boycott comes from the word "*Majrur*", meaning to hinder or restrict. Then, boycott comes from the word "*Mana'a*" or "*Hajara*", meaning to prohibit, refuse, stop & forbid (Mokobombang et al., 2023). In Islam, the concept of boycott is defined as a form of rejection of actions that are contrary to Islamic teachings.

Boycott behavior in Islam serves as a means to uphold justice and promote ethical conduct in both personal and communal spheres (Miles, 2009; Serhan, 2016). It reflects a commitment to Islamic values by abstaining from engaging with entities that support or participate in actions deemed unjust or harmful. This form of economic activism is not only a personal act of conscience but also a collective effort to bring about positive change and adherence to Islamic principles.

By participating in boycotts, Muslims can exert pressure on companies and organizations to align their practices with ethical and religious standards (Djerdjerian, 2011). This can lead to greater corporate accountability and encourage businesses to operate in ways that are more socially responsible and respectful of Islamic teachings. The concept of boycott in Islam, therefore, goes beyond mere economic action; it is a holistic approach to ensuring that all aspects of life, including economic activities, are in harmony with religious and ethical values.

Boycott Behavior in Economics

Furthermore, boycott behavior is related to various economic, social, & muamalah aspects (Abdillah et al., 2023; Balatbat et al., 2023; Fahimah & Yarmunida, 2023). In the economic sector, boycott means prohibiting food and beverages for a reason, where a company produces and distributes food & beverages and sponsors those that are contrary to Islamic teachings (Mokobombang et al., 2023).

Boycott behavior in economics extends beyond the mere act of refraining from purchasing certain products or services (Lasarov et al., 2023). It encompasses a broader spectrum of economic, social, and muamalah (Islamic commercial and social dealings) aspects. In the economic context, a boycott can be a powerful tool used by consumers to express their disapproval of a company's practices, products, or affiliations. Specifically, it involves the

intentional avoidance of purchasing food and beverages, or any other goods, from companies whose actions or sponsorships conflict with Islamic teachings.

For instance, if a company is known to support activities or organizations that are contrary to the principles of Islam, Muslim consumers may choose to boycott that company's products. This collective action not only impacts the company's revenue but also sends a clear message about the importance of adhering to ethical and religious standards in business practices.

Moreover, boycott behavior can influence market dynamics by encouraging companies to align their operations with the values of their consumer base. It promotes corporate accountability and can lead to more socially responsible business practices (Friedman, 2017; Neilson, 2010). From a muamalah perspective, boycotts can be seen as a form of ethical consumerism, where economic choices are guided by religious and moral considerations, thereby integrating economic actions with social and spiritual values.

Researchers delve into this study by analyzing boycott behavior more deeply within the economic sphere. The economic aspect significantly influences the boycott of various products affiliated with Israel. This stems from the impact of Israel's actions against Hamas in Palestine, which have resulted in thousands of casualties, prompting global condemnation and subsequent boycotts. In Indonesia, the government supports this boycott through the issuance of the Indonesian Ulema Council (MUI) Fatwa No. 83 of 2023 (MUI, 2023). which advises against consuming food, drinks, and services affiliated with Israel.

Impact of Product Boycott

Departing from MUI Fatwa No. 83/2023 related to the recommendation from MUI not to consume food or drinks, and services as a boycott action against Israeli genocide against Palestine has an impact on a company's product or brand. The impact of this boycott is in the form of a decrease in sales, revenue, and the value of their shares. Based on data collected from various sources, here are some examples of products targeted for boycott.

Table 2. Losses Due to Boycott of Israeli Products

Products	Sector	Decreased Value
Starbucks	Stock market capitalization	USD 11 Billion
McDonald's	Sales	USD 1 Million
KFC	Sales	USD 9 Million
Unilever Indonesia	Revenue	USD 256 Million
PizzaHut	Sales	USD 2.75 Billion

Source: Researcher compilation, 2024

One of the Israeli products that has been targeted for boycott by the world community is Starbucks. The value of Starbucks has declined by billions of dollars. Its share price has also

experienced a sharp decline since mid-November, down about 9%, which translates to a decrease in market capitalization of about USD11 billion. Reuters mentioned that the McDonald's franchise also lost more than \$1 million.

KFC products under the management of PT Fast Food Tbk (FAST) stated that the boycott call affected the sales of the restaurant chain. KFC became one of the brands on the boycott list after providing support to the Israeli army. With the decline in sales of KFC products, management revised its growth projection in 2024 from the previous 15% to 10%.

During the third quarter of 2023, FAST recorded a net loss of Rp 152.41 billion. The boycott against Unilever also had an impact. Reported from Replubika, Unilever also experienced a decline in the third quarter of 2023. In that period, Unilever Indonesia posted a 9.16% decline in profit to IDR 4.18 trillion triggered by a 3.28% decline in sales to IDR 30.50 trillion.

Before Pizza Hut became the target of the boycott, the issuer PT Sarimelati Kencana Tbk (PZZA) recorded a net loss for the year until the third quarter of 2023 of IDR 38.95 billion, even though the company's net sales rose 4.36% to IDR 2.75 trillion. The sales consisted of food sales which grew 3.52% to IDR 2.56 trillion, while beverages rose 16.74% to IDR 197.75 billion (Puspadini, 2023).

After the boycott, Pizza Hut finally launched 21 new concept restaurants called Ristorante on December 1, 2023. The launch of Ristorante was carried out by the company, after the call for a boycott affiliated with Israel also dragged the name Pizza Hut. The chain, which is owned by PT Sarimelati Kencana Tbk, claimed to have felt the impact. Moreover, as many as 13,000 thousand employees were threatened as a result of the boycott (Hariyadi, 2023).

In addition to the impact on sales, the boycott also impacted workers because of the sharp decline in sales, three Unilever company directors resigned. The Minister of Labor said that as a result of the boycott, mass layoffs of employees were related to the boycott of pro-Israel products.

The risk of layoffs in companies affiliated with Israel is vulnerable, especially for products that many people consume daily. PT Nestle Indonesia in October 2023, according to the Business Portal, officially laid off 126 employees to adjust the business to become more efficient, and have the opportunity to continue to grow in the future.

Analysis of MUI Fatwa Number 83 of 2023

The Indonesian Ulema Council issued the latest fatwa, Fatwa Number 83 of 2023 (MUI, 2023) on the Law of Supporting the Palestinian Struggle, decided that supporting the struggle for Palestinian independence against Israeli aggression is obligatory by channeling zakat, infaq, and sadaqah for the benefit of the struggle of the Palestinian people and it is haram to support

Israeli aggression against Palestine or parties that support Israel either directly or indirectly (MUI, 2023). In particular, Muslims are urged to avoid transactions and the use of products affiliated with Israel as a party that supports colonization and Zionism.

The fatwa issued by MUI must have moderate principles and consider the benefits in general, should not be too rigid to the text of the Qur'an and hadith (nas), but also not too far from the meaning of the text because fatwa that is not moderate will be opposed by contradictory things (Jamaludin, 2023).

MUI Fatwa can be a substance as the basis of regulation, create a framework of legislation that has normative power, and ultimately unite the community in general. In the context of law in Indonesia, MUI Fatwa is one of the recommendations for the Indonesian people in addressing a problem or social fact in order to remain in accordance with the rules of Islamic law that does not result in legal sanctions (Ekowidi, 2022).

From the explanation of MUI's fatwa, there is a point suggested by MUI, urging Muslims to avoid every transaction and use of several products that are indicated to be affiliated with Israel. This is the tendency of society to launch boycotts in various sectors and lines of the economy, so that the appeal and call also caused some positive impacts from various circles of society. So that this fatwa needs to be studied more deeply so that its implementation and actualization are right on target and in accordance with the purpose of issuing a fatwa (An Noor, 2024).

Analysis of the Boycott of Pro-Israel Products After MUI Fatwa No. 83 of 2023 from the Perspective of Saddudz Dzari'ah

The boycott of products affiliated with Israel was addressed by the Indonesian Ulema Council (MUI) by issuing a fatwa, which based on the fatwa, the boycott of products occurred as an effort to support Palestinian independence through non-violent actions. This represents the ukhuwah Islamiyah that exists among Muslim countries around the world. Moreover, the war carried out by Israel against Palestine is classified as the worst genocide crime in history. Furthermore, not only Muslim countries but also non-Muslim countries have participated in the humanitarian efforts of Palestine through primary needs assistance. However, Israel has blocked all access to the Palestinian borders so that much aid cannot be distributed there.

MUI has recommended for the freedom of Palestine as an act of humanity and solidarity. For the injustice committed by the Israeli military with war crimes that cause civilian casualties, occupation, and destroying public facilities that should be prohibited in war such as settlements, hospitals, schools & places of worship.

Furthermore, Israel also kills women, children, and the elderly and conducts blockades so that Palestinians suffer from hunger, physical & psychological pain. The destruction of buildings razed to the ground, tens of thousands of victims as a result of genocidal crimes and human rights violations no longer heed humanity in the midst of war. For the purpose of occupying the Palestinian territory in the Gaza Strip completely.

Using or buying a product is a permissible activity, but if that activity can cause damage and destroy others. This is because it can have a negative impact with the possibility of sales revenue being used to support Zionist Israel to kill, oppress and strengthen their military.

Sadd al-dzari'ah is a provision that is not allowed to do a behavior that is said to be permissible as a barrier to behavior that leads to behavior that is not allowed to be done. The position of *sadd al-dzari'ah* in Islamic law is as an *istidlal* method used in making legal decisions. This method considers two sides of each action, namely the potential for goodness and damage, to determine the appropriate law.

Sadd al-dzari'ah is defined as a medium that can lead to something forbidden or to something recommended. In its use, *sadd al-dzari'ah* considers the end of the action and determines the law in line with the result, whether the result is intended or not.

In the context of boycotting Israeli products, the act of buying a product is basically permissible, but because Israel carried out an attack that resulted in damage to Gazans in Palestine, making the action prohibited and boycotted. Therefore, *sadd al-dzari'ah* is used as an *ijtihad* argument for consideration of benefit. In practice, *sadd al-dzari'ah* is used to analyze MUI fatwa No. 83 of 2023 concerning the recommendation to boycott Israeli products by considering the benefit and avoiding the evil.

Furthermore, through *ijtihad sadd al-dzari'ah* is done so that Israel does not violate human rights in Gaza because it has taken the lives and lives of Palestinians. This is done to stop Israel's genocidal crimes against Palestinians and support Palestinians to obtain human rights as citizens. This has become a *concern for* all people in the world because it is not only about Muslims in Palestine, but also about the right to life as a human being. Until many countries condemned Israel's extraordinary crimes against Palestine and supported the boycott movement of Israeli products.

So that activities must be prevented by the *sadd al-dzari'ah* method, namely boycotting products affiliated with Israel because they are fighting Islam in Palestine. Activities or actions that provide *mafsadah* must be prevented which are done in a way that is not wise. Therefore, the act of boycotting products affiliated with Israel is a permissible (*mubah*) and reasonable attitude to cripple their economy for oppressing Muslims in Palestine. When viewed from the

perspective of mafsadah intended for Muslims as a whole, boycotting products affiliated with Israel is the best course of action to prevent harm that especially affects Muslims.

In the review of MUI fatwa No. 83 of 2023 concerning supporting Palestinian independence over Israel, on the basis of the above thoughts it can be concluded that in *sadd al-zari'ah* law to boycott Israeli Zionist products becomes permissible.

In the perspective of *sadd al-dzari'ah*, it is found that the law may be carried out because the action is based on the basis of maslahah. Because there is maslahah in it, the act of boycotting Israeli Zionist products is one of the perspectives used to present maslahah that is not contrary to Islamic law for various parties.

Conclusions

We should boycott the products of companies that openly support Zionist Israel if analyzed using the *sadd al-dzari'ah* perspective. Because what is done by Zionist Israel is clearly very destructive. Second, from the perspective of *sadd al-dzari'ah*, the boycott of Israeli products is a form of activity that minimizes the harm received by Palestinian Gaza, prevents crimes committed by Israel which are contrary to Islam and international law, and supports Palestinian independence by crippling their economy. Third, the boycott is an effort to build solidarity among Muslims in Palestine to show that they are not fighting alone. Many fellow Muslims in various countries support the independence of Palestine. Fourth, that the *sadd al-dzari'ah* analysis that has been carried out is in line with MUI Fatwa No. 83 of 2023 concerning efforts to support Palestinian independence by boycotting not buying or using products that support Zionist Israel. So because the phenomenon has many benefits, the *sadd al-dzari'ah* perspective is used to analyze boycott behavior.

Bibliography

- Abdillah, A., Ridho, A., Muslimin, J. M., Munawar, W., & Elkushli, S. A. A. (2023). Islamic Economics and Politico-Legal Policy: Defining The Fundamental Role of Government In Creating Prudential Business System. *International Journal of Islamic Economics and Finance (IJIEF)*, 6(2), 281–312.
- An Noor, S. M. (2024). Fiqh Siyâsah Shar'iyah Analysis of the Boycott of Pro-Israel Products Based on MUI Fatwa No. 83 of 2023 concerning the Law of Support for the Palestinian Cause. *Journal of International Multidisciplinary Research*, 2(4), 1–8. <https://doi.org/10.62504/jimr404>
- Anwar, L. A. (2024). *Jumlah Korban dan Kerusakan dalam 100 hari Genosida Israel*.

Kompas.Com.

- Astutik, E. D., & Ghozali, M. L. (2022). Cryptocurrency Sebagai Mata Uang, Komoditas, dan Instrumen Investasi Dalam Perspektif Sad Dzariah. *AL-MANHAJ: Jurnal Hukum Dan Pranata Sosial Islam*, 4(2), 1–8. <https://doi.org/10.37680/almanhaj.v4i2.2004>
- Balatbat, M. S., Ang, A. J. C., Castillo, K. C. O., Nañoz, J. E. R., Blasa-Cheng, A. C., Vergara, R. A. G., & Vergara, K. C. S. (2023). Check Out or Call Out: Attitude-Driven Boycott Intention in The Fashion Industry. *International Journal of Multidisciplinary: Applied Business and Education Research*, 4(10), 3653–3673.
- Buchman, E. (2023). *Boycotting vs. Canceling: Exploring Consumer Activism Against Corporations*.
- Diderik, M. (2024). The Examining Counter-Colonial Criminology's Impact on the Israel-Hamas War: An Analysis of Crimes Against Humanity and International Humanitarian Law. *The Annual Review of Criminal Justice Studies*, 2, 294–338.
- Djerdjerian, T. (2011). Political Consumerism and the Boycott of American Goods in Egypt. *Cairo Contested: Governance, Urban Space, and Global Modernity*, 393–413.
- Ekowidi, F. A. (2022). Dinamika Industri Halal di India: Studi Kasus Pemboikotan Produk Halal Oleh Kelompok Sayap Kanan. *IJPSS: Indonesian Journal of Peace and Security Studies*, 4(2), 1–17. <https://doi.org/10.29303/ijpss.v4i2.115>
- Fahimah, I., & Yarmunida, M. (2023). Indonesian Ulema Council Fatwa on Boycotting Products Supporting Israel in the Ijtihad Discourse of Nahdatul Ulama and Muhammadiyah. *NUSANTARA: Journal Of Law Studies*, 2(2), 156–167.
- Fawaid, I. (2019). KONSEP SADD AL-DZARĪ'AH DALAM PERSPEKTIF IBNU AL-QAYYIM AL-JAUZIYAH. *LISAN AL-HAL: Jurnal Pengembangan Pemikiran Dan Kebudayaan*, 13(2), 1–18. <https://doi.org/10.35316/lisanalhal.v13i2.599>
- Friedman, M. (2017). Using consumer boycotts to stimulate corporate policy changes: Marketplace, media, and moral considerations. In *Politics, products, and markets* (pp. 45–62). Routledge.
- Fuaddi, H. (2023). SADDU DZARI'AH DALAM PERSPEKTIF HUKUM ISLAM. *AHKAM: Jurnal Syariah Dan Hukum*, 4(1), 1–14.
- Gelber, Y. (2006). *Palestine 1948: War, escape and the emergence of the Palestinian refugee problem*. Liverpool University Press.
- Ghozali, M. L. (2021). *Dinamika Ijtihad Tidak Pernah Tertutup*. IMTIYAZ.
- Habibullah, M., & Roviandri. (2023). Menyoal Label Halal Pada Produk Pro-Israel Berdasarkan Fatwa Majelis Ulama Indonesia Nomor 38 Tahun 2023. *Jish: Jurnal Ilmiah*

Dan Studi Halal, 1(1), 1–10. <https://doi.org/10.61743/jish.v1i1.38>

- Haliliah, M. H. Bin. (2021). KEHUJAHAN SADD AL-ẒARI'AH SEBAGAI DALIL HUKUM ISLAM (Studi Perbandingan antara Mazhab Maliki, Syafi'i dan Zhahiri). In *UNIVERSITAS ISLAM NEGERI AR-RANIRY DARUSSALAM, BANDA ACEH* (Vol. 3, Issue 2).
- Hariyadi, F. (2023). *Pizza Hut Ubah Nama Jadi Ristorante, Sebanyak 13.000 Pegawai Terancam Akibat Boikot Israel*. SERAYUNEWS.
- Jamaludin, M. (2023). Certification and Supervision of Sharia Conformity National Sharia Council Indonesian Ulama Council (DSN-MUI) on Sharia Property. *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah*, 8(2), 1–13. <https://doi.org/10.24235/jm.v8i2.13032>
- Lasarov, W., Hoffmann, S., & Orth, U. (2023). Vanishing boycott impetus: Why and how consumer participation in a boycott decreases over time. *Journal of Business Ethics*, 182(4), 1129–1154.
- Miles, J. (2009). *Islamic political ethics: Civil society, pluralism, and conflict*. Princeton University Press.
- Mokobombang, M. A. R., Niu, F. A. L., & Hasan, J. (2023). Perilaku Boikot dalam Perspektif Islam Serta Implementasinya di Era Kontemporer. *Maqrizi: Journal of Economics and Islamic Economics*, 3(1), 1–8.
- MUI. (2023). Fatwa Majelis Ulama Indonesia No.83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina. <https://mui.or.id/>, 1–9.
- Munandar, A., Yaasin, M. S., & Firdaus, R. A. (2023). Analisis Sentimen Netizen Indonesia Mengenai Boikot Produk. *Journal of Islamic Banking and Economics*, 3(1), 1–18.
- Neilson, L. A. (2010). Boycott or buycott? Understanding political consumerism. *Journal of Consumer Behaviour*, 9(3), 214–227.
- Puspadini, M. (2023). *Curhat Bos Pizza Hut Jadi Korban Boikot Produk Israel*. CNBC Indonesia.
- Raby, S. (2023). *The humanitarian crisis of the Israeli occupation and settler colonialism in the West Bank and Gaza*.
- Rahmawati, O. D., Fitria, N., & Mujab, S. (2023). Strategi Manajemen Isu Dan Komunikasi Krisis Mcdonald'S Indonesia Yang Terkena Imbas Informasi Hoaks Fatwa Mui Terkait Haramnya Membeli Produk Israel. *Kultura: Jurnal Ilmu Sosial Dan Humaniora*, 2985(6), 1–6.
- Reinhart, T. (2011). *Israel/Palestine: How to end the war of 1948*. Seven Stories Press.
- Sahroni, O. (2014). Pemasukan Dana Non-Halal di Lembaga Keuangan Syariah (LKS) dalam

- Perspektif Syariah. *Johor Bahru: MuZakarah Cendekiawan Syariah Nusantara*.
- Sentosa, & Sitepu. (2024). Descriptive Analysis of Israeli Product Boycott Action: Between Fatwas and the Urgency of Compliance. *International Journal of Kita Kreatif*, 1(1), 1–8.
- Septiazi, M. R. F., & Yuliana, N. (2023). Analisis Pengaruh Media Sosial Terhadap Gerakan Boikot Produk Israel Di Indonesia. *Triwikrama: Jurnal Multidisiplin Ilmu Sosial*, 2(4), 1–12.
- Serhan, O. Al. (2016). *The impact of religiously motivated boycotts on brand loyalty among transnational consumers*. Cardiff Metropolitan University.
- Sormin, S. K., & Malik, F. D. M. (2024). Perilaku Konsumsi Terhadap Boikot Produk Pro Israel. *Karimah Tauhid*, 3(3), 1–7. <https://doi.org/10.30997/karimahtauhid.v3i3.12443>
- Subakti, H., Hurit, R. U., Eni, G. D., Yufrinalis, M., Maria, S. K., Adwiah, R., Syamil, A., Mbari, M. A. F., Putra, S. H. J., Solapari, N., Musriati, T., & Amane, A. P. O. (2023). *Metodologi Penelitian Kualitatif*. Media Sains Indonesia.
- Sutrisno, A. (2024). International Legal Analysis of the Boycott Products Suspected of Supporting Genocide. *Iblam Law Review*, 4(1), 1–9. <https://doi.org/10.52249/ilr.v4i1.328>
- Takhim, M. (2019). Saddu al-Dzari'ah dalam Muamalah Islam. *AKSES: Jurnal Ekonomi Dan Bisnis*, 14(1), 1–7. <https://doi.org/10.31942/akses.v14i1.3264>
- Thoyyibah, I., Maharani, S. D., Alamsyah, R., & Rosmala. (2023). Landasan Etik Nilai Keberpihakan Fatwa MUI No.83 Tahun 2023 Tentang Dukungan Terhadap Perjuangan Palestina. *Jurnal Pendidikan, Sains Sosial, Dan Agama*, 9(2), 1–14. <https://doi.org/10.53565/pssa.v9i2.1013>
- Tornberg, S. (2024). *Cancel culture and boycotting: Why consumers participate in boycotting commercial entities in Finland, Germany, and the United States*.
- Trisnawati, R. (2024). Boikot Dan Aktivisme: Perilaku Konsumen Dalam Isu Konflik Israel-Palestina. *Journal of Economics Business Ethic and Science of History*, 2(3), 1–7.
- Wibowo, P., Hapsari, R. D., & Ascha, M. C. (2024). Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia. *Journal Publicuho*, 7(1), 1–14. <https://doi.org/10.35817/publicuho.v7i1.371>