



Action in the City of Padangsidempuan: Analysis of Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle in the Perspective of Maslahah

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Abstrak

Aksi boikot produk merupakan bentuk kekecewaan atau protes masyarakat Kota Padangsidempuan terhadap penduduk Israel yang menyerang rakyat Palestina. Penelitian ini berorientasi pada analisa Fatwa MUI Nomor 83 Tahun 2023 Tentang Hukum Dukungan Perjuangan Palestina perspektif Maslahah al-Ghazali. Menariknya, Fatwa MUI selalu menjadi landasan fundamental bagi warag muslim Indonesia dalam berjihad merespons berbagai isu-isu Internasional, sehingga penulis tertarik menelaah lebih dalam terkait Fatwa tersebut sekaligus mendeskripsikan fenomena yang terjadi. Jenis penelitian ini adalah penelitian kualitatif (field research), dengan pendekatan deskriptif. Hasil penelitian ini menunjukkan bahwa aksi boikot produk yang diserukan masyarakat Kota Padangsidempuan adalah bagian dari pembelaan terhadap rakyat Palestina atas tindakan agresi militer Israel. Hal ini sesuai dengan Fatwa MUI Nomor 83 Tahun 2023, hukumnya wajib apabila mendukung Palestina karena sesama warga muslim dan dalam keadaan butuh bantuan (dharurat). Maslahah al-Ghazali menilai bahwa, aksi boikot produk ini dapat melindungi agama dan jiwa rakyat Palestina, hal ini sejalan dengan masalah daruriyyat. Selain itu, tindakan boikot produk ini mempunyai peran signifikan dalam meningkatkan kesadaran sosial dan solidaritas umat Islam terhadap isu-isu global, serta sebagai alat diplomasi untuk menekan pihak yang terlibat dalam penindasan, hal ini sesuai dengan masalah hajjiyyat., dan aksi boikot produk tersebut mencerminkan komitmen moral dan etika masyarakat dalam mendukung keadilan dan hak asasi manusia, sesuai dengan

konsep masalahah tahsiniyyat.

Kata Kunci: Boikot, Produk, Fatwa Nomor 83 Tahun 2023, Masalahah

Abstract

The boycott of products is a form of protest or expression of disappointment by the people of Padangsidempuan against the Israeli residents who are attacking the Palestinian people. This research focuses on analyzing the MUI Fatwa No. 83 of 2023 on the Legal Status of Supporting the Palestinian Struggle from the perspective of al-Ghazali's concept of Masalahah. Interestingly, the MUI Fatwa has consistently served as a fundamental basis for Indonesian Muslims in jihad responses to various international issues, prompting the author to delve deeper into this Fatwa and describe the phenomena occurring around it. This research is qualitative in nature (field research) with a descriptive approach. The results of this study indicate that the product boycott campaign called for by the people of Padangsidempuan is part of the defense of the Palestinian people against Israel's military aggression. This is in line with MUI Fatwa No. 83 of 2023, which states that it is obligatory to support Palestine as fellow Muslims are in urgent need of assistance (dharurat). Al-Ghazali's Masalahah views that this product boycott can protect the religion and lives of the Palestinian people, in accordance with masalahah daruriyyat. Moreover, this boycott plays a significant role in raising social awareness and Islamic solidarity on global issues, and serves as a diplomatic tool to pressure those involved in oppression, in line with masalahah hajiyyat. Additionally, the product boycott reflects the moral and ethical commitment of the community in supporting justice and human rights, consistent with the concept of masalahah tahsiniyyat.

Keywords : *Boycott; Products; Fatwa Number 83 of 2023; Masalahah.*

Introduction

The conflict between Israel and Palestine has experienced a significant humanitarian escalation.¹ On October 7, 2023, armed (*military*) people, namely Hamas leaders from Gaza, carried out a massive attack in southern Israel, resulting in many civilian casualties and hostages against Palestinians. Israel is conducting military

¹ Aos Yuli Firdaus and Yanyan M Yani, "Factors Hindering Peace in the Palestinian-Israel Conflict," *Populis: Journal of Social and Humanities* Vol. 5, no. 1 (2020): 104-10.

operations in the Gaza Strip, causing destruction and the displacement of civilians to various remote areas. Various attacks have been launched by the Israeli military, both by air and ground. The target is to destroy infrastructure, and human resources. One of the actions that has occurred until now is the blockade of the border in Gaza which in fact severely restricts access to essential services, exacerbating the humanitarian crisis. As a result, residents experienced prolonged power outages, lack of access to clean water, and limited medical care due to the closure of the crossing by Israeli forces.²

In the West Bank, see a record number of Palestinian deaths due to Israel's military actions. The Israeli government has also approved a large number of new housing units in settlements, which are considered illegal under international law. Incidents of violence by Israeli settlers against Palestinians have also increased significantly. Other organizations have documented various abuses committed by Israel forces and Palestinian armed groups, including extrajudicial killings, collective punishment, and restrictions on movement and essential services. These actions have been described as war crimes and crimes against humanity by different human rights bodies.³

Indonesia is a country that has the largest archipelago in the world, located in Southeast Asia and Oceania. It consists of more than 17,000 islands, including five large islands: Sumatra, Java, Kalimantan, Sulawesi, and Papua. In addition, Indonesia is the fourth most populous country in the world, with over 270 million inhabitants. The majority of Indonesia's population is Muslim, making it the country with the largest Muslim population in the world. In addition to adherents of Islam, there are also other religions such as Christianity, Hinduism, and Buddhism. Indonesia's economic development is quite significant, as seen by its position in Southeast

² Firdaus Firdaus et al., "Yasser Arafat Dan Konflik Palestina-Israel (Tinjauan Sejarah)," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam* 10, no. 1 (2020): 1-12.

³ Widya Islamiati and Syamsul Rijal, "Memahami Konflik Palestina-Israel Dalam Bingkai Berita NU Online," 2022.

Asia and included in the G20 economic group.⁴

The Indonesia Ulema Council (MUI) is an authoritative institution consisting of Muslim scholars and scholars in Indonesia. MUI was established in 1975 with the main purpose of developing and spreading the correct understanding of Islam and providing religious guidance to Muslims in Indonesia. The MUI has the authority to issue religious fatwas related to various life issues, such as social, economic, political, and religious issues. In addition, MUI also plays a role in developing Islamic thought and methodologies that are in accordance with the Indonesia context and providing guidance in carrying out Islamic teachings correctly and continuously.⁵

The Indonesia Ulema Council has issued Fatwa Number 83 of 2023 concerning the Law on Support for the Palestinian Struggle. This fatwa underlines the MUI's religious position and views regarding support for the Palestinian people's struggle.⁶ This is motivated by the ongoing humanitarian crisis in Palestine, including the oppression and human rights violations against the Palestinian people by the Israeli authorities. Muslims have a moral and religious obligation to support fellow Muslims who are experiencing oppression, based on the principles of *Islamic ukhuwah*. Muslims in Indonesia need clear and sharia-based guidance on how to support the Palestinian cause effectively and in accordance with Islamic teachings. The fatwa has emphasized that supporting the struggle of the Palestinian people is an obligation for Muslims, both through prayer, humanitarian assistance, and advocacy in international

⁴ Temmy Wijaya et al., "Pariwisata Halal Di Indonesia: Kajian Terhadap Fatwa Dewan Syariah Nasional Majelis Ulama Indonesia (DSN-MUI)," *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 2, no. 3 (2021): 284–94.

⁵ Achmad Muhibin Zuhri, "Fatwa Majelis Ulama Indonesia Dan Tantangan Otoritas Keagamaan Baru Di Era Digital," *MIYAH: Jurnal Studi Islam* 18, no. 2 (2022): 413–38.

⁶ Ach Faqih Supandi, Bastomi Dani Umbara, and Ahmad Zubadul Afiq, "Fatwa of the National Sharia Council (DSM) of the Indonesia Ulema Council (MUI) as a Basis for Sharia Financial Institutions in Indonesia," *Journal of Lan Tabur* 4, no. 1 (2022): 13–26.

forums. In addition, the Fatwa aims to provide guidance on the forms of support that can be done, including fundraising, awareness campaigns, and diplomatic pressure⁷.

The boycott of products carried out by the people of Padangsidempuan City shows a united attitude in rejecting acts of violence that occurred in the Palestinian occupation.⁸ This action is carried out by a group of people or institutions by choosing not to buy or use products from a certain brand or company as a form of protest or show of solidarity in response to various phenomena or events that occur in Palestine. Boycotts of these products are carried out to draw public attention to certain issues or to influence companies or governments to change policies or behaviors that are considered unethical or harmful. In addition to boycotting products, the use of social media is often the main tool in disseminating information about boycotts and rallying public support. Online campaigns can expand reach and mobilize more people to join the boycott.⁹

The purpose of the boycott of the targeted company, such as a decrease in sales or an affected reputation. Socially, a boycott can build solidarity among boycott participants and affect public awareness about the issue being protested. In the context of the City of Padangsidempuan, product boycotts can be an effective way to voice opinions and drive social or political change, depending on the support and participation obtained from the community.¹⁰

Although it aims to express disappointment over the events of

⁷ Muhammad Asrul Maulana dan Fahmiyah Tsaqofah Islamiy, "Pengaruh Fatwa Majelis Ulama Indonesia Nomor 44 Tahun 2020 Terhadap Pembuatan Produk Politik," *Politea: Jurnal Politik Islam* 6, no. 2 (2023): 142–58.

⁸ Rafid Sugandi and Riri Anggraini, "Social Movements: Action to Defend Palestine Boycott Israel Products in Padang City 2017-2023," *CENDEKIA: Journal of Social Sciences, Language and Education* 4, no. 2 (2024): 1–17.

⁹ Samsu Karim Sormin and Farra Diba Maulida Malik, "Perilaku Konsumsi Terhadap Boikot Produk Pro Israel," *Karimah Tauhid* 3, no. 3 (2024): 3114–20.

¹⁰ Aldi Munandar, Muhammad Syafaat Yaasin, and Rafi Ardian Firdaus, "Analisis Sentimen Netizen Indonesia Mengenai Boikot Produk," *Tauhidinomics: Journal of Islamic Banking and Economics* 3, no. 1 (2023): 23–40.

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Israel and Palestine, some people in Padangsidempuan City do not agree with the boycott of products carried out. Economically, one of the largest revenues in the Padangsidempuan City area is sourced from corporate taxes that support Israel's actions in fighting the Palestinian Muslim community. It can be understood that product boycotts do not always receive attention or support from all levels of society because they think about the aspect of survival (livelihood) for the family. On the one hand, the boycott of products in several stores in Padangsidempuan City has reaped pros or those who support the action.¹¹ On the other hand, the action is against some circles of society. However, from the aspect of human welfare, the actions taken by the people of Padangsidempuan City show to support or help the Palestinian Muslim community which incidentally is currently loved by the war between Israel.

Maqasid al-Shariah according to al-Ghazali refers to the concept of the purpose or intent of sharia laws in Islam. Al-Ghazali developed this idea to emphasize that sharia laws are not only about the application of formal rules, but should also aim to achieve the wider benefits and moral goals of human life. Some of the principles of maqasid al-Shariah emphasized by al-Ghazali include: 1. Hifz al-Din (Religious Protection): Protecting Islam from threats and dangers. 2. Hifz al-Nafs (Protection of Life): Protecting the human soul from danger and damage. 3. Hifz al-Aql (Protection of Reason): Guards the intellect or mind from the destructive. 4. Hifz al-Nasl (Protection of Descendants): Maintaining the honor and integrity of the family and descendants. 5. Hifz al-Mal (Protection of Property): Protecting property and wealth from being confiscated or misused. According to him, sharia laws must prioritize the public good and achieve the moral goals desired by sharia, not just follow formal rules without

¹¹ Chintia Indah Mentari et al., "The Positive Impact Of The Boycott Of Foreign Products On The Growth Of Local (Indonesian) Products," *Jupiter: Balance of Management, Accounting, and Economics* 2, no. 1 (2023): 131–40.

paying attention to the context and ultimate goal of these laws.¹²

To find out the novelty or novelty of this research, the researcher feels the need to describe several previous studies, as follows: Research conducted by Rifiqi Ardiansyah and Rudi Hermawan¹³ in 2023 with the title "Analysis of the implementation of MUI Fatwa Number 83 of 2023 concerning the law of support for the Palestinian struggle in Toko Bagus". The result of this research is that the boycott of Israel products is in accordance with MUI Fatwa Number 83 of 2023, which supports the conception of *Maqasid Sharia* in terms of maintaining aspects of religion, soul, intellect, property, and heredity. With regard to the conflict between Israel and Palestine, the boycott is a form of protection for freedom of belief, survival, and economic sustainability of the Palestinian people. In addition, the most prominent thing is to fight propaganda which incidentally can damage the good image of the name of Islam. Finally, this action is oriented towards emphasizing Israel to stop its acts of aggression and to respect the rights of the Palestinian people and provide protection to the Palestinian youth.

Then a study conducted by Hanifah Indriyani Anhar¹⁴ in 2023 with the title "Juridical review of the boycott of Israel products based on Fatwa Number 83 of 2023". The result of this research is that the boycott of products that support Israel in Indonesia is a contrary act based on imported goods and services. According to Law Number 5 of 1999, the action to boycott various products that are affiliated with pro-Israel is not illegal, because the call for a boycott is a choice for the public, especially to be wise in responding to it.¹⁵

¹² Risdianto Risdianto, "Masalah Mursalah Al-Ghazali Sebagai Dasar Hukum Fatwa MUI No. 14 Tahun 2020 Tentang Penyelenggaraan Ibadah Dalam Situasi Terjadi Wabah Covid 19," *Misykat Al-Anwar Jurnal Kajian Islam Dan Masyarakat* 4, no. 1 (2021): 51-64.

¹³ Rofiqi Ardiansyah and Rudi Hermawan, "Analysis of the Implementation of MUI Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle in Toko Bagus," *Al-Mada: Journal of Religion, Social, and Culture* 7, no. 1 (2024): 87-102.

¹⁴ Ardiansyah and Hermawan.

¹⁵ Risdianto, "Masalah Mursalah Al-Ghazali Sebagai Dasar Hukum Fatwa MUI No. 14 Tahun 2020 Tentang Penyelenggaraan Ibadah Dalam Situasi Terjadi Wabah Covid 19."

The research was conducted by Imadah Thoyyibah, et al.¹⁶ in 2023 with the title "The ethical basis of the value of alignment of the MUI Fatwa No. 83 of 2023 concerning support for the Palestinian cause". The results of this study show that the ethical basis based on the MUI in issuing the Fatwa is starting from the historical-factual situation of Israel's military aggression against Palestine. After there is a pro-both sides, it requires an attitude that is not to side with Israel's Zionism and support the struggle for Palestinian independence. The foundation of MUI's alignment is based on a hierarchy of Islamic principles which are rational-transcendental. Thus, MUI's alignment with the Palestinian struggle is based on the values contained in *the concept of Maqasid Sharia*, namely preserving religion, soul, unity, property, and reason.

In general, the previous study presented above simultaneously reviewed MUI Fatwa Number 83 of 2023 concerning the Law on Support for the Palestinian Struggle. Among others, Rifiqi Ardiansyah and Rudi Hermawan discussed "Analysis of the implementation of MUI Fatwa Number 83 of 2023 concerning the law of support for the Palestinian struggle in Toko Bagus", Hanifah Indriyani Anhar in 2023 with the title "Juridical review of the boycott of Israel products based on Fatwa Number 83 of 2023", and Imadah Thoyyibah, et al. in 2023 with the title "The ethical basis of the value of partiality of the MUI Fatwa No. 83 of 2023 concerning support for the Palestinian cause". In contrast to the consensus of this research, the three authors previously discussed MUI Fatwa Number 83 of 2023 using the perspective of sharia maqasid in general. However, the researcher focused more on the boycott of products in the city of Padangsidempuan based on the Maslahah initiated by al-Ghazali.

This study aims to analyze the application of the Fatwa of the Indonesia Ulema Council Number 83 of 2023 concerning the Law on Support for the Palestinian Struggle against the boycott of products in

¹⁶ Imadah Thoyyibah et al., "The Ethical Basis of the Value of Partiality of the MUI Fatwa No. 83 of 2023 concerning Support for the Palestinian Struggle," *Journal of Education, Social Sciences, and Religion* 9, no. 2 (2023): 41-54.

the city of Padangsidempuan based on the theory of Maslahah al-Ghazali. This research is expected to add scientific insights that are relevant to topics that have similarities, in addition to answering the legal vacuum that has become a dilemma among the people of Padangsidempuan City.

Research Methods

The type in this study is qualitative research (*field research*), with a descriptive approach method.¹⁷ The rationality for the researcher to choose to use *the field research method* in this research is because the consensus of this research is related to the implementation of MUI Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle Against Product Boycotts in the City of Padangsidempuan from the perspective of Maslahah al-Ghazali.¹⁸ The data collection technique used is a literature study that is oriented towards tracing various references such as law books, scientific articles, and other studies that are relevant to this research. The reason the researcher uses the literature method is because this research focuses on the juridical analysis of MUI Fatwa Number 83 of 2023 concerning the Law of Support for the Palestinian Struggle against the Boycott of Products in the City of Padangsidempuan.¹⁹ In addition, to complete the data, information, or documents in this research.²⁰ The researcher established the data analysis technique used in the form of content analysis of the Fatwa in question. The specified method can be applied with various perspectives, especially

¹⁷ Hasan Syahrizal and M Syahran Jailani, "Types of Research in Quantitative and Qualitative Research," *QOSIM: Journal of Education, Social & Humanities* 1, no. 1 (2023): 13–23.

¹⁸ Mudjia Rahardjo, "Text Studies in Qualitative Research," 2018.

¹⁹ Wahyudin Darmalaksana, "Qualitative Research Methods of Literature Studies and Field Studies," *Pre-Print Digital Library UIN Sunan Gunung Djati Bandung*, 2020.

²⁰ M Askari Zakariah, Vivi Afriani, and K H M Zakariah, *Qualitative, Quantitative, Action Research, Research And Development (RnD)*. (Al Mawaddah Warrahmah Kolaka Islamic Boarding School Foundation, 2020).

from *in-depth and structured* field research analysis.²¹

Research Results

History of Israel's Occupation of Palestine

History records that Israel's occupation and occupation of Palestine is a complex topic, with various viewpoints such as geopolitics, history, and international law. In 1947, the United Nations (UN) proposed the partition of Palestine which resulted in the creation of the state of Israel in the Palestinian territories. This led to an armed conflict between the Jewish and Arab communities in Palestine. The 1948 Arab-Israel War.²² After Israel declared its independence in 1948, five Arab countries invaded Israel in an attempt to resist the formation of this new state. The war ended with Israel expanding its territory significantly, including the territory designated for a Palestinian state under the UN plan. Occupation of the Gaza Strip and the West Bank. In the Six-Day War of 1967, Israel successfully occupied the Gaza Strip and the West Bank, including East Jerusalem. These regions, along with the Golan Heights from Syria and the Sinai Peninsula from Egypt, remain occupied by Israel to this day. In 1993, the Oslo Accords were signed between Israel and the Palestine Liberation Organization (PLO), which resulted in the establishment of the Palestinian Authority and efforts to reach a two-state solution. However, this peace process has not succeeded in resolving the core conflict.²³

Israel continues to expand settlements in the West Bank, which is considered illegal by international law because it violates the Geneva Conventions. These settlements are considered a major

²¹ Rian Vebrianto et al., "Mixed Methods Research: Trends and Issues in Research Methodology," *Bedelau: Journal of Education and Learning* 1, no. 2 (2020): 63–73.

²² Nafa Nabilah and Rizki Wijayanti, "Israel's Atrocities Against the Palestinian People: A Study of CNN Indonesia News in 2019-2021," *Social Dynamics: Journal of Social Science Education* 1, no. 1 (2022): 58–80.

²³ Fransiskus Irwan Widjaja and Noh Ibrahim Boiliu, *Misi Dan Pluralitas Keyakinan Di Indonesia* (Pbmr Andi, 2019).

obstacle in peace efforts between Israel and Palestine. Gaza, which has been controlled by Hamas since 2007, has been at the center of recurring conflicts between Hamas and Israel, resulting in a series of armed conflicts and economic blockades that significantly affect Gaza's population. The situation in Palestine has been the focus of international attention due to various allegations of human rights violations and serious humanitarian problems, although the term "genocide" specifically is still the subject of debate and judgment from various parties.²⁴

Various international reports and investigations highlight allegations of human rights violations committed by parties involved in the Israel-Palestine conflict. This includes illegal detention, abuse of detainees, and violence against civilians. The international community, including the United Nations, has considered Israel's settlements in the West Bank to be a violation of international law. These settlements are considered a major obstacle in efforts to achieve a recognized two-state solution. Gaza has been under an Israel-led blockade since 2007, which has led to difficult humanitarian conditions for Gaza's population. These blockades restrict access to basic resources, such as food, medicine, and other basic infrastructure.²⁵ The military operation has launched a series of military operations in Gaza and the West Bank that often cause civilian casualties and damage humanitarian infrastructure. The refugee situation, starting from the 1948 Arab-Israel war and subsequent wars, remains one of the ongoing humanitarian issues. Millions of Palestinians are still living as refugees in camps in the surrounding Palestinian areas. It is important to remember that this situation is very complex, and views and judgments about these events can differ between different parties and sources of information. The international community continues to strive to address these issues through diplomacy, humanitarian assistance,

²⁴ Dilla Rinda Pratiwi, "Latar Belakang Penundaan Rencana Aneksasi Tepi Barat Oleh Israel," 2020.

²⁵ Putri Ramadina Risnanda, "United States Foreign Policy Towards The Israeli-Palestinian Conflict During The Joe Biden Era In 2021" (National University, 2022).

and support for an ongoing peace process between the two sides.²⁶

The fighting that has been going on since October 2023 shows that the Israeli side has violated the law several times by bombarding hospitals, residents, and medical personnel. According to Riyad al-Maliki as the Palestinian Foreign Minister, he once appealed to the UN security forces with the aim of urging a ceasefire to minimize the number of casualties, namely Gaza residents as a result of the attack by Israel forces.²⁷ After that, the UN General Assembly gave permission (approved) the ceasefire resolution so that they called for a truce between Israel forces and Hamas militants in Gaza. On October 27, 2023, the UN session was held. The outcome of the session rejected the ceasefire resolution, and the UN declared that it had no rights and relevance to this conflict. Meanwhile, the UN also failed to agree on as many as four resolutions regarding the conflict between Israel and Palestine. This incident shows that the highest authorization is not the international political community, but the United Nations has lost its dignity as the foundation for the country. Therefore, the UN can only be owned by a few countries, not the majority. It is understood that the sanctions of the international community (UN) against Israel in its problems with Palestine do not seem to be applicable or resolved. If we trace the conflict between Russia and Ukraine, this is very different where economic and social sanctions from the international community are quite significant and play a strong role.²⁸

²⁷ Kaslam Kaslam, "The Impact of Israel's Annexation on the Existence of a Palestinian State (Political Geography Review)," *Review of International Relations* 3, no. 2 (2021): 113-28.

²⁸ Rofiatul Nurhasanah and Debi Setiawati, "Keterlibatan Indonesia Dalam Proses Perdamaian Konflik Palestina-Israel: Indonesia's Involvement in the Peace Process of the Palestinian-Israeli Conflict," *Nirwasita: Jurnal Pendidikan Sejarah Dan Ilmu Sosial* 5, no. 1 (2024): 44-57.

Juridical Basis of MUI Fatwa Number 83 of 2023 concerning Law of Support for the Palestinian Struggle

The Indonesia Ulema Council (MUI) is an authoritative institution in Indonesia consisting of Muslim scholars and scholars who have the authority to issue fatwas and provide religious guidance in various aspects of people's lives.²⁹ MUI was established in 1975 and is an autonomous body that aims to carry out the study and development of Islamic religious science, as well as provide guidelines for Indonesia Muslims in facing contemporary issues. The MUI has the authority to issue religious fatwas related to social, political, economic, and legal issues in Indonesia. Development of Islamic Thought. MUI plays a role in developing Islamic thought that is in accordance with the Indonesia context, as well as integrating Islamic values in people's lives. MUI provides counseling and religious education to the community to increase understanding of Islamic teachings and correct worship practices. MUI is also responsible for providing halal certification for consumer products in Indonesia.³⁰

The Indonesia Ulema Council (MUI) has an important role in realizing the unity of the Muslim community, dedication and devotion as scholars between academics and the political public. In its development, MUI has become a forum or forum to answer various contemporary problems in the form of Fatwa related to religious and social aspects. Based on the Fatwa that has been issued, it is hoped that the community and the government can collaborate to create friendly social conditions to achieve religious harmony. One of the goals is to achieve prosperity in the development of natural

²⁹ Imaro Sidqi and Doli Witro, "The Position of the Fatwa of the Indonesia Ulema Council (MUI) in the Perspective of Islamic and National Law: A Study of the Implications of Fatwa on Society," *Nizham: Journal of Islamic Studies* 8, no. 01 (2020): 20-31.

³⁰ Ali Mursyid, "Tafsir Ayat-Ayat Pandemi: Studi Atas Fatwa Majelis Ulama Indonesia (MUI)," *MISYKAT Jurnal Ilmu-Ilmu Al-Quran Hadist Syari Ah Dan Tarbiyah* 5, no. 1 (2020): 23-50.

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resources.³¹ In addition, the fatwas that have been issued by the MUI are oriented as a means to strengthen the social foundation among the community. Although it cannot be applied under the law and citizens are not required to comply with it, the reality is that the MUI fatwa has the potential to be accommodated as an important element or part of the legal system in Indonesia. Therefore, the role of the MUI fatwa can be a substance that leads to the aspect of the regulatory foundation to create a framework of laws and regulations that are coordinated and have normative force so that they can unite citizens in general.³²

However, the Indonesia Ulema Council (MUI) has steps or strategies in formulating fatwas. The *ij'tihad* method applied is at least three approaches, including: *Nash Qath'i*, *Manhaji*, and *Qauli approaches*. Therefore, the MUI decided on MUI Fatwa Number 83 of 2023 as follows:

1. Supporting the Palestinian independence struggle for Israel's acts of aggression is mandatory;
2. The support as stated in point (1) above, has included distributing zakat, infaq, and alms for the benefit of the struggle of the Palestinian people;
3. Zakat that must be distributed to mustahik who are around muzakki. If in an emergency, then zakat funds are allowed to be given to mustahik that are farther away, such as for the struggle of the Palestinian people;
4. For people or groups who participate in supporting Israel's aggression against Palestine, either directly or indirectly, it is haram (not allowed).

After the issuance of MUI Fatwa Number 83 of 2023 concerning the Palestinian struggle, then many people who are of opinion about

³¹ Indonesia Ulema Council, *Indonesia Ulema Council* (Secretariat of the Indonesia Ulema Council, 1978).

³² Syafiq Hasyim, "Fatwas and Democracy: Majelis Ulama Indonesia (MUI, Indonesian Ulema Council) and Rising Conservatism in Indonesian Islam," *TRANS: Trans-Regional and-National Studies of Southeast Asia* 8, no. 1 (2020): 21–35.

the existence of the fatwa are no exception to prominent figures in the city of Padangsidempuan. If examined more deeply related to the MUI Fatwa, there are four points of legal provisions and three points of recommendations from the MUI. The first point is that the MUI stipulates that it is obliged to support the Palestinian people's struggle for independence over Israel's acts of aggression.³³

Siregar's opinion about the Fatwa "personally agrees with the content of the Fatwa, because Allah in his words verse 11 al-Baqarah is clear that it prohibits humans to do harm and kill others". In addition, Nasution added that the verses that have been explained above have become one of the interpretation methods of bayani jihad which is actually applied by the Muhammadiyah Tarjih Council in studying the conflict between Israel and Palestine. In contrast to Lubis' statement, he expressed disappointment. According to him, this fatwa was issued by the MUI for too long, because it has been awaited by the people of Indonesia for a long time as a foothold in acting, especially as a basis for supporting fellow Muslims in the Palestinian state. Meanwhile, in the second and third points, it is related to the provision of assistance or donations by the method of distributing zakat, infaq and alms to the Palestinian people as mustahik.³⁴

According to the author, helping brothers in Palestine is mandatory because they are fellow Muslims. Although the source of funds used is from the management of zakat, infaq and alms. Ideally, distributing zakat abroad is allowed by sharia even though the priority scale is in the surrounding environment first. If there is a situation that is more needy (dharurat) like in Palestine, then it must be prioritized or prioritized. Because the lack of a Palestinian state is more than Indonesia which until now is still safe and peaceful. In

³³ Zakir Gunibala, Andini Renuat, and Sukmawati Indah Dzikriah, "Menilik Reaksi Pasar Terhadap Pengumuman Rilis Fatwa MUI No. 83 Tahun 2023," *Jurnal Riset Dan Aplikasi: Akuntansi Dan Manajemen* 7, no. 1 (2024): 141-52.

³⁴ Arum Pujiastuti, "Mengungkap Dampak Boikot Terhadap Nilai Pasar Perusahaan," *Ekonomika45: Jurnal Ilmiah Manajemen, Ekonomi Bisnis, Kewirausahaan* 11, no. 1 (2023): 675-87.

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addition, to keep it safer, including zakat, infaq and alms in Indonesia, we should make special donations for brothers who are being hit by Israel's aggression. Because there is an opinion of scholars, that zakat can be issued abroad if the conditions abroad are more in need than those in the country. Legally, the MUI has banned Israel's aggression against Palestine either directly or indirectly. The author argues that the concept of helping is not allowed to be combined with *al-Itsmi wal 'udwan*. Therefore, if we understand the types of products that support Israel that notanene supports or participates in contributing funds for the Israel side to fight Muslims in Palestine. Thus, it is clear that we as Muslims are prohibited from being actively involved in helping them.

In essence, buying and selling is allowed, but it can be haram if there is an element of *gharar*. In addition, if the orientation of buying and selling transactions or selling goods contains sin or vice, the law can change to haram. One method to narrow Israel's space and access to fight the Palestinians is to boycott its products. Because the result of products that are pro-Israel is capital to supply Zionists, so we are not allowed to make transactions with the system. Thus, as Muslims, we must close the way for the people of Israel to make it difficult to persecute the Palestinian people. On the other hand, if Indonesia Muslims ignore the movement, they can carry out their goals with agility. Efforts to reduce acts of aggression in Palestine are not to buy or sell products that support Israel's movement.

Analysis of Product Boycott in the City of Padangsidempuan: Maslahah Perspective

Abu Hamid Muhammad ibn Muhammad al-Ghazali (1058-1111 AD), known as Al-Ghazali, was one of the most influential thinkers and theologians in the history of Islam.³⁵ Al-Ghazali was born in the city of Tus, which is now in Iran. His father was a devout wool spinner and aspired for his children to become scholars. After his

³⁵ H Zuhri and Muhammad ARIF, "Al-Ghazalī (1058-1111) In The Eyes Of Contemporary Indonesian Muslim Intellectuals," *Hamdard Islamicus* 46, no. 1 (2023).

father died, Al-Ghazali and his brother Ahmad were raised by a Sufi who was also his father's best friend. Al-Ghazali began his formal education in Tus City and then continued his studies to Jurjan and Nisyapur. In Nisyapur, he studied under Imam al-Juwayni, a well-known theologian and faqih. Al-Ghazali studied a variety of disciplines, including jurisprudence (Islamic law), theology, philosophy, and Sufism (Islamic mysticism).³⁶

In 1091, Al-Ghazali was invited by Nizam al-Mulk, a Seljuk dynasty vizier, to teach at the Nizamiyyah Madrasah in Baghdad, one of the most prestigious educational institutions of his time.³⁷ There, he taught and wrote various important works, but at the height of his career, Al-Ghazali experienced a spiritual crisis. He began to doubt the purpose of life and academic significance, which led him to leave his position in Baghdad in 1095. After leaving Baghdad, Al-Ghazali lived a life as a hermit. He traveled to various holy sites, including Mecca and Medina, and spent time in Damascus and Jerusalem. During this time, he wrote several fundamental works, including "Ihya' Ulum al-Din" (Bringing Religious Sciences to Life), a monumental work that covers various aspects of Islamic life, from theology to ethics and spirituality. After about ten years of living a Sufi life, Al-Ghazali returned to Tus and established a school and Zawiyah (Sufi place) to teach and guide his students. He remained active in writing and teaching until the end of his life. Al-Ghazali is considered a mujaddid (reformer) of the 5th century Hijri because of his efforts to reform and revive the teachings of Islam. His influence is very great in the Islamic and Western worlds, especially in the fields of theology, philosophy, and Sufism. His works continue to be studied and respected to this day, making him one of the most important figures in the history of Islamic thought.

Maslahah or benefit is an important concept in Islamic law (fiqh) that focuses on achieving goodness and avoiding losses. Imam

³⁶ Syarif Hidayatullah, "Maslahah Mursalah Menurut Al-Ghazali," *Al-Mizan: Jurnal Hukum Dan Ekonomi Islam* 2, no. 1 (2018): 115-63.

³⁷ Nur Asiah Kudaedah, "Maslahah According to the Concept of Al-Ghazali," *DIKTUM: Journal of Sharia and Law* 18, no. 1 (2020): 118-28.

al-Ghazali, a great Islamic scholar in the 11th century, made a significant contribution to the development of this concept. In the context of Islamic law, *maslahah* refers to the purpose of sharia (*maqasid al-shariah*) which aims to protect and promote human welfare in five main aspects, the first is *Hifz al-Din* (Religious Protection), which is to protect religion from misappropriation and maintain the faith of the people. Second, *Hifz al-Nafs* (Protection of Lives) is to protect human lives from danger and threats. Third, *Hifz al-Aql* (Protection of Reason) is to protect the intellect from destructive things such as drugs and alcohol. Fourth, *Hifz al-Nasl* (Protection of Descendants) is to protect honor and descendants, including protecting family and lineage, and fifth *Hifz al-Mal* (Protection of Property) is to protect property from damage and misuse.

Al-Ghazali classifies *maslahah* into three main categories based on their importance: 1. *Daruriyyat* (Primary), which is *Maslahah* which is essential for survival and religion. Without this, people cannot live well or practice religious teachings. 2. *Hajiyyat* (Secondary) is a *Maslahah* that is important to facilitate human life but does not threaten their existence if it is not fulfilled, and 3. *Tahsiniyyat* (Tertiary) is *Maslahah* that improves the quality of life and beautifies life, but it is not vital.

The principles of *Maslahah* according to al-Ghazali are as follows: 1. Balance Law must seek a balance between various human goals and needs, and give priority according to the level of importance. 2. Flexibility and Contextuality in the application of the principle of *maslahah* must take into account the context of the time and place, so that the law can adapt to social changes and the needs of society, and 3. The Public Benefit is that Islamic Law must be aimed at achieving the common good, which includes the protection of religion, soul, intellect, heredity, and property. In the application of *maslahah*, al-Ghazali emphasized that scholars and lawmakers must consider the benefits and harms arising from a decision or legal action. If an action brings greater benefits than the losses that may be

incurred, then the action is considered in accordance with the principle of *maslahah*. Historically, protracted conflicts have caused a lot of suffering to the Palestinian people. Many Muslim communities in the world, including in Indonesia, feel solidarity with the Palestinian people and try to show support in various ways. The Indonesia Ulema Council (MUI) issued Fatwa Number 83 of 2023 concerning the Palestinian struggle, which incidentally provides guidance to Muslims on responding to international issues relevant to Islamic principles. This fatwa could include recommendations to boycott products that are considered to support the oppression of Muslims in Palestine. The boycott aims to show solidarity with the Palestinian people and provide moral support to communities affected by the conflict. The boycott of products carried out by the people of Padangsidempuan City is expected to exert economic pressure on companies that are considered to support Israel's controversial policies or are involved in human rights violations. In addition, this action suspected by residents can raise public awareness about the Israel-Palestine conflict and the importance of supporting human rights. The idea is that many of the impacts that result from product boycotts on the decline in sales of certain products in the market, which in turn can affect those companies. Boycotts can be a tool to influence government or corporate policies by showing that consumers do not support certain actions or policies. The social aspect, the boycott action can strengthen solidarity among the participating communities and increase social awareness regarding international issues.

In Islam, every action must be based on principles that lead to benefit (goodness) and avoid *mafsadah* (damage). *Maslahah Daruriyyat* (Primary), the boycott of products does not fall into the category of primary needs, but can be seen as part of an effort to protect the religion (*hifz al-din*) and soul (*hifz al-nafs*) of the Palestinian people from oppression. *Maslahah Hajiyyat* (Secondary), the issue of boycott can be seen as a secondary need that helps in achieving the goals of international justice and solidarity, although it is not an essential need for daily survival. And *Maslahah Tahsiniyyat*

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(Tertiary), a boycott can improve the moral and ethical quality of the Muslim community by showing concern for the suffering of others and taking concrete action to support human rights.

The product boycott in Padangsidempuan City is a form of protest and solidarity against important international issues, especially the Israel-Palestine conflict. This action is driven by Islamic principles that prioritize justice, solidarity, and the protection of human rights. While the impact could vary, the boycott aims to exert economic pressure, raise public awareness, and show moral support for the Palestinian people. The analysis of the boycott of products in the city of Padangsidempuan from the perspective of *maslahah* (benefit) involves an assessment of whether the action brings good and avoids losses, in accordance with the principles of Islamic law.

Conclusion

Fatwa Number 83 of 2023 issued by the Indonesia Ulema Council (MUI) provides guidance to Muslims in Indonesia regarding support for the Palestinian cause. This fatwa is based on sharia principles which include *maqasid al-shariah* (the main purpose of sharia), namely the protection of religion, soul, intellect, descendants, and property. Meanwhile, according to *Maslahah* initiated by al-Ghazali, among others: *Maslahah Daruriyyat* (Primary), that this boycott action is an effort to protect the religion and soul of the Palestinian people, which is in line with the goals of sharia in protecting life and faith. *Maslahah Hajiyyat* (Secondary), the boycott plays a role in increasing social awareness and solidarity of Muslims towards global issues, as well as as a tool of diplomacy to pressure those involved in oppression, and *Maslahah Tahsiniyyat* (Tertiary), a boycott action reflects the moral and ethical commitment of the community in supporting justice and human rights. The boycott of products in the city of Padangsidempuan, in the context of Fatwa Number 83 of 2023, is an action driven by the principle of *maslahah* with the aim of achieving benefits and avoiding losses. This boycott is in line with the goals of sharia in protecting religion, soul, and human

rights. However, the balance between the expected benefits and potential losses must be carefully considered, and strategic steps need to be taken to ensure that these actions are effective and do not harm unrelated parties.

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