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Sharia Legal Certainty in Boycotts: Assessing the Implications of Fatwas on Socio-Economic Justice

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Abstract

This study aimed to examine the effectiveness of Fatwa No. 14/Ijtima' Ulama/VIII/2024 in clarifying the ambiguities of No. 83 of 2023, which addresses the boycott of products affiliated with Israel. The legal certainty provided by Fatwa No. 14, its role in guiding the public and businesses, and its broader socio-economic implications were evaluated. The study adopted content analysis, historiographical review, and documentary to analyze primary and secondary sources, such as official fatwas, policy reports, academic journals, and media reports. This method assesses the fatwa's clarity, its social impact, and potential economic consequences. The result showed that Fatwa No. 14 aimed to resolve the ambiguity of No. 83 by promoting domestic products, local ownership, and national labor. However, the criteria remain imprecise, particularly concerning foreign ownership limits and the proportion of local raw materials, leading to public confusion and potential economic losses for unrelated businesses. Reactions to the fatwa have been polarized, with some perceiving the decree as a demonstration of economic solidarity, while others criticize the adverse effects of the fatwa on local businesses. This study provides a comprehensive legal and socio-economic assessment of MUI's fatwa on product boycotts, showing legal ambiguities and policy gaps that have yet to be addressed. By bridging Islamic legal studies and economic analysis, the study offers a novel perspective on the intersection of religious decrees and market dynamics. There is also a need for clearer guidelines and regulatory frameworks to ensure the fatwa's effectiveness while minimizing unintended economic repercussions. In conclusion, this study contributes to the broader discourse on Sharia legal certainty, religious fatwas, and the impact on socio-economic justice.

Keywords: Sharia Legal Certainty; Fatwa; Product Boycott; Socio-Economic Justice; Islamic law.

Abstrak

Penelitian ini bertujuan untuk menguji efektivitas Fatwa No. 14/Ijtima' Ulama/VIII/2024 dalam mengklarifikasi ambiguitas No. 83 tahun 2023, yang membahas pemboikotan produk yang berafiliasi dengan Israel. Kepastian hukum yang diberikan oleh Fatwa No. 14, perannya dalam memandu masyarakat dan pelaku usaha, serta implikasi sosial-ekonomi yang lebih luas dievaluasi. Penelitian ini menggunakan analisis isi, tinjauan historiografis, dan dokumenter untuk menganalisis sumber-sumber primer dan sekunder, seperti fatwa resmi, laporan kebijakan, jurnal akademis, dan laporan media. Metode ini menilai kejelasan fatwa, dampak sosial, dan potensi konsekuensi ekonominya. Hasil penelitian menunjukkan bahwa Fatwa No. 14 bertujuan untuk menyelesaikan ambiguitas No. 83 dengan mempromosikan produk dalam negeri, kepemilikan lokal, dan tenaga kerja nasional. Namun, kriteria tersebut masih belum tepat, terutama mengenai batas kepemilikan asing dan proporsi bahan baku lokal, sehingga menimbulkan kebingungan publik dan potensi kerugian ekonomi bagi bisnis yang tidak terkait. Reaksi terhadap fatwa tersebut terpolarisasi, dengan beberapa pihak menganggap keputusan tersebut sebagai demonstrasi solidaritas ekonomi, sementara yang lain mengkritik dampak buruk dari fatwa tersebut terhadap bisnis lokal. Studi ini memberikan penilaian hukum dan sosio-ekonomi yang komprehensif terhadap fatwa MUI tentang pemboikotan produk, yang menunjukkan ambiguitas hukum dan kesenjangan kebijakan yang belum diatasi. Dengan menjembatani studi hukum Islam dan analisis ekonomi, studi ini menawarkan perspektif baru tentang persinggungan antara keputusan agama dan dinamika pasar. Ada juga kebutuhan akan pedoman dan kerangka kerja peraturan yang lebih jelas untuk memastikan efektivitas fatwa sambil meminimalkan dampak ekonomi yang tidak diinginkan. Sebagai kesimpulan, penelitian ini berkontribusi pada wacana yang lebih luas tentang kepastian hukum Syariah, fatwa agama, dan dampaknya terhadap keadilan sosial-ekonomi.

Kata Kunci: Kepastian Hukum Syariah; Fatwa; Boikot Produk; Keadilan Sosial-Ekonomi; Hukum Islam.

Introduction

In 2023, the Indonesian Ulema Council (MUI) issued Fatwa No. 83 on the Law of Supporting the Palestinian Struggle. This Fatwa has called for the boycott of products associated with Israel to show solidarity with the Palestinians. This fatwa was promulgated in light of the ongoing Israeli-Palestinian crisis, which has received an international outpouring of support, especially from the Muslim community (Awaludin & Al-Khaidar, 2023; Fachrudin et al., 2024). The boycott of products associated with Israel is believed to be an economic pressure that may weaken the support for Israel's policy of aggression (Anhar, 2024; Awaludin & Al-Khaidar, 2023; Thoyyibah et al., 2023).

However, the fatwa does not have concrete recommendations concerning which products or companies should be avoided, leading to quite a discussion. This fatwa has received mixed reactions from the public as it is endorsed by some as a kind of economic struggle and political support of Palestine (Anhar, 2024; Awaludin & Al-Khaidar, 2023; Thoyyibah et al., 2023). Some individuals claimed that boycotts can be heard all over the world and have a major economic effect on those who back Israel (Awaludin & Al-Khaidar, 2023; Thoyyibah et al., 2023). However, some are skeptical and point out that the fatwa is not very specific and may result in societal chaos (Amin et al., 2024; Fachrudin et al., 2024).

While this process could potentially boost the growth of domestic products, the lack of a clear list of items to be boycotted leads to different interpretations (Mentari et al., 2023; Munandar et al., 2023; Naufal & Ardhani, 2023). The absence of an official list of boycotted products leads to various interpretations and may even harm domestic products unrelated to Israel (Thoyyibah et al., 2023). Furthermore, some are concerned that boycotting without clear guidelines could negatively impact national economic stability (Anhar, 2024; Nurdifa, 2024).

Several studies have examined aspects of the movement to boycott products affiliated with Israel in the context of support for Palestine. Some focused on public responses on social media and provided an overview of the formation of public sentiment towards boycotts in the digital space (Septiazi & Yuliana, 2023; Susilawati et al., 2024; Wibowo et al., 2024). In addition, some studies explored the behaviour of consumer motivation (Jaelani & Nursyifa, 2024), including loyalty and conformity (Khoiruman & Variati, 2023), which aimed to understand social factors (Wahyuni et al., 2024). Psychological factors that influence Muslim consumers' decision to support the boycott of Israeli products have also been investigated (Awaludin & Al-Khaidar, 2023; Jaelani & Nursyifa, 2024). Several studies examined how the media framed the news of the boycott (Dheanita et al., 2024) and public acceptance of Fatwa No. 83 (Wibowo et al., 2024), showing the important role in shaping public perceptions as well as responses to certain products.

Studies on the economic impact of boycotts showed the reaction of capital markets (Muth'iyah et al., 2024) and stock prices (Handayani, 2024). Additional studies related to the legal and ethical aspects of boycotts (Thoyyibah et al., 2023), such as the *maqāṣid al-sharī'ah* perspective (Nurkholidah, 2024), moderation (Ramdlany & Musadad, 2024), and halal status of products enrich the sharia perspective in supporting boycotts (Habibullah, 2023). A study conducted by Abd. Rauf Muhammad Amin et al., titled "Problematic Fatwa: An In-Depth Sociological Investigation of MUI's Fatwa on Supporting Palestine's Struggle" discussed the problematic nature of MUI's Fatwa No. 83 of 2023, specifically related to the declaration of "haram" without any clear product criteria (Amin et al., 2024). The result showed that the lack of a product list or clear criteria caused public confusion and economic impact on unrelated products.

In response to these issues, Fatwa No. 14/Ijtima' Ulama/VIII/2024 was issued to provide clearer guidance, focusing on the use of domestic products as alternatives to those affiliated with Israel (Muis, 2024). The question remains whether Fatwa No. 14 is clear enough to address the ambiguity of No. 83. Therefore, this study aimed to analyze Fatwa No. 14 by comparing its provisions to the criteria for an ideal fatwa, evaluating its effectiveness in clarifying the issues raised by No. 83. A content analysis and

historiographical method was adopted to examine the criteria given in Fatwa No. 14, offering recommendations for improving the effectiveness in supporting the Palestinian struggle without harming unrelated parties.

Methods

Content analysis, historiographical method, and documentation were adopted to assess the clarity and effectiveness of Fatwa No. 14 of 2024 in addressing the ambiguities present in No. 85 of 2023. The study data included primary sources, such as the official documents of MUI's Fatwa No. 85 of 2023 and Fatwa No. 14/Ijtima' Ulama/VIII/2024, with related policy reports from MUI. Secondary sources include journal articles, reports, media news, and data from relevant organizations.

In this study, content analysis was carried out using the framework in the Guidelines for Fatwa Issuance by the MUI. The analysis process commences with document selection and text extraction, where the fatwa documents and related sources are selected, and the core texts are extracted for analysis. Themes are categorized based on the four fatwa criteria. For example, evaluating the fatwa's responsiveness and flexibility requires analyzing whether the fatwa addresses public concerns regarding the boycott of Israeli products and allows for flexibility in implementation. To assess the fatwa's formulation method, this study examines whether the Islamic legal arguments (*dalil*) used are clear and relevant. Additionally, the assessment includes evaluating whether the fatwa considers the public good, such as economic stability and justice for all parties, and whether the language used is accessible to the general public.

The historiographical method was used to understand the historical context and evolution of the fatwa. This process included three stages, namely (1) identifying the chronology of fatwa issuance and changes in its content, (2) analyzing the historical context through policy documents and scholarly publications related to the Israel-Palestine conflict and the response from Indonesian society, and (3) conducting a thematic comparison between Fatwa No. 85 of 2023 and No. 14 of 2024. The comparison focuses on changes in legal terminology, the specification of product criteria, and consistency with Islamic principles of fatwa issuance, such as the public good and justice.

A source triangulation method was used to ensure the validity of the data by comparing information from various sources, such as official documents, academic articles, and media reports. For example, the product criteria mentioned in the fatwa are verified through MUI policy reports and literature studies on the impact of the fatwa on consumer behaviour. The study evaluation focused on three main parameters, namely (1) editorial clarity, assessed based on the use of simple language, consistency of terminology, and logical text structure, (2) product criteria, evaluated for accuracy and completeness,

such as the definition of foreign ownership limits and the proportion of local raw materials, and (3) the fatwa's impact on society, measured through analysis of public responses on social media, media coverage, and literature on changes in consumer behaviour. Through this method, the study aimed to evaluate whether Fatwa No. 14 of 2024 provides better clarity than No. 85 of 2023, as well as offer recommendations for improvement to facilitate effectiveness in achieving its goal of supporting the Palestinian struggle without causing confusion or negative impacts on the national economy.

Result and Discussion

Historiography of the Birth of MUI Fatwa No. 83 of 2023 on the Law of Supporting the Palestinian Struggle

1. The conflict between Palestine and Israel has to do with Indonesia.

The Israeli-Palestinian conflict is the most complex and prolonged issue in modern history, which has sparked solidarity among Muslims around the world, including in Indonesia (Andriansyah, 2024). Since the early 20th century, the conflict has been rooted in the rivalry between two national groups, Jews and Palestinians, each claiming rights to the same land. The history of this conflict commenced with increased Jewish immigration to Palestine after the Balfour Declaration in 1917, which supported the establishment of a "national homeland for the Jewish people" in Palestine. These tensions further escalated after the establishment of the state of Israel in 1948, which was followed by the Arab-Israeli war and the mass expulsion of the Palestinian people, an event known as the Nakba.

Indonesia has the world's largest Muslim population and the support for Palestine has become an integral part of national and religious identity (Kaslam, 2024). This solidarity is influenced by historical narratives and collective identities constructed by Indonesian Muslim leaders. Figures, such as Soekarno and Abdurrahman Wahid have articulated support for Palestine as part of the struggle against colonialism and oppression (Bachtiar et al., 2021). This solidarity is also viewed in the response of the Indonesian people to the humanitarian crisis faced by the Palestinians, especially in the context of repeated Israeli military attacks (Suslovic et al., 2024). For example, after the massive attack on Gaza in October 2023, many organizations and individuals in Indonesia raised funds and staged protests to show support for the Palestinians (Asyahidda & Amalia, 2022).

Since its independence, Indonesia has consistently supported the rights of Palestine, both in international fora and through domestic policies (Bachtiar et al., 2021). This is reflected in MUI fatwa No. 83 of 2023, which calls for the boycott of Israeli products as a form of support for the Palestinian struggle (Nurkholidah, 2024). The MUI plays an important role in responding to global issues that affect Muslims, especially in the context of boycotting as a form of support for Palestine. MUI, as an institution that has the authority to provide fatwas and guidance for Muslims

in Indonesia, has issued various fatwas related to the Israeli-Palestinian conflict. A significant step is the fatwa calling on Muslims to avoid using products affiliated with Israel and also recommending the government to take firm steps.

2. MUI Fatwa on the Law of Supporting the Palestinian Struggle

The MUI's Fatwa No. 83 of 2023 on the Law of Supporting the Palestinian Struggle was developed in response to the complex social, political, and economic dynamics in Indonesia. In this context, several factors contributed to the birth of the fatwa, namely:

- a. Global and local political dynamics played an important role in the formation of this fatwa. In recent years, the Palestinian issue has become a major case in international politics, especially among Muslim countries. MUI, as an institution that has the authority to provide religious fatwas, feels the need to guide Muslims in Indonesia regarding support for Palestine. This is consistent with the role of MUI in supporting pro-Palestinian state policies, which also reflects the aspirations of Muslim-majority society to show solidarity with the Palestinian cause (Husna, 2023; Muhaimin, 2023).
- b. Social factors can also not be ignored, as the Indonesian society, known for its spirit of solidarity, shows high concern for humanitarian issues, including the conflict in Palestine. This fatwa can be viewed as a response to social pressure from people who want concrete actions in support of Palestine. Previous studies showed that MUI fatwas are often influenced by the social dynamics that develop in society, where support for Palestine is a developing issue (Maulana, 2023).
- c. Economic factors also play a key role in the issuance of this fatwa. The boycott of Israeli products is expected to have a significant economic impact, both on companies that trade with Israel and on the public affected by the decision. Studies have shown that boycotting products affiliated with Israel can influence stock prices and company performance in Indonesia, thereby impacting the local economy (Husna, 2023; Nurasiah et al., 2023). According to marketing studies, 156 out of 206 brands associated with Israel experienced a decline in sales from May 26 to June 8, 2024 (Wardhana, 2024). For example, PT Mitra Adiperkasa Tbk, the licensed operator of Starbucks in Indonesia, saw a decrease in net profit from IDR 1.48 trillion (Q3 2023) to IDR 413 billion (Q1 2024) following the fatwa (Makrufah & Fahrurrozi, 2024). Similar trends were observed in other affiliated companies (Maulidiana & Putra, 2024). However, another study showed that the boycott had no significant impact on Unilever's stock in Indonesia, suggesting that other economic factors, such as consumer purchasing power and global market conditions, also affect company performance (Hamida et al., 2024; Rahma et al., 2024).

The essence of MUI Fatwa No. 83 of 2023 on Supporting the Palestinian Struggle is to encourage Indonesian Muslims to avoid Israeli products and services or companies that support the aggression. MUI uses the *naş* and *qauli* method, with the majority of opinions from the al-

Shāfi'i madhhab (Amin et al., 2024), which is persuasive and not coercive. The fatwa neither specifies particular products or companies nor prescribes sanctions for non-compliance, thereby rendering it a voluntary, morally grounded directive. This is aimed at strengthening Muslim solidarity and raise awareness of the importance of supporting Palestine without being legally binding.

The process of fatwa determination by the MUI was carried out systematically, commencing from the submission of fatwa requests by various parties or MUI's initiative. MUI collects data and studies arguments from the Qur'an, Sunnah, ijma', qiyas, and the views of recognized madhabs. In the commission meeting, deliberation was conducted by considering sharia aspects and expert opinions. In a situation where there is no clear legal decision, the ijtihad method is used for the best legal solution. The draft fatwa was ratified and announced to the public as a guideline following sharia and the needs of the community (Keputusan Ijtima Ulama Komisi Fatwa Se-Indonesia Tentang Pedoman Penetapan Fatwa Majelis Ulama Indonesia, 2003). With this comprehensive stage, MUI ensures that every fatwa issued follows Sharia principles and the needs of the community, with the following criteria:

Table. 1. Fatwa Criteria

No.	Criteria
1	Fatwas are responsive, flexible, and adapted to the context of time, place, and conditions of society.
2	Methods in determining fatwa, namely Nash Qathi Approach, Qauli Approach, and Manhaji Approach.
3	Taking into account the interests of the people (<i>maṣālih 'āmmah</i>) and the objectives of Islamic law (<i>maqāṣid al-sharī'ah</i>) in order to maintain benefit and justice for all parties.
4	Fatwa decisions must be formulated using legal language that is easy to understand, and avoiding difficult terms. Therefore, the information contained can be accessed by all levels of society without confusion.

Source: Author's interpretation

The Urgency of MUI Fatwa No. 14/Ijtima' Ulama/VIII/2024 on the Priority of Using Domestic Products for the Palestinian Struggle without the inclusion of criteria

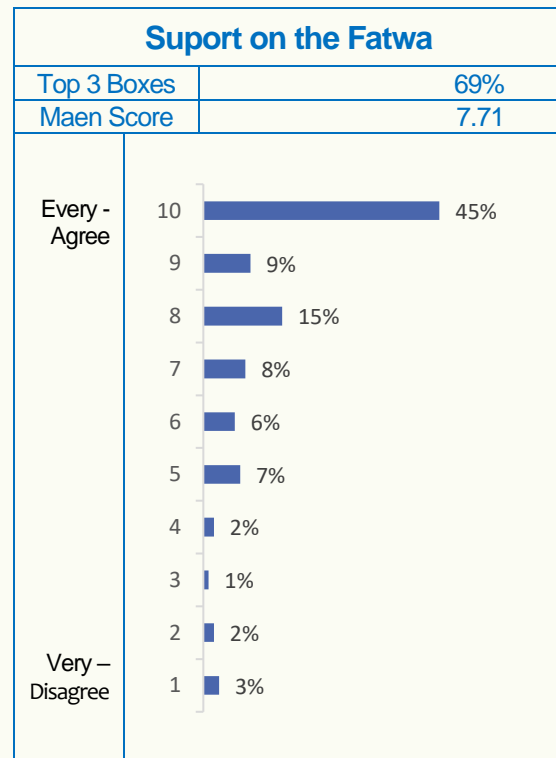
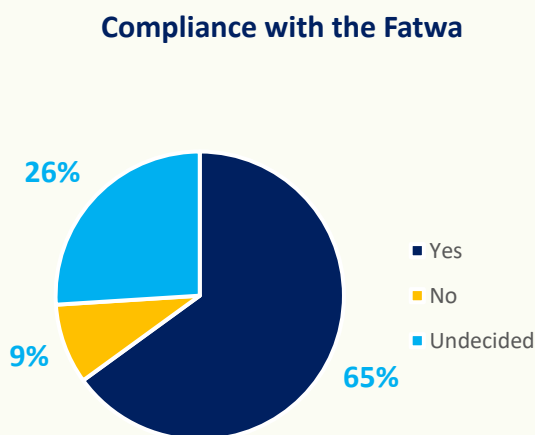
MUI's Fatwa No. 14/Ijtima' Ulama/VIII/2024 on the Prioritization of Domestic Products is a continuation of No. 83 of 2023 on the Law of Supporting the Palestinian Struggle, asserting that supporting Israel's aggression against Palestine is haram. The previous fatwa faced several major issues, particularly the unclear criteria for "indirectly haram" actions, which confused the public, especially regarding what constitutes indirect support (Amin et al., 2024). The absence of an official list of products further led to varying interpretations among the public. With various

sources of potentially unreliable or speculative information, the risk of misunderstandings increased significantly.

Surveys conducted in several major cities showed that the majority of Indonesian Muslims responded positively to the fatwa. According to a survey conducted by the Populix Survey Institute from November 21 to 28, 2023, 65% of respondents expressed support for the boycott of Israeli products, while 26% were uncertain due to a lack of information.

Figure 1

While most Muslims express agreement with the fatwa and intend to adhere to it, a notable 26% are undecided about compliance.



Source: Populix.co

Public confusion was reflected in the spread of unofficial boycott product lists on social media. This led to the circulation of hoaxes about local companies, such as Le Minerale, which was falsely claimed to be affiliated with Israel. Kominfo even issued a clarification regarding the false information stating that Le Minerale supported Israel ([Kementerian Komunikasi dan Digital, 2023](#)). The unclear criteria for identifying products affiliated with Israel have caused significant issues in the community, necessitating the establishment of clear guidelines.

The 2024 Ijtima' Ulama revitalizes the spirit of the nation's founders to promote domestic products. This revitalization aimed at reducing dependency on imports and also improving the competitiveness of local products in the global market. The policy empowers the national economy by prioritizing domestic products that use local raw materials, maintaining ownership of shares, and favouring the employment of local labor. This fatwa was then issued to fill the gap left by the absence of an official list of criteria, providing guidelines for evaluating products affiliated with Israel ([Dwi & Mulyawan, 2024](#)). The criteria for avoiding these products are (1) using

domestic products made from local raw materials, (2) ensuring that the company's shares are not predominantly owned by foreign entities, and (3) employing national labor.

1. Using domestic products

Fatwas that invited the public to prioritize domestic products were considered relevant to the principles of responsiveness and flexibility. In general, this fatwa provides a response to the needs of the domestic economy that may require support, in order to strengthen the local industrial sector and reduce dependence on imports. This recommendation is a concrete response to the rules of Presidential Instruction No. 2 of 2022 on the Acceleration of Increasing the Use of Domestic Products and from Micro, Small, and Cooperative Enterprises, as well as the economic challenges that are being faced by the community.

From a flexibility point of view, the use of domestic products can remain flexible when a fatwa is a recommendation without demanding an obligation for every individual or group. This flexibility is important as it ensures the freedom of choice, especially for those who may not have full access to products made from local raw materials or need goods whose quality cannot be met by domestic products. In this case, the fatwa can maintain flexibility when imported products are allowed in certain situations, such as in situations where local materials are difficult to obtain or the quality is still limited.

The methods in determining fatwas, namely Nash Qathi, the Qauli, and the Manhaji, are not explained in detail as in the previous issuance. While a format follows the guidelines for determining fatwas ([Keputusan Ijtima Ulama Komisi Fatwa Se-Indonesia Tentang Pedoman Penetapan Fatwa Majelis Ulama Indonesia, 2003](#)), the explanation does not explicitly mention the Nash Qathi, Qauli, and Manhaji methods, but were indicated in several sections. The fatwa mentions that the decision is based on the Qur'an, Hadith, Ijma', and Qiyas, as well as academic considerations and *maslahah-mafsadah*. However, the fatwa does not provide specific information on the specific verse or hadith used as the basis, nor details of the legal opinions or rules referred to.

Considering the benefit of the people (*mashalih 'ammah*) and the objectives of Islamic law (*maqashid al-syari'ah*), the aim is to maintain benefit and justice for all parties. The policy of using domestic products is consistent with the objectives of Islamic law and the benefit of the people, namely maintaining economic stability and supporting the welfare of the community. However, its effectiveness depends on the readiness of local products to compete in quality and equal access to local raw materials.

Fatwa decisions must be formulated using legal language that is easy to understand, and avoid difficult terms to ensure that the information can be accessed by all levels of society without confusion ([Sahroni, 2017, pp. 229–233](#)). In the use of domestic products, some potential terms or concepts may complicate the understanding of the general public. For example, terms, such as locally sourced products or domestic priorities may cause confusion when there is no clear and

detailed definition. This lack of clarity can complicate the understanding of which products meet the fatwa criteria. Therefore, following Oni Sahroni's theory, the use of simple language and specific definitions is essential to ensure this fatwa is accessible and understandable to all levels of society.

The fatwa lacks clarity regarding the criteria for the use of domestic products, specifically whether products incorporating a small proportion of imported materials can still be classified as domestic. Ordinary people still need a more detailed explanation regarding products that are not categorized as domestic, such as the previous fatwa that requires products affiliated with Israel (Zulmawan, 2023). Wawan Zulmawan's study on domestic product usage in government procurement found that the effectiveness was hindered by low public awareness of the rules.

Although this fatwa tries to strengthen fatwa 83 of 2023, there is a risk of misdirection. This can cause parties who are not related to Israel or the Middle East conflict to be harmed. Due to the lack of official criteria related to products or companies, many circulars listing products were spread and later denied by MUI ([MUI: Boikot Produk Pro Israel Untuk Lemahkan Perekonomian Negara Zionis, 2024](#)).

Figure 2

Daftar 121 Produk Pro Israel

Fastfood:

1. McDonalds
2. Kfc
3. Pizza hut
4. Burger king
5. Starbucks
6. Subway

Sabun/sampo/deterge nodot:

7. Rinso
8. Mella
9. Pepsodent
10. Close up
11. Sensodyne
12. Citra
13. Lifebuoy
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Penyedap:

44. Royco
45. Knorr
46. Maggi

Minuman :

47. Aqua
48. Vit
49. Coca cola
50. Peps
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54. Lescage
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97. Champion
98. Reebok

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121. Pigeon

Produk Kecantikan :

63. Garnier
64. Loreal
65. Nivea
66. Ponds
67. Vaseline
68. The body shop
69. Loreal
70. Victoria secret
71. Clean & clear
72. Maybeline
73. Estelauder
74. Revlon

- Mal / supermarket :
107. Carrefour
108. Telexim

- Kesehatan :
109. Vicks
110. Scott

- Popok / pembalut:
111. Pampers
112. Kotex

- Saus Kecap :
113. Heinz

HOAKS

Source: kominfo.go.id

Vagueness in the object of the boycott opens up opportunities for unfair competition. In this situation, entrepreneurs or competitors can take advantage of the confusion by accusing the rival companies of supporting Israel, even though there is no evidence to support the claim. These actions have the potential to damage the business reputation of others and create a climate of unfair competition, such as in the case of Le Minerale ([Kementerian Komunikasi dan Digital, 2023](#)). Law No. 5/1999 on the Prohibition of Monopolistic Practices and Unfair Business Competition may

be violated, especially when there is an arrangement between business actors to restrict other products. This can hinder the distribution of legitimate products in the domestic market (Darma Pratiwi et al., 2024).

Several local companies whose products were perceived as "pro-Israel" experienced a drop in sales, despite not being associated with the conflict. This caused a drop in company revenue and also led to layoffs and reduced production, thereby affecting the national economy (Antoni et al., 2024; Wardani, 2024). M. Quraish Shihab reported that a local entrepreneur expressed concern, stating that a boycott resulted in a 60% decline in income, solely due to the product's name being identical to that of an American product (Naufa, 2023).

The literature shows that boycotting products without clear guidelines or lists can have various social and economic impacts. The study conducted by Abd. Rauf Muhammad Amin et al. in *Problematic Fatwa: An In-Depth Sociological Investigation of MUI's Fatwa on Supporting Palestine's Struggle*, showed that fatwas that are not accompanied by product lists or guidelines can cause public unrest and significant economic impacts. This is particularly common in business sectors that are not related to the boycott target (Amin et al., 2024).

The social impact of boycotts without official lists is also felt in the public sphere and social media, where there is debate among consumers on the products to be avoided. Several studies have shown that this lack of clarity increases the risk of misinformation and rumours that can inflame public sentiment. A study conducted by Wibowo titled "Public Response to the Fatwa on Boycott of Israeli Products by the Indonesian Ulema Council" showed that information vagueness can trigger negative perceptions of certain products that are not affiliated with the boycotted entity, causing confusion among consumers (Wibowo et al., 2024). A study by Virgia Dheanita et al. observed how news framing about the boycott fatwa in online media formed negative public perceptions through news coverage that was not always equipped with a specific list of products (Dheanita et al., 2024). Thoyyibah in the study titled "The Ethical Foundation of the Alignment Value of MUI Fatwa No. 83 of 2023 Regarding Support for the Palestinian Struggle" also explained that the lack of guidance can lead to misinformation and cause polarization in the public sphere (Thoyyibah et al., 2023). Anhar also showed the need for more structured guidance in the fatwa to avoid negative social impacts, such as stigmatization of local products that are not related to the entity targeted for boycott (Muhamad et al., 2018).

From an economic perspective, several studies have shown that unclear boycott guidelines can destabilize certain sectors. Market reactions to boycotts can cause volatility in the affected companies, and even spread to unaffiliated sectors, especially in the capital market and stock prices. A study by Miranti Handayani on capital market stability showed

that the stocks of affected companies experience significant fluctuations in response to undirected public sentiment (Handayani, 2024). Similarly, the local retail industry shows that products with names or brands similar to the boycotted entity often experience a decline in sales, even though there is no direct affiliation with the party in question (Muth'iya et al., 2024).

Other studies on investor reactions to boycotts in the retail and consumer goods sectors suggested that the uncertainty of boycotted products caused investors to withdraw support from companies that were considered at risk of being affected, despite no direct affiliation (Naufal & Ardhani, 2023). This is due to the negative perceptions formed among consumers, which can reduce trust in local products (Muhamad et al., 2018). Literacy on the subject reinforces that boycott lacking clear guidelines or product lists pose risks of economic instability and negative impacts on unaffected sectors, necessitating more specific product criteria.

2. The company's shares are not majority foreign-owned

Fatwa provisions are formulated in simple legal language for ease of understanding but there is still a possibility that the choice of wording may cause ambiguity, especially among people with inadequate educational backgrounds. The clarity of the language is aimed at ensuring that the fatwa is accessible to all levels of society, but its effectiveness is highly dependent on the way it is delivered and the context of each individual's understanding. Seemingly simple terms can be difficult to understand by some people, especially those unfamiliar with legal terminology.

The statement "The company's shares are not majority-owned by foreigners" has the potential to cause ambiguity because there is no specific explanation on the limits of share ownership permitted for foreigners. In the context of a fatwa, this language can be considered unclear, as the phrase "not majority-owned" can be interpreted differently by different people. The stipulation of a maximum of 49% foreign ownership requires clarification, as it lacks precision following the fatwa's criteria, which mandate the use of unambiguous legal language. For example, the fatwa could mention a more specific percentage limit to ensure uniform understanding among the public and business actors. In this regard, MUI explained further regarding this fatwa conveyed by the Deputy Secretary General of MUI for Ukhuwah, Arif Fahrudin,

- 1) The majority and controlling shares of the company are held by parties with clear affiliations to Israel.
- 2) The company's controlling shareholder is a foreign entity with an active business in Israel.
- 3) The political stance of corporate controllers supports Israel's genocidal policies and aggression against the Palestinians.

- 4) The values embraced by producers are contrary to the values of religion, Pancasila, and the 1945 Constitution, such as LGBT, terrorism, and ultraliberalism.
- 5) Political and economic stances and statements of companies, including global parent companies, that still maintain investments in Israel

This fatwa is a breath of fresh air for several national companies that are not included in the criteria issued by MUI as circulated in the community. Several companies, including Le Minerale ([Kementerian Komunikasi dan Digital, 2023](#)), have previously affirmed that there is no connection with Israel. Conversely, some national companies have not explicitly stated the position regarding any potential affiliations with Israel. Among these companies are PT Indofood Sukses Makmur Tbk, PT Mayora Indah Tbk, PT Garudafood Putra Putri Jaya Tbk, PT Gudang Garam Tbk, and others. Some have foreign shareholders who are suspected of having business relations with Israel. Company shares are not majority owned by foreigners raises concerns regarding PT Indofood Sukses Makmur, which has 50.07% of its shares owned by First Pacific Company Ltd. However, the lack of publicly available information and limited public understanding of the company's management structure may worsen the issue ([idnfinancials.com, 2024](#)).

Regarding the target of this fatwa, clarification is essential not only to provide businesses with clear guidelines but also to inform consumer choices. In other words, fatwa focused on two main groups, namely consumers who want to understand and follow the guidelines in choosing products that are in accordance with religious principles and businesses who must understand the criteria set to ensure products are not affiliated with Israel.

3. Using National Labor

Fatwa is responsive to the needs of the community in increasing employment opportunities for local workers, especially in the midst of economic challenges and competition with foreigners. This fatwa is also flexible because it is adjusted to local economic conditions, especially related to the availability and skills of the national workforce, especially during the current wave of layoffs in Indonesia ([BBC News Indonesia, 2024](#)). Using national labor is consistent with the *sharia maqashid* to safeguard and improve the welfare of the ummah. By prioritizing local labor, this fatwa supports the public good (*mashalih 'ammah*), reduces dependence on foreign labor, and strengthens economic independence.

This fatwa excerpt reinforces the position of companies prioritizing local labor, thereby enhancing bargaining power. Adherence to the recommendation to use national labor confers greater value, both socially and in a policy context, potentially beneficial in business competition and public support. The fatwa effectively elevates a company's reputation among the community and relevant stakeholders by showing participation in local economic empowerment and job creation. This fatwa can also be a basis for companies to obtain incentives or support from the government, because of the contributions that support the objectives of sharia for the benefit of the people and economic stability. KFC Indonesia, as part of PT Fast Food Indonesia Tbk, has

shown a commitment to empowering local labor and supporting Micro, Small and Medium Enterprises (MSMEs). The company employs a majority of Indonesian workers in various operational and managerial positions. In addition, KFC Indonesia uses domestic products, which is true for other companies ([KFC Indonesia, 2023](#)).

MUI Fatwa No. 14/Ijtima' Ulama/VIII/2024 on Prioritizing the Use of Domestic Products has the potential to strengthen or weaken Fatwa No. 83 of 2023, which prohibits support for Israeli aggression. This latest Fatwa could strengthen no. 83 when the guidelines and criteria for choosing local products and avoiding those that are affiliated with Israel are detailed. The recommendation to prioritize products with local raw materials, majority domestic shareholding, and the use of national labor could provide the public with more targeted guidance, making the boycott of products affiliated with Israel more effective and impactful.

The fatwa in this study also has the potential to weaken no. 83 due to its ambiguity. Terms such as "national products with local raw materials" or "majority local shareholding" can lead to a variety of interpretations without guidance on ownership percentages or a clear list of products. This lack of clarity risks confusing the community, leading to misdirected boycotts and harming national companies that have no connection to Israel. In addition, without a specific definition, the public may experience difficulty in applying fatwa's recommendations consistently, thereby reducing the effectiveness of the boycott.

Conclusion

In conclusion, Fatwa No. 14 of 2024 was introduced as an effort to complement No. 83 of 2023 by providing more specific guidelines regarding the use of local raw materials, domestic share ownership, and national labor. However, the effectiveness remained limited, as the criteria were still too general and lack clear thresholds, such as the maximum percentage of foreign ownership or the required proportion of local raw materials. This event led to public confusion along with unintended economic impacts, such as misguided boycotts of local products that were not affiliated with Israel. Additionally, this fatwa opened the door to unfair business competition, where some parties exploited the ruling to discredit rival companies.

To enhance the clarity and effectiveness of this fatwa, legal legitimization from the government was necessary in the form of official regulations that established more detailed product criteria. This legitimization helped prevent diverse interpretations and mitigate potential negative effects on the national economy. Furthermore, a monitoring mechanism should be implemented to assess the social and economic impact of this fatwa, ensuring that the recommended boycott was truly effective and does not affect unrelated businesses. Further studies were also needed to evaluate the fatwa's real impact on consumer and producer behavior, as well as to comprehend the influence of social media

on public perceptions of this policy. Through these measures, the fatwa could be more effective in achieving the objectives of Islamic law (*maqashid al-syari'ah*) while safeguarding national economic interests.

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