

## AN ANALYSIS STUDY OF THE FATWA INDONESIA ULAMA COUNCIL (MUI) ON BOYCOTTING ISRAEL PRODUCTS WITH THE *I'TIBĀR AL-MAALĀT* THEORETICAL APPROACH

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### ABSTRACT

*The Indonesian Ulama Council (MUI) fatwa on boycotting Israeli products is one of the religious responses to the Israeli-Palestinian conflict that invites Muslims not to buy or use products that support the state of Israel. This study aims to analyse the fatwa through the perspective of I'tibār Ma'ālāt al-'Af'āl, which is a concept in Islamic law that considers the long-term impact or consequences of an action. In this study, it is argued that this fatwa has positive consequences in the form of economic pressure on Israel and strengthening Muslim solidarity with Palestine. However, there are also potential negative impacts that need to be considered, such as the economic effects for consumers in Indonesia and the effectiveness of the boycott if it is not followed globally. Through of I'tibār Ma'ālāt al-'Af'āl analysis, this study emphasises the importance of balancing the objectives and impacts of boycott actions, as well as the need for continuous evaluation to ensure that the positive impacts of this fatwa can be optimally achieved. The results of this study are expected to provide insights for decision-makers and Muslims in implementing the fatwa by considering the wider consequences.*

**Keywords:** MUI fatwa, boycott Israeli products, *I'tibār Ma'ālāt*, Palestine.

### 1. INTRODUCTION

The Israeli-Palestinian conflict is a significant issue in the Middle East that has evolved into a global concern, generating sustained international tensions and conflicts with demonstrable adverse effects on health, development, and well-being (Miller-Graff & Cummings, 2017). The dispute originates from the Jewish declaration of a state named Israel in 1948. In Indonesia, the problem has transcended political and social discourse, generating significant impact inside the religious domain as well. The

Indonesian Ulama Council (MUI), the principal religious authority in Indonesia, addressed the matter by promulgating a fatwa urging Muslims to boycott Israeli products (Fahimah & Yarmunida, 2023).

In relation to these demands, and in the name of humanity, the Indonesian Ulama Council then responded by issuing a fatwa directly related to the situation that is currently occurring, namely the fatwa of the Indonesia Ulama Council (MUI) Number 83 of 2023 concerning the Law on Support for the Palestinian Struggle dated November 8, 2023. With the fatwa, it is hoped that the Government can take decisive steps to help the Palestinian cause, and the community is urged to continue to support and assist, both through humanitarian fundraising, holding joint prayers and ghaib prayers, and even appeals to avoid transactions and the use of products affiliated with Israel as well as those that support colonialism and Zionism. (Ridhwani, 2024)

The world's pressure to boycott companies that support Israel continues to widen. The boycott, divestment, sanctions (BDS) movement, or the boycotts, the divestments, the sanctions, is calling on its followers to leave the big brand for their direct involvement in supporting the Israeli atrocities against the Palestinians (Trisnawati, 2024).

Under these circumstances, efforts to draw the sympathy of the nations of the world to the suffering of the Palestinian people are becoming increasingly widespread. The international community is faced with the moral responsibility to review the impact of this emancipation crisis and to participate in sustainable settlement efforts. The emergence of global support could be an important catalyst in alleviating the suffering of the Palestinian people and pushing towards a just and lasting peace (Khoiruman & Wariati, 2023)

However, the MUI fatwa that encourages the Indonesian people to boycott Israeli products, harvests many pros and cons in the community. Some view that calling for a boycott of products that are basically allowed to be bought or consumed, is the same as banning what is actually validated in Islam (Yunus et al., 2014).

The existence of this Israeli-Palestinian conflict has undoubtedly led to the emergence of a variety of new problems. It requires the existence of *ijtihad* or an attempt to formulate contemporary law in order to give clarity to the legal status of a matter, so that the fatwa produced is always in line with the principle and the main purposes of the Shariah (*maqashid syariah*), that is to provide benefits and good for mankind, and seek to eliminate all forms of harm and damage (Ibn 'Asyur, 2001). Several theories, methods and approaches have been used by scholars in the contemporary process of formulation of law (*ijtihād*) around the law of boycott such as; the theory of Public Interest

Consideration (*istihsan bil maslahah*), which refers to the theories of how Islamic law can change depending on its benefits, as well as the approach *ta'lil ahkām* (causality of law), an integration approach of interconnection that combines religious methods based on interpretative approaches, with scientific methods that are based on empirical approaches (Mokobombang et al., 2023).

In addition to some of the methods of *ijtihad* and approaches mentioned above, what is interesting to study and study more deeply is the concept of *ma'ālāt al-af'āl*, which is an attempt to see or predict the consequences that will be caused by a law or an action whether the consequence is good so that the act is encouraged, or rather results in harm or causes something contrary to so that it is prohibited. (Al-Husain, 2009) So the implementation of the *ma'ālāt al-af'āl* theory in the *ijtihad* process carried out by the Indonesia Ulama Council (MUI) becomes a solution as well as an alternative in the solution of various contemporary problems such as the urge to boycott Israeli products, with which the problem will gain legal certainty. It can be in the form of bringing new laws different from the previous ones or by strengthening one of the views of scholars that arise in the matter. (Basri & Ismail, 2019)

## 2. LITERATURE REVIEW

Some articles are related to the theme of *i'tibār maalāt al-'afāl* or boycotting Israeli products, such as an article that discusses the role of the *i'tibār maalāt* in issuing fatwas for Muslim minorities, the research discusses the role of the *i'tibār maalāt* in issuing fatwas for Muslim minorities, This research resulted in two findings: first, the need of Muslim minorities for fatwas that can solve their problems, in accordance with sharia law, in terms of fulfilling their benefit (*maslahah*). second, a Mufti cannot generalize his decisions in issues such as this marriage because the situation is different. Secondly, a Mufti cannot generalize his decisions in issues such as these marriages because the situations are different. Therefore, he needs consideration for each situation, and *i'tibār maalāt* guides him in terms of the consequences of the fatwa in addressing the issue to avoid *mafsadah* (Nasir & Ismail, 2018).

Incorporating articles pertinent to the principle of *i'tibār maalāt* and its implementation to the matter of women who convert without spouses: This case study in the UK demonstrates that the paper intends to utilise the principle of *i'tibār maalāt af'āl* (consequences of an action) to analyse the phenomenon of women converting to Islam without spouses, viewed through the lens of *maslahah* (public interest). Although most traditional scholars believe this marriage should be annulled, addressing this case within the context of a

Muslim minority necessitates greater deliberation, particularly with *maslahah* (benefit) and *mafsadah* (damage). Instantly dissolving these marriages may present a detrimental perception of Islam as a faith that fractures families, resulting in psychological and emotional consequences for women and their relatives (Ishak, 2018).

In the meantime, a number of articles about boycotting Israeli goods, including the Indonesian Ulama Council Fatwa on Boycotting Products Supporting Israel in the Ijtihad Discourse of Nahdatul Ulama and Muhammadiyah, clarify that, according to the NU ijtihad concept, boycotting Israeli goods is required if it is thought or known that Israel uses the money it makes from their sale to fund attacks on Palestine. However, as Israel is in a war situation that permits the use of earnings to fight, purchasing Israeli goods is not required but rather is *makhrugh* if it is not believed and known for certain that the revenues from the sale of these products will aid in the struggle against the Palestinians; 2) According to Muhammadiyah ijtihad, boycotting Israeli goods turns into *fardhu kifayah* for Muslims abroad and *fardhu 'ain* for Palestinians. Similarly, it is required to boycott goods from companies and political parties that openly support Israel, but it is *makhrugh* to boycott goods from neighbourhood stores and street vendors since it leads to more *madharat*. Therefore, adherence to the MUI Fatwa about the boycott of Israeli goods needs to be modified based on the circumstances. (Giyarsi et al., 2023).

Another article entitled The Law to Boycott Israeli Products in the Perspective of Fiqh Jihad, explains that the law of boycott from the perspective of Fiqh al-Jihad and sees the change between *fardhu 'ain* and *fardhu kifayah* which is influenced by certain factors and conditions. This is because there is confusion among the public about jihad in Palestine, especially in terms of boycott. Therefore, enlightenment on this issue is very important to be studied scientifically (Yunus et al., 2014).

### 3. METHODOLOGY

This research was a qualitative research that focuses on library research which is descriptive analytical based on text studies. In this case, the researchers used the fatwas of the Indonesian Ulama Council (MUI) fatwa No. 83 of 2023, relating to the Palestine Support and Boicotting Israeli Products as primary data. While the secondary data are various sources, both from fiqh books, usul fiqh, and maqasid as-syar'ah. This study uses a content analysis approach. This method is used to draw conclusions through efforts to bring out

the characteristics of the message which is carried out objectively and systematically.

Research data were collected using the documentation method. This method is used to search for literature data in the form of written documents on the official website of the Indonesian Ulama Council relating to the Palestine Support and Boycotting Israeli Products, literature and references in the form of books, research results, and relevant journals regarding the concept of *maalāt al-af'āl* (*fiqh maalāt*).

The researcher employed the content analysis method in qualitative analysis to examine the data. This approach, which is conducted methodically and objectively, is utilised to draw conclusions by attempting to highlight the message's qualities.

#### 4. RESULTS & DISCUSSION

##### 4.1 The Concept of *I'tibār Maālāt al-Af'āl* and its Urgency in the Contemporary Juristic Inference.

Present findings aligned with research objectives. Use tables, figures, or excerpts to support analysis. The discussion should compare results with previous studies and explain implications from practical or Shariah perspectives where relevant.

*Maālāt al-af'āl* etymologically is a combined form of two words (*idhāfah*) from the word “*maālāt*” (مآلات), which is the plural form (*jama'*) of the word “*maāl*” (مآل) which means a place to return. At the same time, the word “*af'āl*” is a plural form (*jama'*) of the word “*fi'lun*” which means an action or deed (Ibn Mandzur, 1993).

Terminologically, the word *maalāt al-af'āl* can be understood as an effort to glance at or predict an impact or consequence that will be caused by an act or action, whether the act has a good effect (*maslahah*) so that the act is allowed or even recommended, or it results in a bad thing (*mafsadah*) and causes damage, or causes something contrary to the basic principles and objectives of Islamic law (*maqāṣid syarī'ah*) so that the act is prohibited (Al-Husain, 2009).

From the expression of Imam as-Syaṭībī above, it can be understood that; *first*, Imam as-Syaṭībī makes the theory and concept of *maalāt al-af'āl* one of the requirements in carrying out the *ijtihād* process (legal exploration), this is because *ijtihād* is a process and effort made by a *mujtahid* by exerting all his

abilities to conclude the law a problem, where a *mujtahid* is not enough to only capitalize on his understanding of the Qur'an and Sunnah in a textual manner without being accompanied by aspects of understanding and mastery of the reality of human life and the sociological conditions that cover it, as well as the problems of human life that are constantly developing dynamically so that a *mujtahid* is able to predict all the consequences that arise from every human action and deed by considering all these aspects (Daqqar & 'Adlawi, 2022).

*Second*, it can be understood from the expression of Imam as-Syaṭībī above that the implementation of a *syara'* law should be oriented to the main objectives of Islamic law (*maqāṣid syarī'ah*), take benefit and reject all forms of harm, thus ignoring the possibility of any negative impacts of every action (*maalāt al-af'āl*) is contrary to the purpose of the Shari'a itself (Nasir & Ismail, 2018).

*Third*, that based on the theory of *maalāt al-af'āl* developed by Imam as-Syaṭībī shows that benefit is a very important consideration in the process of *ijtihād* and the implementation of the law (*tathbīq al-ahkām*), this is because sometimes there is an act that is allowed in the Shari'a, but the actions that are allowed sometimes contain more dominant harm than the existing benefit, and vice versa, there is an act that is basically prohibited by the Shari'a, but performing the prohibited act under certain conditions, is able to bring about a benefit (Nasir et al., 2019).

From the above understanding, it can be understood that the theory of *maalāt al-af'āl* focuses on looking at the consequences that will be caused by an act that will affect the determination of the law for the act. Of course, these predictions are not just assumptions without reason, but something that is believed or at least close to belief. The prediction, as mentioned, is not something that is made up in determining the law because it has very strong *syar'i* legitimacy both from the Qur'an and from the Hadith of the Prophet (Basri & Ismail, 2019).

#### 4.2 Theoretical Basis and Legality of the Concept of *I'tibār Maālāt al-Af'āl* in Islamic Law.

*Maālāt al-af'āl* as a theory and approach in the process of *ijtihād* and the exploration of Islamic law is built on *syar'i* arguments in Islam, such as the Al-Quran and Hadith so that the existence of *maalāt al-af'āl* as a legal instrument and approach be something legal (*mu'tabar*).

The legality of the concept of *i'tibār maalāt al-af'āl* can be based on the following arguments: *First*, Al-Qur'an al-Karim, Allah SWT said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ

Meaning: *And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.*

(QS. Al-An'ām: 108)

The verse above is one of the words of Allah that gives legitimacy to the concept of *maālāt al-af'āl*. Because in him, there is a prohibition against abusing religious gods or other people's beliefs. This is because the consequences and impacts that are predicted to arise from abusing other people's gods are feared that they will retaliate with the same insults and even more towards Allah. Although the original law of abusing gods and beliefs outside of Islam is permissible, if doing so will cause greater harm (*madharrāt*) then it is forbidden (Ibn Al-'Arabi, 2007).

The same substance can be found in the hadith of the Prophet *shallallāhu 'alaihi wa sallam* regarding the prohibition of extending prayer readings by an imam.

عن أبي مسعود الأنصاري، أن رجلاً، قال: والله يا رسول الله إني لأتأخر عن صلاة الغداة من أجل فلان مما يطيل بنا، فما رأيت رسول الله صلى الله عليه وسلم في موعظة أشد غضباً منه يومئذ، ثم قال: "إن منكم منفرين، فأياكم ما صلى بالناس فليتجز، فإن فيهم الضعيف والكبير وذا الحاجة"

Meaning: *Once, a man said to Allah's Apostle, "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So, whoever leads the people in prayer should shorten it because among them there are the sick, the weak and the needy (having some jobs to do)."*

(Narrated by al-Bukhari)

Prayer is an act of worship that can calm the heart and soul and bring the perpetrator closer to Allah so that standing for a long time doing it is commendable and even becomes a habit of the Prophet. But it is different when he leads mankind with his prayers. He is not allowed to read a long reading because it is feared that it will potentially harm and hurt the physical condition and feelings of the people behind him, who may be among them who are sick, elderly or in need that he must immediately fulfill so that prolonged standing in prayer cannot lead him to the goal of the prayer itself, even what happens is slander. That is why the Prophet forbade it. The Prophet's prohibition for reasons such as those mentioned above is a concrete application of the concept of *maālāt al-af'āl*, so that what is allowed turns into a prohibition because it is

feared that it will bring harm to religion (Al-Sanusi, 2003).

#### 4.3 *I'tibār Maālāt al-Af'āl Concept Determination Methodology*

Discussions related to *i'tibār maālāt al-af'āl* require us to explore how to know the consequences of actions that will occur (*maālāt al-af'āl*). This is important so that what is predicted for an act can be accepted and accounted for in considering legal decisions in the *ijtihād* process. There are several ways and methods to find out and determine *maālāt al-af'āl*, including:

**First:** *Maālāt al-af'āl* can be known through explicit *nash* (*al-tashrīh al-nashshī*) both from the Qur'an and Sunnah. In other words, the predicted consequences of an action are directly mentioned by the makers of the sharia (*syarī'*), both Allah and His Messenger, as well as the perpetrators of the event. Thus, a mujtahid makes the *nash*, apart from being the basis for determining the law, is also used as a basis for predicting the consequences of an action (As-Sanusi, 2003). One example of determining *i'tibār maālāt al-af'āl* with the *al-tashrīh al-nashshī* method is the hadith narrated by Imam An-Nasāī from the friend of Mughīrah Ibn Shu'bah, when he intended to marry a woman, while he had not seen her face, So the Messenger of Allah ordered Mughīrah to look at the woman's face because in that way a man will be able to recognize who he is going to marry. In the hadith, the Prophet explicitly emphasized the results of the act of seeing the face of the woman to be married, and he said, "*fa innahū ahrā an yu'dama bainakumā*" so that the marriage relationship can last a long time (Basri, 2021).

**Second:** *Maālāt al-af'āl* can be known through strong valid assumptions (*az-zhunūn al-mu'tabarāh*). That is, the prediction of the consequences of an action can be accepted if it is based on a strong assumption of the prediction, which of course, is supported by various reasons and possibilities that can indeed be accounted for, not just an assumption without reason or a weak assumption that most likely does not happen. Relying *maālāt al-af'āl* on a strong suspicion (*zhunūn mu'tabarāh*) is acceptable in the area of *ijtihād* in order to reject damage that is strongly suspected to occur (*mafāsīd madznūnah*) or to take benefit that is strongly suspected to occur (Al-Sanusi, 2003).

**Third:** *Maālāt al-af'āl* can also be known through supporting indications and signs (*al-qarā'in wa al-mulābasāt*). That is, determining the law whether something is permissible by considering *maālāt al-af'āl* based on certain indications and supporting signs is legal according to *syar'i*, especially when there is no other stronger reason to consider in determining the law. Because if the indications and supporting signs are ignored, it will lead to the neglect of

many benefits in human life (Basri, 2021). One example of determining *maālāt al-af'āl* by looking at the signs or indications that support it is the statement of Ibn 'Abbās in the following narration;

عن سعد بن عبيدة، قال: جاء رجل إلى ابن عباس فقال: لمن قتل مؤمنا توبة؟، قال: "لا إلا النار، فلما ذهب، قال له جلساؤه: ما هكذا كنت تفتينا، كنت تفتينا أن لمن قتل مؤمنا توبة مقبولة، فما بال اليوم؟ قال: إني أحسبه رجل مغضب يريد أن يقتل مؤمنا"

Meaning; From Sa'ad Ibn 'Ubaidah, he said, "Someone came to Ibn 'Abbas, and he asked, "Does someone who kills a believer repent for him?" Ibn 'Abbas replied, "There is no repentance and for him, hellfire." After the person who asked had left, the friends of Ibn 'Abbas who witnessed the incident also confirmed the answer of Ibn 'Abbas "Didn't you ever give us a fatwa that a murderer for him repents? But why is today giving a different fatwa?" Ibn 'Abbās replied, "I saw that he was in a state of great anger, and he wanted to commit murder."

(Narrated by Abu Syaibah: 27753)

**Fourth:** *Maālāt al-af'āl* can be known through experience and experiment (*tajribah*). That is, mujtahids can establish laws by considering *maālāt al-af'āl* based on experiences that have occurred or scientific practices and experiments because logic does accept and justify this. At least it can occupy a strong guess (*zhan ghālib*) in determining or in producing something (Basri & Ismail, 2019). Even the Shari'a itself has provided concrete examples regarding the determination of *maālāt al-af'āl* by looking at a previous experience, such as the words of the Prophet Moses to the Prophet during the *Isrā'* and *Mi'rāj* events;

إن أمتك لا تستطيع خمسين صلاة، وإني قد خبرت الناس قبلك وعالجت بني إسرائيل أشد المعالجة، فارجع إلى ربك، فأسأله التخفيف لأمتك

Meaning; "Indeed, your ummah will not be able to pray fifty rakaat, and indeed I have tried it on my ummah, the Children of Israel, so ask your Lord for relief for your people"

(Narrated by Ahmad: 17835).

#### 4.4 MUI Fatwa Analysis on Boycott of Israel Products with the Theoretical Approach of *I'tibār Maālāt al-Af'āl*

The escalation of the Israel-Palestinian conflict has made many people give different reactions. One of them is by boycotting products. The boycott is carried out by Palestinian supporters against products or companies that

support Israel. The boycotts were carried out to pressure Israel in the economic-political realm so that the occupation in Palestine could end. Boycotts are essentially organized propaganda carried out at the global level. Indonesia itself has consistently supported Palestine so that it can be free from the occupation carried out by the Jews for many years (Sutrisno et al., 2024).

The Fatwa of the Indonesia Ulama Council (MUI) Number 8 of 2023 issued on November 8, 2023 broadly contains an appeal to the public and the government to support and assist the Palestinian struggle against Israel's aggression. The MUI's appeal is based on the fact that Israel is carrying out colonization through the occupation of Palestinian territories accompanied by military operations that cause many casualties. This is certainly not justified, either logically or legally, because colonialism means depriving others of their rights (Ridhwani, 2024).

The Indonesian Ulama Council (MUI) issued a fatwa declaring it unlawful to purchase products affiliated with or supporting Israel's military aggression against Palestine. The fatwa was issued as a form of commitment to support for the independence of the Palestinian people. The Indonesia Ulama Council (MUI) emphasized that all forms of support for Israel's military aggression that attacks Palestine are prohibited. Therefore, the Indonesia Ulama Council (MUI) recommends that the people of Indonesia do their best not to carry out buying and selling transactions whose profits are clearly given to support Israel. Based on the fatwa of the Indonesian Ulama Council (MUI), it is hoped that the people of Indonesia can avoid all Israeli products and become part of the form of support for Palestinian independence (Anhar, 2023).

In issuing its fatwa, the Indonesia Ulama Council (MUI) legal reasoning (*istidlal*) with several verses of the Quran, Sunnah, and Legal Maxims in Islamic Jurisprudence (*qawaid fiqhiyyah*) are also strengthened by the statements of scholars, both classical and contemporary. One of the verses of the Qur'an that is used as a postulate in this fatwa is Surah Al-Maidah verse 2 which explicitly affirms the obligation and command to help each other and solidarity between human beings, Allah says, "*And help you in virtue and piety, and do not help in committing sins and transgressions. And fear Allah, indeed, Allah is very severe in His punishment.*"

Meanwhile, some of the hadiths that were used as the basis by the Indonesia Ulama Council (MUI) in issuing fatwas were hadiths related to the ability to resist those who carried out expulsion and colonization as narrated by Imam al-Bukhari from Ali Bin Abi Thalib, r.a. he said: "*I will be the first to prostrate myself before the Most Merciful to argue on the Day of Resurrection.*" Qays bin 'Ubad said: "*These are the two groups (believers and disbelievers) who quarrel, they quarrel*

about their Lord" [QS. Al-Hajj: 39 – 40] was revealed to them. He said: The believers who faced the enemy directly at the Battle of Badr were: Hamzah, 'Ali, 'Ubaidah or Abu 'Ubaidah bin al-Harits, Shaybah bin Rabi'ah, 'Utbah bin Rabi'ah, and al-Walid bin 'Utbah". (Narrated by al-Bukhari: 3965)

In addition, the hadith about the command to help each other and solidarity between human beings as narrated by Imam al-Bukhari and Muslim from Abdullah bin Umar that the Prophet (peace and blessings of Allaah be upon him) said: *A Muslim brother to his fellow Muslims does not persecute him and will not be allowed to be persecuted by others. And whoever conveys the wishes of his brother, Allah will convey his wishes. And whoever spreads the hardships of a Muslim, Allah will relieve his hardships on the day of qiyamat, and whoever covers the awrah of a Muslim Allah will cover him on the day of qiyamat.* (Narrated by al-Bukhari: 2442)

Meanwhile, the fiqh rules that are used as a methodological basis in this fatwa include "*The harm must be eliminated.*", also the rule "*If there are several benefits colliding, then the greater (higher) benefit must take precedence. And if there are several mafsadah (danger, damage) colliding, then the one chosen is the lightest mafsadah.*"

Several statements of scholars, both classical and contemporary, that are considered by the Indonesia Ulama Council (MUI) in issuing fatwas related to support for Palestine, as well as boycotting several Israeli products, including; first; Imam Nawawi in the Syarah Sahih Muslim that "*There has been a consensus (ijma') among all Muslims about the ability to interact with non-Muslims as long as it is not related to what is forbidden (harām), but Muslims should not sell weapons to the enemies of Islam who are fighting Islam, and should not help them in upholding their religion* (An-Nawawi, 2008)." Second, the opinion of Imam Said Ramadhan Al-Buthi who said that "*It is obligatory to boycott the food and trade products of America and Israel, because this is a jihad that is easy for every Muslim to face aggression from Israel.*"

Based on several theological and methodological foundations above, the Indonesian Ulama Council (MUI) decided several legal provisions, including that Supporting the struggle for Palestinian independence against Israeli aggression is obligatory and Supporting Israeli aggression against Palestine or those who support Israel either directly or indirectly is prohibited (*harām*).

Methodologically, the Indonesia Ulama Council (MUI) in its fatwa on support for Palestine which at the same time boycotts Israel products, is guided by and considers the aspects of benefits (*mashlahah*) and damage (*madharrāt*). The scholars of *ushūl* have laid down the basic rules in the taking and determination of laws in Islam, including; "*Rejecting damage (mafsadah) is more prioritized than taking benefits*" (As-Subki, 1991).

Basically, carrying out transactions to buy and sell any product and with anyone is permissible (*mubah*), until there is evidence or indicators that show the prohibited of the transaction, such as the existence of elements of '*gharar*', '*oppression*' or things that are clearly prohibited in Islam. So that basically in the practice of buying and selling something whose original law is halal, there are benefits for sellers and buyers, including benefits in the economic aspect. However, under certain conditions and contexts, changes in fatwas, views and Islamic laws are very likely to occur as the genocide committed by Israel against Palestine which caused enormous damage (*mafsadah*).

The genocide committed by Israel against Palestinians causes suffering, both materially and non-materially. The impact of the genocide on Palestine has been highlighted by the international community, especially on the most concerning aspects of humanity, through air strikes, blockades, and ground battles that have caused many casualties. In addition to causing casualties, this conflict also causes the displacement of Palestinians, total damage to public infrastructure, and a decline in the country's economy (Karisha, 2024).

The impact that became the first international spotlight was humans. Since the outbreak of the conflict between Israel and Palestine, it has claimed many lives. Most of the casualties were children, women, and the elderly. It has been recorded that hundreds of thousands of Palestinian victims have died due to air bomb attacks and ground attacks from Zionists. In addition, not a few also suffered injuries, both minor and severe injuries. In fact, many Palestinians who were hit by the airstrike experienced physical disabilities because of their body parts that were hit by building collapses. In addition to disability, mental problems also affect Palestinians. Many Palestinian children have been traumatized by the loss of both their parents and their families. Families that used to live in harmony disappeared instantly because one by one family members became victims (Azzahra et al., 2024).

Based on theory and concept *i'tibār maalāt al-af'āl* as explained earlier, the effort to glance at or predict an impact or consequence that will be caused by an act or action, whether the act has a good effect (Advice) so that the act is allowed and even encouraged, or actually results in a bad (*madharrāt*) and cause damage, or result in something that is contrary to the basic principles and objectives of Islamic sharia (*maqāṣid syarī'ah*) so that the act becomes forbidden, it is very important to be considered in the *ijtihad* process and the determination of Islamic law, especially in answering contemporary problems (As-Sanusi, 2003).

The Indonesia Ulama Council (MUI) in its fatwa on support for Palestine, which is also a call to boycott Israel products, seems to have accommodated the

concept of *i'tibār maalāt al-af'āl* as one of the approaches and instruments in determining the fatwa. The impact and consequences that are predicted to arise from the transaction of buying and selling Israeli products can be known from several aspects, including;

**First:** Positive Consequences: By boycotting Israel products, Muslims could exert economic pressure on the country, which in turn could reduce the resources used to support aggression against the Palestinians. It can also strengthen global solidarity with the Palestinian people's struggle (Riyanti & Nisa, 2024).

**Second:** Negative Consequences: In the application of *ma'alat al-'af'al*, it is also necessary to consider the potential negative impact of this boycott, such as the economic impact on consumers in Indonesia if the boycotted product is an important product and difficult to replace. In addition, boycotts may be ineffective if they are not followed by the wider international community, so they have only minimal impact (Wibowo et al., 2024).

**Third:** Balance in Decision Making: The concept of *ma'alat al-'af'al* emphasizes the importance of balancing the goals and impact of an action. Although the boycott has a good purpose, which is to support the Palestinians, the MUI needs to ensure that the negative impact does not outweigh the expected benefits. For example, if the boycott causes significant economic hardship for Muslims in Indonesia, it is necessary to consider other alternatives that are more effective and less detrimental.

**Long-Term Effects:** In the long term, a boycott could be part of a larger movement in support of human rights and global justice. If successful, the boycott could encourage policy change at the international level and strengthen the position of Muslims in supporting the struggle for justice in Palestine (Yulivan et al., 2024).

**Fourth:** The MUI fatwa on boycotting Israel products has several important implications, including; (1) social and economic awareness, where this fatwa increases the awareness of Muslims about the origin of the products they consume and the impact of such consumption on global conflicts (Margareth et al., 2024). (2) Muslim solidarity, that this fatwa strengthens the solidarity of Muslims in Indonesia with the Palestinian people, shows more real support in the form of economic actions. And (3) The implementation of this boycott is not always easy, considering the large number of products scattered on the market with origins that are difficult to trace. This requires Muslims to be more selective and critical in choosing product (Siregar et al., 2024).

## 5 CONCLUSION

Analysis of MUI's fatwa on boycotting Israeli products through the *i'tibār ma'alat al-'af'al* perspective shows that this fatwa is an action that aims to support global justice and solidarity with the Palestinian people. By considering the long-term impact, this fatwa can put economic pressure on Israel, strengthen Muslim solidarity, and emphasise rejection of injustice. However, it is important for MUI and Muslims to realise the potential negative impacts of the boycott, such as economic hardship for consumers in Indonesia and uncertainty of effectiveness if the boycott is not widely supported by the international community. Therefore, a balance between moral objectives and practical impacts must always be observed, and continuous evaluation is needed to ensure that the noble objectives of this fatwa are achieved with minimal impact on Muslims in Indonesia. Overall, this study emphasises the importance of caution and thorough assessment in implementing far-reaching fatwas, to ensure beneficial outcomes and avoid unintended harm.

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