State Islamic University Students’ Perceptions of Israel-Affiliated Products: A Study After the Fatwa of Indonesian Ulema Council No. 83 of 2023 Concerning the Law on Support for the Palestinian Struggle

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Abstract: This study aims to describe the perceptions of State Islamic University (UIN) students in Indonesia regarding products affiliated with Israel after the issuance of the Indonesian Ulema Council (MUI) fatwa Number 83 of 2023 regarding support for the Palestinian struggle. This research employed qualitative research methods. The primary data of this study were collected through interviews while the secondary data were obtained from scientific articles, books, and so on. The data collection techniques used in this study were observations, interviews, and documentation. The data analysis techniques included data condensation, data presentation, and conclusion drawing. This study found that the overall perception of UIN students towards Israel-affiliated products was the result of a complex interaction between religious values, humanitarian values, solidarity with Palestine, media information, economic considerations, and political awareness. These factors become reinforcements to their agreement and support for MUI’s steps in supporting Palestine. MUI stipulated Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle. One of the substances was a call to boycott products that are clearly affiliated with Israel. This boycott has implications for the company’s reduced financial income due to a decrease in product sales turnover. This can paralyze the performance and operations of the company and as a consequence, their assistance to Israel in carrying out attacks on Palestine will be stopped.

Keywords: Student Perceptions; MUI Fatwa; Israeli Products; State Islamic University

Abstrak: Penelitian ini bertujuan mengetahui persepsi mahasiswa Universitas Islam Negeri (UIN) di Indonesia mengenai berbagai produk yang berafiliasi dengan Israel setelah dikeluarkannya fatwa Majelis Ulama Indonesia (MUI) Nomor 83 tahun 2023 mengenai dukungan terhadap perjuangan Palestina. Penelitian ini menggunakan metode penelitian kualitatif. Sumber data meliputi data primer berasal dari hasil wawancara dan sekunder berasal dari artikel ilmiah, buku, dan lain sebagainya. Metode pengumpulan data menggunakan metode observasi, wawancara, dan dokumentasi. Teknik analisis data meliputi kondensasi data, penyajian data, dan penarikan kesimpulan. Penelitian ini menemukan bahwa secara keseluruhan persepsi mahasiswa UIN terhadap produk berafiliasi dengan Israel merupakan hasil dari interaksi kompleks antara nilai-nilai agama, nilai-nilai kemanusiaan, solidaritas dengan Palestina, informasi media, pertimbangan ekonomi, dan bahkan dikarenakan...
kesadaran politik di kalangan mahasiswa. Sehingga faktor-faktor tersebut menjadi penguat kenapa mahasiswa menyatakan bahwa sepakat dan mendukung langkah MUI) melalui penetapan Fatwa MUI Nomor 83 Tahun 2023 tentang Hukum Dukungan Terhadap Perjuangan Palestina yang salah satu substansiya adalah seruan memboikot produk-produk yang jelas terafiliasi mendukung Israel. Pemboikotan ini memiliki implikasi terhadap berkurangnya pendapatan keuangan akibat penurunan omzet penjualan produk. Sehingga dapat melumpuhkan kinerja dan operasional perusahaan tersebut juga bantuan terhadap Israel akan terhenti dalam melakukan serangan kepada Palestina.

**Kata Kunci:** Persepsi Mahasiswa; Fatwa MUI; Produk Israel; Universitas Islam Negeri

**Introduction**

The halalness of a product is the Muslim community’s consideration in determining purchases.\(^1\) In other words, the halal label is something important in a product.\(^2\) This is determined in Law Number 8 of 1999 concerning Consumer Protection. It states that business actors are legally obliged to follow these regulations in producing halal products.\(^3\) The presence of a halal label on a product aims to make it easier for buyers to identify the permissibility for using or consuming the product,\(^4\) creating a feeling of safety for the buyers. Having a halal label is very important for Muslims. Not only consumers, the label is also beneficial for the producers as this creates consumer trust and satisfaction with the products that have been made, which are in accordance with the principles of Islamic teachings.

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The halal industry is one of the businesses that has experienced significant growth in international trade. As a country with the largest Muslim population in the world, Indonesia has a law regarding halal products, namely Law Number 33 of 2014 concerning Halal Product Guarantees (UUJPH), especially in article 67 with the existence of halal certification for various products bought and sold in Indonesia. The halal status of products in Indonesia is very important, not only for the local market but also for the opportunities in the development of the halal industry on a global scale. A person’s knowledge about halal products is a necessity because it influences his purchasing decisions for a particular product. A person’s perception of the halalness of a product must be in accordance with Muslim guidelines, namely the Al-Qur’an and the Hadith of the Prophet Muhammad Saw. The word halal refers to anything that complies with sharia, the legal system, and Islamic ethics. Because Islamic teachings cover everything, including the halal and haram status of goods and deeds, Islam teaches Muslims to use halal products.

The responsibility to guarantee the halalness of a product is not just on individual or community scales, but rather a collective responsibility starting from the product manufacturers, distributors, government, and the institutions that are authorized to decide the halalness. The halal labeling on a product in Indonesia is decided and issued by the Ministry of Religion of the Republic of Indonesia. The stipulation of the Indonesian Ulema Council (MUI) Fatwa Number 83 of 2023 concerning the

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Law on Support for the Palestinian Struggle has implications for several products that are allegedly affiliated with the state of Israel. This means that there are products traded in Indonesia, whose profits are used to support Israeli aggression against Palestine. Even though the product already has a halal label, the sales proceeds are used for “disadvantage”, in this case, to support the colonialism carried out by Israel on the state of Palestine. Based on the MUI fatwa, it is haram to buy products that are clearly affiliated with Israel. Therefore, the knowledge of the Muslim community regarding this matter becomes a perception and basis for consideration in purchasing a product.

Research on Israel-affiliated products has not been carried out by previous researchers, especially in the Indonesian context. There are several studies concerning Israeli themes. For example, research by Khadijah bint Abd. Munir in 2016 on the response of an international Islamic organization, namely the Organization of Islamic Cooperation (OIC), to human rights violations committed by Israel against Palestine. This research looks at the OIC’s efforts to respond to Israeli atrocities against the Palestinians. One form of the OIC’s efforts in this regard is to boycott Israeli products and sever diplomatic relations. There are also some research works with the theme of halal labels. For instance, research by Apriyana, Evi Susanti, and Zurlina Lubis in 2023 examined the purchasing behavior of Muslim students in consuming halal food in Indonesia. The aim of this research is to find out the religious side of Muslims, their knowledge of halal labels, and their attitudes towards halal products, especially types of food. The object of the research is Muslim students in Indonesia using a sample of 165 Muslim students from five big cities in Indonesia. Another research is Rosani’s research on the influence of halal legalization, price, and public perception on consumer decisions in choosing food products located in South Sumatra, Indonesia. The aim of this research is to determine the influence of halal legalization, price, and public perception on consumer decisions in choosing food products. The research works above are clearly different from the current research, namely examining the perceptions of UIN students regarding Israel-affiliated products with the focus being after the issuance of Fatwa from MUI No. 83 of 2023 concerning the law of supporting the Palestinian struggle by boycotting products that are clearly affiliated with Israel.

Against the background above, this research discusses the perceptions of students studying at UIN regarding Israel-affiliated products, focusing on the issuance of MUI fatwa No. 83 of 2023 concerning laws supporting the Palestinian struggle. The legal provisions in the MUI fatwa contain four statements, namely; 1) Supporting the struggle for Palestinian independence against Israeli aggression is obligatory; 2) Support as mentioned in point (1) includes distributing zakat, infaq, and shadaqah (alms) for the benefits of the struggle of the Palestinian people; 3) Basically zakat must be distributed to mustahik who are around the muzzaki. In the event of an emergency or urgent need, zakat funds may be distributed to mustahik who are further away: for the Palestinian struggle; and 4) supporting Israeli aggression against Palestine or parties supporting Israel, either directly

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or indirectly, is haram.\textsuperscript{19} Therefore, this article aims to find out the perceptions of UIN students towards Israel-affiliated products, with a study after the issuance of Fatwa of the MUI No. 83 of 2023 concerning laws supporting the struggle of the Palestinian people.

This article is juridical-empirical research.\textsuperscript{20} This article uses qualitative data from field studies.\textsuperscript{21} Due to the qualitative approach used in this research, the perceptions of UIN students of Israel-affiliated products after the issuance of the MUI Fatwa No. 83 of 2023 is analyzed in depth. The data used in this research is original information taken from interviews with participants, observations, and a thorough examination of carefully selected primary sources. 20 students from various UINs in Indonesia were invited for interviews regarding their opinions on Israel-affiliated products. In this study, for privacy safeguarding, the identities of the informants were masked and represented by initials.\textsuperscript{22} The primary data in this research were obtained from interviews with the informants and observations of the research object. Several primary data collection methods such as observation, interviews, and documentation were used in this research. Reading materials and additional data sources are called secondary data sources. This secondary data source is considered relevant to the topic discussed and functions to support the primary data source. The data includes various literature sources such as fatwas, laws, scientific articles, books, and others.\textsuperscript{23} The data analysis techniques used are data condensation, data presentation, and drawing conclusions.\textsuperscript{24}

Results and Discussion

Consequences of Removing the Halal Label

Removing the halal label from products can have profound and varied consequences,\textsuperscript{25} especially in the context of a predominantly Muslim society like Indonesia. This includes the impact on religious, economic, social, and psychological aspects. Removing the halal label can affect various dimensions, including:

\textsuperscript{19} Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI), Fatwa Majelis Ulama Indonesia Nomor 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina (Jakarta: Majelis Ulama Indonesia (MUI), 2023).


\textsuperscript{24} Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, Qualitative Data Analysis: A Methods Sourcebook (California: SAGE Publications, Inc., 2014), 31–33.

First, the Religious Aspect. Removing the halal label from a product can cause concerns and uncertainties among Muslim consumers. People who prioritize adherence to the principles of the Islamic religion in their daily lives will feel they have lost trust in the product and the guarantee of its halalness. The concerns about the halalness of foods, beverages, and even cosmetics have become a highly discussed issue in the last decade. That is because the need for halal food consumption continues to increase. One of the reasons for the growth of halal food consumption is people’s desire for a healthy lifestyle which has developed recently. Halal products are known to be cleaner and have no harmful ingredients.

Second, the economic aspect. The removal of the halal label could impact the industry and the economy as a whole. The market for halal products has grown rapidly, and this label has become a determining factor for consumer’s decisions. Manufacturers relying on the market share of halal products may face declining sales and loss of consumer trust. Additionally, industries related to halal certification, such as certification bodies and companies that specialize in the provision of halal certificates, may also experience negative economic impacts. This change can also penetrate the economic aspects of society. This can negatively affect manufacturers, retailers, and even workers in industries related to the production and distribution of halal products. Economic dependence on the halal industry could experience shocks, triggering changes in employment and people’s income levels.

Third, the psychological aspects. The removal of a halal label on products can create uncertainty that could lead to distrust in the mindset of Muslim consumers. They could become more skeptical of the products and tend to look for alternatives that still provide halal guarantees. This feeling of uncertainty can change consumer behavior, shift purchasing preferences, and create complex market dynamics. The impact that will emerge from this phenomenon is the change in people’s lifestyles and consumption patterns. When people’s lifestyles and consumption change, there is a potential for a new trend in consumption and market demand to rise. This can create opportunities for manufacturers who are able to adapt to the changing of the consumers’ preferences.

Fourth, Impact on Brand Image. The halal label is often associated with a positive image and high ethical business values. Its removal could damage the brand’s image, especially if consumers perceive it as a move that does not pay attention to religious values. Companies that do not understand the sensitivities of Muslim consumers and do not maintain halal standards can suffer significant reputational harm. Consumers may find that the producers no longer prioritize their needs and values. These conditions

can create strained relationships between producers and consumers, negatively affecting the brand image and long-term relationships.

Fifth, Social and Cultural Implications. Socially and culturally, the removal of the halal label can create divisions and dissatisfaction among community groups. Muslim communities will feel ignored or culturally disrespected. This can create tension between producers and consumers, as well as between groups of people who have different views regarding the halal label. Sixth, Changes in Perception of Products. Removing the halal label from a product can cause significant changes in consumer perceptions of the product. The product that was previously considered to be in line with religious values may lose its appeal. This could trigger a shift in consumer preferences and open up opportunities for competitors who are able to maintain or obtain halal certification.

Seventh, Influence on Purchasing Decisions. Consumer purchasing decisions are often influenced by the halal label. Its removal could change market dynamics by shifting consumer preferences towards products that maintain halal certification. This creates opportunities for producers who are consistent in meeting halal standards. Eighth, Increasing Consumer Awareness. Although it can cause uncertainty, the removal of the halal label can also trigger increased consumer awareness. Consumers are more careful in checking ingredients and production processes and are more active in demanding transparency from producers regarding the product’s halalness.

Departing from several effects, various dimensions resulting from the removal of the halal label can be described as shown in Table 1.

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<thead>
<tr>
<th>No</th>
<th>Influence</th>
<th>Impact</th>
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<tbody>
<tr>
<td>1.</td>
<td>Religious</td>
<td>Loss of Trust in the Product</td>
</tr>
<tr>
<td>2.</td>
<td>Industry and Economy</td>
<td>Decline in Sales</td>
</tr>
<tr>
<td>3.</td>
<td>Consumer Uncertainty</td>
<td>Choose another product</td>
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<tr>
<td>4.</td>
<td>Brand Image</td>
<td>Reputational Loss</td>
</tr>
<tr>
<td>5.</td>
<td>Social and Cultural Implications</td>
<td>Muslims are not Respected Culturally</td>
</tr>
<tr>
<td>6.</td>
<td>Changes in Product Perception</td>
<td>Shifting Consumer Preferences</td>
</tr>
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<td>7.</td>
<td>Purchase Satisfaction</td>
<td>Switch Products</td>
</tr>
<tr>
<td>8.</td>
<td>Consumer Awareness</td>
<td>Consumers are Increasingly Aware of Halal Products</td>
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</tbody>
</table>

Source: Results of Secondary Data Processing by the Author

Referring to the table above, the impact of halal label removal is very significant and could spread to many sectors. Manufacturers as those who produce goods can take steps to recover and adapt. This means that manufacturers who experience the removal of halal labels can take recovery steps, such as increasing transparency in the supply chain and improving production processes to

meet halal standards. Adapting to changes in consumer preferences and improving brand image are also important steps in dealing with the negative impacts. Communities facing the impacts of halal label removal can take steps to recover and adapt, including increasing consumer awareness through education, searching for alternative products that remain in line with religious values, and encouraging producers to maintain or obtain halal certification. Communities can also form groups or organizations to fight for their interests regarding halal products. Meanwhile, the government and related institutions need to be involved in responding to the impacts of the halal label removal. They can take steps to improve regulations regarding halal products, provide incentives for producers who maintain halal certification and increase public awareness through educational campaigns.

That being said, the halal label removal from products has significant consequences, not only on the level of trust and adherence to religious principles but also on market dynamics and brand image. Manufacturers need to understand these multidimensional impacts and take proactive steps to understand and respond to the needs of Muslim consumers while maintaining the integrity of their brands in an increasingly complex marketplace. Removing the halal label from products can create a wave of significant negative impacts on society, especially in countries with a majority Muslim population. In looking at the consequences from a broader perspective, these changes affect important aspects of daily life, including religious, economic, social, and psychological dimensions. To manage these impacts, communities need to adapt and actively participate in the recovery process, while the government and related institutions play an important role in creating an environment that supports community needs and values.

State Islamic University (UIN) Students’ Perceptions of Israel-affiliated Products

The perception of UIN students towards Israel-affiliated products is a complex aspect and reflects a number of factors that influence their views on this issue. In looking at this dynamic, religious values are the main basis in shaping the students’ perceptions. The students’ closeness to Islamic teachings, which often include support for Palestine in the political conflict with Israel, provides a dominant color in their views of products affiliated with that country. The perceptions of UIN students of products affiliated with and supporting Israel and their connection to the Fatwa issued by the MUI on calls for a boycott of products affiliated with Israel include:

AM, FF, FDA, and WG, students of UIN Sunan Gunung Djati Bandung agreed to boycott Israel-affiliated products. However, the status and treatment of Israeli-affiliated products that have entered Indonesia and obtained halal certificates must be confirmed by making policies by the authorities. FDA and WG added that the form of concrete steps taken is not to buy and use the products. Likewise, AZD, a student of UIN Alauddin Makassar, MSA, a student of UIN Maulana Malik Ibrahim Malang, and SAN, a student of IAIN Madura, agreed with the steps taken by buying domestic halal products that are not affiliated with Israel.

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56 AM, Postgraduate Student of Sharia Economic Law, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023); FF, Postgraduate Student of Islamic Counseling Guidance, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023); FDA, Postgraduate Student of Sharia Economic Law, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023); WD, Postgraduate Student of Arabic Language Education, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023).

57 AZD, Student of Islamic Economics Department, UIN Alauddin Makassar (Makassar: Interview, November 24, 2023).

58 MSA, Student of Arabic Language Education Department, UIN Maulana Malik Ibrahim Malang (Malang: Interview, November 24, 2023).

59 SAN, Student of Islamic Family Law Department, IAIN Madura (Madura: Interview, November 24, 2023).
Similar to the opinion above, NFN and NRW, students of UIN Sunan Kalijaga Yogyakarta agreed not to buy Israel-affiliated products, even though they have obtained the halal certificate in Indonesia.\(^\text{40}\) I UIN Sunan Kalijaga Yogyakarta students also added steps that can be taken by using local products that are not affiliated with Israel. This also helps the economy of local communities and MSMEs (Micro, Small, and Medium Enterprises) in Indonesia.\(^\text{41}\) HR, a student of UIN Sunan Kalijaga Yogyakarta stated:

I agree with the boycott movement because not buying these products will automatically liquidate corporations affiliated with Israel. In his opinion, there is no problem using the products themselves, because they are needed for consumption by community. What is problematic is that the corporations that provide these products contributed to funding the war between Palestine and Israel. Based on the decision of MUI Fatwa No. 83 of 2023 that the boycott of this product has the purpose of not affiliating funds from product profits to arm Israel to invade Palestine, it does not mean that MUI forbids the products. On the one hand, this is a contradiction between people who are used to using products from corporations that provide these products. Based on that context, as Muslims, it is better not to buy those products because the sales fund can be used by Israel to expand its territory in Palestine. Related to this issue, the Indonesian government should also have regulations to stop the number of foreign corporations affiliated with Israel in Indonesia. It is better if the Indonesian government has regulations for the advancement of domestic products by creating local products, aka products made in the country itself. So the step taken is not to buy any products that are pro-Israel.\(^\text{42}\)

AD and MRRP, students of IAIN Kerinci stated that they strongly agreed with the issued fatwa. MUI as an Ulil Amri engaged in the religious field made the right steps to help Muslims in boycotting the Israel-affiliated products. Apart from stopping to use Israel-affiliated products, promoting the boycott movement can be done through social media by raising the hashtag #BoikotProdukIsrael (boycott Israeli products).\(^\text{43}\) This hashtag, according to R, PTIQ University of Jakarta student, can help Palestinian fighters in terms of reducing Israel’s economy.\(^\text{44}\)

In contrast to the views of some students above, AHS and YS, students of UIN Sunan Gunung Djati Bandung, stated that they agreed to boycott on the condition that there was massive socialization related to the boycotted products so that people could switch to products that were not. In addition, this step must be supported by research that is in accordance with the reality in the field.\(^\text{45}\) The statement and conditions of agreeing to boycott with conditions must also be considered as stated by NTB, Students of UIN Sunan Kalijaga Yogyakarta. In his words:

I am pro-MUI Fatwa on the law of supporting the Palestinian struggle with some notes. First, the fatwa is ghairu mulzim or not patent (may be followed or not) Second, MUI narrates in the fatwa to avoid purchases and transactions as much as possible. Third, the boycott of big brands does not affect much, because big brands have a neat financial

\(^{40}\) NFN, Student of Islamic Family Law Department, UIN Sunan Kalijaga Yogyakarta (Yogyakarta: Interview, November 24, 2023); NRW, Student of Arabic Language and Literature Department, UIN Sunan Kalijaga Yogyakarta (Yogyakarta: Interview, November 24, 2023).

\(^{41}\) I, Postgraduate Student of Interdisciplinary Islamic Studies, UIN Sunan Kalijaga Yogyakarta (Yogyakarta: Interview, November 24, 2023).

\(^{42}\) HR, Student of Sharia Economics (ES) Department, UIN Sunan Kalijaga Yogyakarta (Yogyakarta: Interview, November 24, 2023).

\(^{43}\) AD, Student of Da’wah Management Department, IAIN Kerinci (Kerinci: Interview, November 24, 2023); MRRP, Student of Al-Quran Science and Tafsir Department, IAIN Kerinci (Kerinci: Interview, November 24, 2023).

\(^{44}\) R, Student of Al-Quran Science and Tafsir Department, Universitas PTIQ Jakarta (Jakarta: Interview, November 24, 2023).

\(^{45}\) AHS, Postgraduate Student of Law Student, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023); YS, Postgraduate Student of Islamic Religious Education, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023).
flow and have savings. Fourth, boycott in the short term will not affect anything. Fifth, the boycotted products are those that have become part of the lifestyle of Indonesian people. Finding replacements for those requires trust. So what needs to be considered is that almost all of the products declared as having an affiliation to Israel are those that have become the lifestyle of the Indonesian people and some products may not be replaced. The step for Indonesians who are already dependent on these products is to reduce the purchase of the products as much as possible.66

Furthermore, LAP, a student of UIN Sunan Kalijaga Yogyakarta, added that there were still ambiguous things in the fatwa. For example, there was no list of products that should be avoided. Therefore, there is still confusion about which products are haram and which are the alternatives. In addition, the word “haram” used in the fatwa was still too general and not specific.47 This is reinforced by the statement of IA, a student of UIN Sunan Gunung Djati Bandung, who stated that the study conducted by MUI in determining the fatwa was less comprehensive and also did not mention the products that were boycotted explicitly.48

In contrast to the students who agreed to the boycott movement and those who agreed but with some conditions, there are students who did not. F, a student of UIN Datokrama Palu stated:

I disagree with the fatwa issued by MUI regarding the boycott of Israel-affiliated products. The fatwa is irrational, and should not be done by MUI. Because, by issuing such a fatwa, MUI has damaged the livelihood of people who work in the companies in question. On the other hand, many products that are considered affiliated with Israel are primary products such as Unilever products and some retail products, especially those related to machinery, ranging from transportation to rice field machinery.49

Departing from the above perceptions of UIN students towards products that support and affiliate with Israel and its relation to the Fatwa issued by MUI, it can be understood that UIN students have a variety of perceptions due to educational background factors and experiences that influence their views. Open and in-depth dialogue is needed as a means of understanding diverse perceptions and creating better understanding among the campus community. Overall, UIN students’ perceptions approved and supported the boycott of products that are clearly affiliated with Israel. The approval and support were motivated by various reasons such as the complex interaction between religious values, political awareness, solidarity with Palestine, media information, economic considerations, and various perspectives among the students.

Conclusion

This study looks at the variability of perceptions of Israel-affiliated products influenced by their unique educational background and experience. Overall, the perception of UIN students towards the products is the result of a complex interaction between religious values, humanitarian values, solidarity with Palestine, media information, economic considerations, and even due to political awareness among them. These factors become reinforcements to the students’ agreement and support to the steps taken by the MUI. The MUI issued Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle, one of the substances was a call to boycott products

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68 IA, Postgraduate Student of Al-Qur’an Science and Tafsir, UIN Sunan Gunung Djati Bandung (Bandung: Interview, November 24, 2023).
69 F, Student of Aqidah and Islamic Philosophy Department, UIN Datokrama Palu (Palu: Interview, November 24, 2023).
that are clearly affiliated with Israel. Boycotting all Israel-affiliated products has implications for the company’s reduced financial income due to a decrease in product sales turnover. This can paralyze the performance and operations of the company and their aid to Israel can be stopped. This step makes Israel lack funds and costs to carry out attacks on Palestine. However, what needs to be considered regarding the implications of the boycott movement is that many companies will be liquidated which result in layoffs for Muslim employees in particular. So, the right step is for the government to make policies and issue regulations to all companies to stop helping to fund Israel so that the products are not boycotted by the public and the companies remain stable. However, if the company is still affiliated with Israel, not only should all of its products be boycotted but also the company’s operating license should be considered for revocation.

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