



## Call for Boycott of Pro-Israel Products in MUI Fatwa: An Analysis of Tafsir Maqashidi



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### Abstract

This research analyzes the call to boycott Israeli products issued by the Indonesian Ulema Council (MUI) from the perspective of maqāshidic exegesis (tafsir maqashidi). The maqāshidic approach in interpreting the Qur'an emphasizes the objectives of Sharia (maqāsid al-sharī'ah), which include the preservation of religion (hifz al-Dīn), preservation of life (hifz al-Nafs), preservation of intellect (hifz al-'Aql), preservation of wealth (hifz al-Māl), and preservation of the state (hifz al-Daulah). The MUI's fatwa committee supports the boycott as a form of solidarity, aligning with the principles of justice and humanity in Islam, while also challenging the genocide committed by Israel against the Palestinian people. This paper is a type of library research, utilizing descriptive-analytical analysis. The findings of this research affirm that the boycott is viewed as an act of "amr makruf nahi mungkar", an effort to prevent wrongdoing and promote goodness. In the context of hifz al-Nafs, this boycott aims to protect human life and dignity from oppression. In the context of hifz al-'Aql, the boycott raises awareness among Muslims about global political and humanitarian issues. From the aspect of hifz al-Māl, the boycott encourages the ethical use of wealth and supports products not involved in oppression. Lastly, from the perspective of hifz al-Daulah, the boycott contributes to maintaining domestic stability and influencing foreign policy that supports peace. Moreover, the MUI fatwa on boycotting Israeli products is consistent with the maqāsid al-sharī'ah, emphasizing the importance of such actions in achieving the welfare of the Muslim community and global society.

### Abstrak

Penelitian ini menganalisis seruan boikot produk Israel yang dikeluarkan oleh Majelis Ulama Indonesia (MUI) dari perspektif tafsir maqashidi. Pendekatan maqashidi dalam menafsirkan Al-Qur'an menekankan pada tujuan syariah (maqashid syariah), yaitu hifz al-Dīn (pemeliharaan agama), hifz al-Nafs (memelihara jiwa/kehidupan), hifz al-'Aql (memelihara akal), hifz al-Māl (memelihara harta), dan hifz al-Daulah (memelihara negara). Komisi fatwa MUI mendukung pemboikotan sebagai bentuk solidaritas dan sejalan dengan prinsip keadilan dan kemanusiaan dalam Islam sekaligus menantang genosida yang dilakukan oleh Israel terhadap rakyat Palestina. Tulisan ini termasuk penelitian kepustakaan (library research), dan menggunakan analisis deskriptif-analitik. Hasil penelitian ini menegaskan bahwa boikot ini dipandang sebagai tindakan amar makruf nahi mungkar, sebuah upaya untuk mencegah kemungkaran dan mempromosikan kebaikan. Dalam konteks hifz al-Nafs, pemboikotan ini bertujuan untuk melindungi nyawa dan martabat manusia dari penindasan. Dalam konteks hifz al-'Aql, boikot meningkatkan kesadaran di kalangan umat Islam tentang isu-isu politik dan kemanusiaan global. Dari aspek hifz al-Māl, boikot mendorong penggunaan harta secara etis dan mendukung produk-produk yang tidak terlibat dalam penindasan. Terakhir, dari sisi hifz al-Daulah, boikot berkontribusi dalam menjaga stabilitas dalam negeri dan mempengaruhi kebijakan luar negeri yang mendukung perdamaian. Di sisi lain, fatwa MUI tentang pemboikotan produk Israel selaras dengan maqashid al-syarī'ah, yang menekankan pentingnya tindakan tersebut dalam mencapai kesejahteraan masyarakat muslim dan masyarakat global.

### Keywords:

Boycott;  
Indonesian  
Ulema Council  
Fatwa; Solidarity;  
Tafsir Maqashidi

### Kata kunci:

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Majelis Ulama  
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## Introduction

The boycott movement targeting pro-Israel products constitutes a contentious issue in contemporary discourse. Fundamentally, this movement arises as a response to the protracted conflict between Israel and Palestine, which encompasses disputes over territory, allegations of human rights violations, and complex political dynamics. Advocacy for boycotting pro-Israel products emanates from a diverse array of actors, including individuals, community organisations, and certain nation-states. In Indonesia, a significant proportion of the population endorses and actively promotes this boycott, both through direct action and via social media platforms.<sup>1</sup> Furthermore, the Indonesian government has publicly supported the boycott of products associated with Israel. This stance is reflected in a fatwa issued by the Indonesian Ulema Council (Majelis Ulama Indonesia, MUI), which cites as a key consideration Israel's aggression against Palestine, encompassing both direct and indirect forms of support. Indirect support is understood to include financial backing of companies affiliated with Israel and Zionism, as well as the purchase of products that are perceived to endorse Israeli aggression and Zionist ideology.<sup>2</sup>

The fatwa issued by the Indonesian Ulema Council (MUI), numbered 83 of 2023 and dated Wednesday, 8 November 2023, addresses the legal ruling concerning support for the Palestinian cause. The section pertaining to the call for a boycott states: "Supporting Israel's violence against Palestine, or any parties that support Israel, whether directly or indirectly, is haram." MUI's ruling is grounded in the scholarly opinions that prohibit engaging in commerce with those who oppose Muslims. Notable authorities cited include Imam Nawawi in "Sharh Sahih Muslim" (11/40), Sayyid Abdur Rahman ibn Muhammad in "Bughyat al-Mustarsyidin" (260), Sayyid Ramadan al-Buti in his fatwas, and Ibn al-Hajj al-Fash al-Maliki in "al-Madhal" (II/78).<sup>3</sup> Regarding this call for boycott, a comparable measure was implemented during the time of the Prophet Muhammad in the year 6 Hijri. One of the Companions, Tsumamah bin Uthal, the King of Yamamah, enacted an economic boycott against the merchandise of the Quraysh infidels. This action followed Tsumamah's conversion to Islam and his rejection of the disbelievers' declarations. In the presence of the disbelievers, Tsumamah declared:

*"I swear by the Lord of this house, after I return again to Yamamah, you (the disbelievers of Quraysh) will never receive any shipment of grain or any commodity from there until you all follow the religion of Muhammad."*

Tsumamah's actions had a great impact on the Quraysh. Fearing for the safety of themselves and their children from famine, the Quraysh disbelievers sent a letter to the Prophet Muhammad, peace be upon him;

*"One of the agreements between us was that you would try to maintain friendship. Now, you have broken this relationship because you have killed our children with hunger. Tsumamah b. Uthal has restricted their produce for us to the point of starvation. If you do not mind sending a letter to Tsumamah for him to send back what we need, then do so."*

On the basis of the letter from the Quraysh disbelievers, the Prophet Muhammad sent a letter

<sup>1</sup> Prawira, dkk, "Objektivitas Tiga Media Siber Indonesia: Studi Konten Berita Konflik Israel-Palestina," *Jurnal Wacana Politik* 6, no. 2 (2021): 95–107.

<sup>2</sup> Kaslam, "Solidaritas Global: Gerakan Kemanusiaan Untuk Palestina Di Indonesia," *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 26, no. 1 (2024): 46.

<sup>3</sup> "Fatwa Majelis Ulama Indonesia (MUI) Nomor: 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina," n.d., 6–7.

to Tsumamah asking him to stop his boycott of the Quraish disbelievers, which Tsumamah agreed to do.<sup>4</sup>

M. Quraish Shihab explains in the book *Tafsir al-Mishbah* in QS. al-Ḥujurāt [49]: 10 that the brotherhood of faith is an important foundation in relations between Muslims.<sup>5</sup> Like the Palestinians and Indonesians, as part of the wider Muslim community, it is hoped that they will strengthen the bonds of brotherhood between fellow Muslims. Islam emphasizes the importance of seeking peace and a just settlement. Thus, this verse reminds us, as fellow Muslims, that we should have a responsibility to help with the disaster befallen by the Palestinian people and resolve the conflict in a just way. Research on the boycott of pro-Israel products has been done by many researchers before, such as Risqi Fauzan,<sup>6</sup> Sutrisno,<sup>7</sup> Rafid Sugandi,<sup>8</sup> and Prinhandono Wibowo.<sup>9</sup> However, the tendency in the research above is only to explain the impact and pros and cons of the boycott call issued by MUI. Therefore, the interpretation of the verses of solidarity contained in MUI Fatwa Number 83 of 2023 on the call for boycott of Israeli products by using the method of Tafsir Maqashidi initiated by Abdul Mustaqim provides a new color in the treasures of interpretation.<sup>10</sup>

Three arguments are the basis for using Tafsir Maqashidi. First, the scope of Tafsir Maqashidi is relatively contemporary, especially in Indonesia. Second, the Maqashidi interpretation method is not limited to interpreting verses in one aspect only but also has the freedom to explain verses related to ethics, law, society, and science. Third, the argumentation of the necessity of Tafsir Maqashidi that has been expressed by Abdul Mustaqim, namely: Tafsir Maqashidi is the biological child of Islamic civilization; *Tafsir Maqashidi* becomes part of the philosophy of al-Tafsir;<sup>11</sup> *tafsir maqashidi* becomes a bridge between traditional and liberalism, both of which rub against each other because the possibility of being accepted by Muslims is much greater and has become part of the ulama.<sup>12</sup>

The primary sources in this study are the verses about solidarity contained in the MUI fatwa letter Number 83 of 2023 concerning the Law of Supporting the Palestinian Struggle, namely QS. al-Mā'idah [5]: 2, and QS. al-Baqarah [2]: 177. While the secondary sources refer to the book of Tafsir and articles related to this research, this research raises an important question, namely: how is the interpretation of solidarity verses in the MUI fatwa, which is used

<sup>4</sup> Raghīb As-Sirjani, *Solidaritas Islam Untuk Dunia* (Jakarta: Pustaka al-Kautsar, 2015), 169.

<sup>5</sup> M. Quraish Shihab, *Tafsir Al-Misbah*, Cet. IV (Jakarta: Lentera Hati, 2006).

<sup>6</sup> Muhammad Risqi Fauzan, "View of Analisis Pengaruh Media Sosial Terhadap Gerakan Boikot Produk Israel Di Indonesia," *Triwikrama: Jurnal Multidisiplin Ilmu Sosial* 2, no. 4 (2023), <https://ejournal.warunayama.org/index.php/triwikrama/article/view/1063/1021>.

<sup>7</sup> Sutrisno Sutrisno et al., "Analisis Perilaku Konsumen Islam Terhadap Boikot Produk Israel," *Jurnal Informatika Ekonomi Bisnis*, May 31, 2024, <https://doi.org/10.37034/INFEB.V6I2.893>.

<sup>8</sup> Rafid Sugandi, "Gerakan Sosial: Aksi Bela Palestina Boikot Produk Israel Di Kota Padang 2017-2023," *Cendekia: Jurnal Ilmu Sosial, Bahasa Dan Pendidikan* 4, no. 2 (2024), <https://prin.or.id/index.php/cendekia/article/view/2482/2471>.

<sup>9</sup> Prihandono Wibowo, "Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia," *Journal Publichuo* 7, no. 1 (2024).

<sup>10</sup> Ahmad Murtaza MZ, "Larangan Homoseksual: Studi Analisis Tafsir Maqashidi Pada QS. Al-A'raf [7]: 80-81," *Al-Fanar* 5, no. 1 (2022): 19.

<sup>11</sup> M. Fahrian Noor, Yuni Wahyuni, Bisri Samsuri, Kemaslahatan Manusia Sebagai Puncak Maqāṣid al-Qur`ān: Tinjauan Terhadap Konsep Maqāṣid al-Qur`ān Abd al-Karīm Hāmīdī, *Al-Qudwah* 1, no. 2 (2023): 90. DOI: <http://dx.doi.org/10.24014/alqudwah.v1i1.23249>

<sup>12</sup> Abdul Mustaqim, "Argumentasi Keniscayaan Tafsir Maqashidi Sebagai Basis Moderasi Islam" (UIN Sunan Kalijaga Yogyakarta, 2019).

as the basis for the boycott movement, applied to *tafsir maqashidi*? The question intends to find the purpose and reason behind the boycott of pro-Israel products called for by MUI.

This research is a type of descriptive qualitative research using a library research approach. Therefore, the author will collect various literature in the form of books, scientific articles, theses, theses, dissertations, and other research related to the theme of this research,<sup>13</sup> namely the solidarity verses in the MUI fatwa no. 83 and calls for a boycott of products affiliated with or pro-Israel as currently underway. Then, this article will analyze the results of the literature obtained as well as the content found on social media. This research aims to confirm whether the solidarity verses used by the MUI in Fatwa No. 83 deserve to be used as a basis for the boycott movement or vice versa.

## Results and Discussion

### *The Rationale for the Stipulation Mui Fatwa Number 83 Of 2023*

The conflict between Palestine and Israel involves a complex and diverse set of events, creating a dynamic that is difficult to resolve. The conflict began in the 19th and early 20th centuries. During this period, Zionism emerged as a movement of Jewish nationalism with the goal of establishing a Jewish state in Palestine. In 1947, the United Nations (UN) proposed that Palestine be divided into two states, one for Jews and one for Palestinians. There was a rejection from the Arab side. But on May 14, 1948, the Zionists finally proclaimed the establishment of the State of Israel. The day after, several Arab countries, such as Syria, Lebanon, Egypt, Iraq, and Palestine, invaded Israel.<sup>14</sup> This war was the first between Palestine and Israel and was won by Israel. Israel's victory automatically made them expand their territory in Palestine. So many Palestinians were forced to flee because their land and homes were taken by force by Israel.<sup>15</sup> Despite peace efforts and negotiations, the conflict between Israel and Palestine continues to this day.

Now, in 2023, there will be another massive conflict between Israel and Palestine. According to Israeli military records, the conflict began when a Palestinian militia group called Hamas launched an unprecedented attack on Israelis near the Gaza Strip. The attacks by Hamas killed at least 1,400 Israelis.<sup>16</sup> Not accepting the attacks from Hamas, the government and Israeli military groups also attacked Palestine as a form of retaliation for the attacks from the Hamas group since October 7, 2023. The impact of Israeli aggression in Gaza killed more than 14,000 Palestinians, including 5,600 women and 3,550 children. Not only that, Ghassan Abu Sittah, a doctor at Al-Shifa and Al-Ahli Arab Hospitals in Gaza, revealed that Israeli militia groups also attacked various community facilities in Gaza, including hospitals. This is one of Israel's military strategies to exterminate the Palestinians.<sup>17</sup>

<sup>13</sup> Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Obor Indonesia, 2008), 3.

<sup>14</sup> Emilia Palupi Nurjannah and M. Fakhrudin, "Deklarasi Balfour: Awal Mula Konflik Israel Palestina," *Periode: Jurnal Sejarah Dan Pendidikan Sejarah* 1, no. 1 (March 8, 2019): 21–23, <https://journal.unj.ac.id/unj/index.php/periode/article/view/10479>.

<sup>15</sup> Hamli, "Konflik Israel-Palestina Kajian Historis atas Kasus Perebutan Tanah Antara Israel dan Palestina (1920-1993)" (skripsi, Uin Sunan Kalijaga, 2013): 13, <https://digilib.uin-suka.ac.id/id/eprint/9529/>.

<sup>16</sup> "Perang Gaza-Israel: Sejarah Konflik Berkepanjangan Yang Berlangsung Puluhan Tahun - BBC News Indonesia," <https://www.bbc.com/indonesia/articles/cjr0pz20z7po>.

<sup>17</sup> "Genosida Israel Terhadap Palestina. Apa Saja Faktanya? - CNN Indonesia," n.d., <https://www.cnnindonesia.com/internasional/2023/11/22/151522-120-1027594/genosida-israel-terhadap-palestina->

A number of experts say that the attacks launched by Israel on Palestinians are acts of genocide because they fulfill the laws of genocide itself. Iranian Ambassador Mohammad Boroujerdi said that Israel's actions in Gaza are a genocide against Palestinians, and the genocide being carried out by the Zionist regime against Palestinians has nothing to do with Hamas. Furthermore, Ambassador Boroujerdi reminded us that his statement was based on the fact that the Israeli regime's actions against the Palestinian people have been going on for more than seven decades and not on the Hamas attack on October 7.<sup>18</sup>

The genocide committed by Israel in Gaza against the Palestinians has led other countries to strongly condemn the attacks and acts of violence that occurred, while others may provide support to Israel and even neutral parties. In this case, the government of Indonesia affirms Indonesia's partisanship in voicing freedom and justice for Palestine.<sup>19</sup> As other countries such as Malaysia, Turkey, Pakistan, Qatar, Kuwait, and Bangladesh have boycotted Israeli-affiliated products, the Indonesian Ulema Council (MUI) also issued a fatwa letter as stated in MUI fatwa circular No.83 of 2023 on the Law of Supporting the Palestinian Struggle. The fatwa explains that supporting the struggle for Palestinian independence against Israeli aggression is obligatory while supporting Israeli aggression against Palestine is haram. Not only that, the MUI Fatwa Commission also invites Indonesians, especially Muslims, to help the Palestinians by sending humanitarian aid in accordance with the needs of the Palestinians in Gaza, such as drinking water purification, medical equipment, medicines, and foodstuffs.<sup>20</sup>

### **Method of Stipulation of MUI Fatwa Number 83 of 2023 by the MUI Fatwa Committee**

The explanation above is enough to be the basis for the determination of the MUI's fatwa committee using Surat al-Māidah [5]: 2 and Surat al-Baqarah [2]: 177 as the basis for solidarity with the Palestinian people, in the form of boycotting pro-Israel products. The recommendation to boycott pro-Israel products is not only based on the two verses above. But also look at the opinions of the scholars about the prohibition of doing business with those who fight Muslims. For example;

a) Imam Nawawi's opinion in Shārah Shāhih Muslim 11/40:

*"There is consensus among the Muslims that it is permissible to deal with the people of Zimmah and other disbelievers so long as it does not fall under the heading of haram. But it is not permissible for Muslims to sell weapons to the enemies of Islam who are fighting Islam, nor is it permissible to help them establish their religion."*

b) The opinion of Sayyid Ramadan al-Buthi in his fatwas:

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apa-saja-faktanya.

<sup>18</sup> Rahman Asmardika, "Dubes Iran: Konflik Di Gaza Adalah Genosida Israel Terhadap Rakyat Palestina," Okezone, n.d., <https://news.okezone.com/read/2023/12/15/18/2939404/dubes-iran-konflik-di-gaza-adalah-genosida-israel-terhadap-rakyat-palestina?page=2>.

<sup>19</sup> Aldi Munandar, "Analisis Sentimen Netizen Indonesia Mengenai Boikot Produk," *Tauhidinomic: Journal of Islamic Banking and Economic* 3, no. 1 (2023).

<sup>20</sup> "Antusiasme Masyarakat Indonesia Bantu Palestina Tinggi, Pemerintah Siapkan Pengiriman Bantuan Selanjutnya," <https://www.presidenri.go.id/siaran-pers/antusiasme-masyarakatindonesia-bantu-palestina-tinggi-pemerintah-siapkan-pengiriman-bantuan-selanjutnya/>. <sup>13</sup> Yulida Medistiara, "Fatwa Haram dari MUI dtas Agresi Israel kepada Palestina," DetikNews, n.d., <https://news.detik.com/berita/d-7030429/fatwa-haram-dari-mui-atas-agresi-israel-ke-palestina>.

*"It is wajib ain to boycott American and Israeli food and trade products, because this is an easy jihad for every Muslim to do in the face of aggression from Israel."*

c) The opinion of Ibn al-Hajj al-Fash al-Maliki in al-Madhal (II/78):

*"There is nothing wrong with the Jews and Christians establishing economies for themselves and others of the same religion as a form of separate killing. And there is nothing wrong with forbidding them to sell to Muslims and forbidding Muslims to buy their products."*<sup>21</sup>

Not only limited to the verses of the Qur'an and ijma' of the scholars. In determining its fatwas, the MUI Fatwa Commission is also based on hadith, ijma', and qiyas, which are sources of law as agreed upon by the majority of previous scholars.<sup>22</sup> Asrorun Ni'am explained that the process of determining the law in the MUI Fatwa Commission has five stages. *First*, review the opinions of the Imams of the mazhab on the issue being studied, along with the relevant arguments. *Secondly*, if the problem has a clear law (*qaṭ'iyyat*), then it is determined as it is. *Third*, problems that still have disagreements among the scholars of the madhhabs are resolved in two ways, specifically common ground by the method of *al-jum'u wa at-taufiq* (combining and adjusting similarities) and using *tarjih* (choosing the opinion with the strongest argument), using the method of comparing schools of thought, and using the principles of comparative *ushul fiqh*. *Fourth*, issues that are not found in the madhhabs are determined using *ijtihād jamā'i* (collective) using *bayāni*, *ta'lili* (*qiyasi*, *istihsani*, *ilhaqi*), *istishlahi*, and *sad adz-Dzari'ah* methods. *Fifth*, fatwas must always take into account the public good (*mashlih ammah*) and the objectives of Islamic law (*maqshid syar'iyyah*).<sup>23</sup>

### **Interpretation of Solidarity Verses in MUI Fatwa Number 83 of 2023**

As stated in the circular letter of MUI Fatwa No. 83 of 2023 concerning the Law of Supporting the Palestinian Struggle, there are two verses of the Qur'an that discuss solidarity.

QS. al-Mā'idah [5]: 2.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِنِ الْبَيْتِ الْحَرَامِ يَتَتَّعُونَ  
فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن  
تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ يَوْمَئِذٍ اللَّهُ شَدِيدُ الْعِقَابِ

*"O ye who believe! violate not the sanctity of the Symbols of God nor of the Sacred Month nor of the animals brought for sacrifice nor the garlands that mark out such animals nor the people resorting to the Sacred House seeking of the bounty and good pleasure of their Lord. But when ye are clear of the Sacred Precincts and of pilgrim garb ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety but help ye not one another in sin and rancor: fear God: for God is strict in punishment."*

However, Surah al-Mā'idah [5]: 2, contained in the MUI fatwa letter, only includes part of this verse, namely;

<sup>21</sup> "Fatwa Majelis Ulama Indonesia (MUI) Nomor: 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina," 7.

<sup>22</sup> Jamal Ma'mur, "Peran Fatwa MUI Dalam Berbangsa Dan Bernegara (Talfiq Manhaji Sebagai Metodologi Penetapan Fatwa MUI)," *Wahana Akademika* 5, no. 2 (2018): 48.

<sup>23</sup> M. Asrorun Ni'am Sholeh, "Metodologi Penetapan Fatwa Majelis Ulama Indonesia," n.d., 122–29.

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ يَوْمَئِذٍ اللَّهُ شَدِيدُ الْعِقَابِ

The following are some of the interpretations of the scholars of tafsir regarding the verse from Surah al-Mā'idah [5]: 2.

First, Wahbah Zuhaili's interpretation in his Tafsir book, *Tafsīr al-Munīr*. Regarding the ending of the verse above, Wahbah Zuhaili explains that one person against another must work together, synergize with each other, and help humans carry out virtue. The word *الْبِرِّ* means all commands and prohibitions in shari'a. One should not help one another in committing sins and immorality, which is anything that is prohibited by the Shari'ah. Then, do not also help or assist each other in violating the rights of others (*al-'Udwān*). Wahbah Zuhaili also explained the difference between sin and offense. Sin (*al-Ithm*) and offense (*al-'Udwān*) include every form of crime and violating the boundaries of Allah SWT, whose perpetrators are sinful, by committing persecution and offense against others. Fear Allāh by doing what He commands and avoiding what He forbids. Indeed, Allāh is very severe in punishing those who disobey and violate the boundaries of Allāh.<sup>24</sup>

Second, the interpretation of Ibn Kathir in his tafsir when interpreting the Word of Allāh SWT related to verse 2 of Surah al-Mā'idah above, that Allah commands His believing servants to help each other in doing good, which is called virtue (*al-Birru*), and leave everything that is wrong, and this is called piety. Allah also forbids His servants to help each other in falsehood, sin, and doing haram things. Furthermore, Ibn Kathir quotes at-Tabrani as saying that the Messenger of Allah said: "Whoever goes with an oppressor to help him, knowing the oppression he is committing, has indeed left Islam."<sup>25</sup>

Third, in the verse above, Abu Ja'far ath-Thabari said, "O believers, help one another in goodness, i.e., in obeying His commands." The word *al-Taqwā* means to obey His commands and avoid disobeying Him. Abu Ja'far further explains that the phrase "And do not help each other in sin and transgression" means that people should not help each other in sin, i.e., in disobeying Allah's commands. They should not exceed the limits that Allah has set for His servants in Islam and the obligations that His servants have towards themselves. Furthermore, Abu Ja'far lists several narrations that are consistent with his interpretation. One of them is the narration from Ibn Abbas about His words *الْبِرِّ وَالتَّقْوَىٰ* "And help each other in (doing) virtue and piety," the word *الْبِرِّ* mean what is commanded to you, while the word *التَّقْوَىٰ* "avoiding" means what is prohibited.<sup>26</sup>

Fifth, in addition to the four interpretations above, it is also necessary to include the interpretation from the team of the Ministry of Religion of the Republic of Indonesia, which includes having a relationship with MUI, especially in the preparation of the interpretation of the Ministry of Religion of the Republic of Indonesia.<sup>27</sup> At the end of QS. al-Mā'idah [5]: 2, it is explained in the interpretation of the Ministry of Religion of the Republic of Indonesia that the

<sup>24</sup> Wahbah Az-Zuhaili, *Tafsir Al-Munir*, Gema Insani, Cetakan 3 (Jakarta, 2018), 399.

<sup>25</sup> Muhammad Ibnu Katsir, *Tafsir Ibnu Katsir: Jilid 3*, cetakan ke-2 (Bogor: Pustaka Imam asy-Syafi'i, 2003), 9.

<sup>26</sup> Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari: Jilid 8* (Jakarta: Pustaka Azzam, 2007), 289–90.

<sup>27</sup> Kementerian Agama RI dan TIM, *Al-Qur'an Dan Tafsirnya: Muqaddimah (Edisi Yang Disempurnakan)* (Jakarta: Departemen Agama RI, 2010), xxiii.

verse obliges believers to help each other in doing good and piety for their benefit and happiness. It forbids them from helping each other in sin and transgression and instructs them to fear Allah in order to avoid Allah's severe punishment. In essence, it is obligatory for all believers to help each other in doing good and piety, and it is forbidden to help each other in committing sins and transgressions.<sup>28</sup>

The interpretations of this verse are in line with MUI's call to boycott pro-Israel products. As said by Asrorun Ni'am Sholeh, the Chairman of MUI for Fatwa, who said that one of the reasons for the call to boycott pro-Israel affiliated products is as a form of support for the struggle for independence of the Palestinian people, and the most important thing in this case is that there are some parties that directly and openly support Israeli aggression against the Palestinian people in Gaza.<sup>29</sup> In this case, buying or subscribing to products that come from supporters of Israeli aggression is indirectly considered the same as helping Israeli aggression in terms of finance. Based on this consideration, MUI issued a fatwa letter, one of the contents of which forbids Muslims to support Israeli aggression against the Palestinian people, either directly or indirectly, as a form of solidarity and help from Muslims to the Palestinian people.<sup>30</sup>

QS. al-Baqarah [2]: 177

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَٰئِكَ الَّذِينَ صَدَقُوا وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ

*"It is not righteousness that ye turn your faces toward East or West; but it is righteousness to believe in God and the Last Day and the Angels and the Book and the Messengers; to spend of your substance out of love for Him for your kin for orphans for the needy for the wayfarer for those who ask and for the ransom of slaves; to be steadfast in prayer and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth the God-fearing."*

Here are some interpretations from the scholars of tafsir related to Surah al-Baqarah [2]:

177 above. Among them;

First, regarding the above verse, Wahbah Zuhaili gives an interpretation by saying that the diversion of the Qibla has caused great fitnah among the followers of various religions. Each religion, namely the Muslims and the People of the Book, assumes that prayer is not valid if it does not face its qibla. Because of this, Allah made it clear to all people that facing the East and West is not a desirable virtue and is not considered a good deed. The virtue referred to in this verse is true and perfect faith in the principles of faith.<sup>31</sup> Furthermore, Wahbah Zuhaili explains that true faith must be accompanied by good deeds that educate the soul, love, unity, and help. For example, give property that is loved to people in need. As for those who are included in

<sup>28</sup> Kementerian Agama RI dan TIM, *Al-Qur'an Dan Tafsirnya: Jilid 2 (Edisi Yang Disempurnakan)* (Jakarta: Departemen Agama RI, 2004), 352.

<sup>29</sup> Metro TV, "Dampak Fatwa Haram MUI Terhadap Produk Pro Israel" (Indonesia, 2023).

<sup>30</sup> "Fatwa Majelis Ulama Indonesia (MUI) Nomor: 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina," 1.

<sup>31</sup> According to the narration of 'Umar ibn al-Khaṭṭāb (may Allah be pleased with him), the fundamental pillars of faith encompass belief in Allah, His angels, His revealed scriptures, His messengers, the Last Day, and divine decree (qadar), encompassing both its favourable and adverse aspects. (HR. Ahmad dan Muslim).

the category of people in need in the context of this verse, such as relatives in need, orphans, the poor, especially the poor, *ibnu sabil*, beggars, and slaves, namely people who are victims of captivity, slavery, blasphemy, and deprivation of freedom, in the end, Wahbah Zuhaili adds that it also includes virtues such as performing prayers, remembering Allāh, keeping promises, and being patient in every condition.<sup>32</sup>

Second, Ibn Kaṣīr's interpretation of the above verse is that the People of the Book and the Muslims objected to Allāh's command to the believers to change the direction of their Qibla from facing Bait al-Maqdis to the Kaaba. With this, Allāh provides an explanation of the wisdom of shifting the Qibla, namely that goodness, piety, and perfect faith are obedient to all commands of Allah, including His command to face any direction. Furthermore, Ibn Kathir lists some of the words of the Companions and previous scholars, such as Mujahid, who said that goodness is what is determined in the heart in the form of obedience to Allāh. In addition, there are statements from Ibn Mas'ud, Sa'id bin Jubair, and others who say that it is also included in goodness when someone gives away his property even though he loves it very much. Then Ibn Kathir explained that the main ones to be given charity are relatives, the poor, orphans, *ibnu sabil*, people who beg, and slaves. Also included in the good are establishing prayer and paying zakat.<sup>33</sup>

Third, Based on the interpretation of Abu Ja'far ath-Thabari, scholars differ on this verse. Some argue that virtue is not only prayer but also includes other behaviors, such as carrying out Allah's commands,<sup>34</sup> and the obedience that is in the heart.<sup>35</sup> Some commentators say that what is meant by this verse are the Jews and Christians. When the Jews prayed facing the west and the Christians prayed to face the east, then this verse was revealed, which explains that goodness is not what they do. Furthermore, in the verse *وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ* وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ Abu Ja'far said that it is also a sign of kindness when a person gives wealth to his relatives, orphans, *ibnu sabil*, and slaves while he himself loves them and always tries to collect them. It is also a good thing to pray according to the rules and to pay zakat from one's wealth according to a certain amount.<sup>36</sup>

Fifth. In the book of the *Qur'an and Tafsir* by the Ministry of Religion of the Republic of Indonesia, this verse is not only addressed to the Jews and Christians but includes all people who adhere to the religions revealed from heaven (*samawi*), including Muslims. In this verse, Allah explains to all humans that virtue is not just facing in a direction, either west or east. But the real virtue is to believe in Allāh truly, namely faith that resides in the heart and reassures the soul, as well as practicing the principles of faith. This faith must be accompanied by tangible deeds, such as giving away loved ones' wealth to relatives, orphans, travelers, people forced to beg, and slaves deprived of their freedom and liberty. Not only that, kindness also means establishing prayer, paying zakat, keeping promises, and being patient in the sense of steadfastness.<sup>37</sup>

<sup>32</sup> Az-Zuhaili, *Tafsir Al-Munir: Jilid 1*, 349–351.

<sup>33</sup> Muhammad Ibnu Katsir, *Tafsir Ibnu Katsir: Jilid 1* (Bogor: Pustaka Imam asy-Syafi'i, 2004), 329–32.

<sup>34</sup> Based on riwayat from Ibnu Abbas. Lihat Ibnu Abi Hatim dalam tafsirnya, jilid 1, 287.

<sup>35</sup> Based on riwayat from Ibnu Abi Najid dari Mujahid. Lihat Abu Ja'far ath-Thabari dalam tafsirnya, jilid 1, 2.

<sup>36</sup> Abu Ja'far Muhammad bin Jarir Ath-Thabari, *Tafsir Ath-Thabari: Jilid 1* (Jakarta: Pustaka Azzam, 2007), 2–

10.

<sup>37</sup> Kementerian Agama RI dan TIM, *Al-Qur'an Dan Tafsirnya: Jilid 2 (Edisi Yang Disempurnakan)*, 258–60.

An example of humanitarian support for the Palestinian people, as has been called for by MUI and is being carried out by some Indonesian people today, is the boycott movement of certain products affiliated with pro-Israel. By boycotting products that are proven to be pro-Zionist or Israeli, it shows one's alignment with the noble values of humanity and commitment to realizing the independence of Palestine.<sup>38</sup> As for the form of financial support to the Palestinian people, as has been done by a number of Indonesians through the government, such as aid in the form of food, drinks, clothing, blankets, and donations or infaq channeled to the Palestinian people in Gaza.<sup>39</sup>

### ***Tafsir Maqashidi and Understanding Of QS. Al-Mā'idah [5]: 2, and QS. Al-Baqarah [2]: 177***

The application of *Tafsir Maqashidi*, initiated by Abdul Mustaqim, can be simplified into four parts. First, finding and applying benefits. Second, the explanation of the verses of the Qur'an thematically. Third, understanding historical and genealogical aspects. Fourth, look at the study of social humanities and science.<sup>40</sup> Not only that, in realizing the benefit, Maqashidi al-Syari'ah interpretation applies five aspects known as al-dhururiyyah al-khams, including *hifz al-Din* (benefit of religion), *hifz al-nafs* (benefit of the soul), *hifz al-nasl* (benefit of offspring), *hifz al-mal* (benefit of property), and *hifz al-'aql* (benefit of reason). Then it was developed again by Abdul Mustaqim by adding two aspects, namely *hifz al-daulah* (benefit of the state) and *hifz al-bi'ah* (benefit of the environment).<sup>41</sup>

As previously explained, the steps in applying maqashidi interpretation begin with analyzing the text of the Qur'an thematically. This research focuses on the boycott of Israeli products as a form of humanitarian solidarity, which is contained in the MUI fatwa by including QS. al-Mā'idah [5]: 2, and QS. al-Baqarah [2]: 177 as the basis for the fatwa. But to get a full understanding, it is necessary to read the entire verse of the Qur'an as explained by Abdullah Saeed.<sup>42</sup> The verses of the Qur'an related to humanitarian solidarity actions, in this case directed at the Palestinians who are experiencing oppression and genocide, include: (1). QS. al-Baqarah [2]: 177: This verse emphasizes the importance of doing good, including giving to people in need (2). QS. al-Mā'idah [5]: 2, this verse shows that Allāh will help those who help those in need (3). QS. al-Mā'ūn [107]: 1–7, this verse criticizes people who have an uncaring attitude towards others who are afflicted with disasters or difficulties (4). QS. al-Baqarah [2]: 190, says that Muslims should oppose oppression and fight for justice, but within the limits set by the Shari'ah. QS. an-Nisā' [4]: 75, this verse calls for the defense of the oppressed and weak, and QS. al-Hujarat [49]: 10: This verse emphasizes solidarity and brotherhood among Muslims.

The call for solidarity action from MUI uses QS. al-Baqarah [2]: 177 and QS. al-Mā'idah [5]: 2 as the basis for solidarity with the Palestinian people. Basically, solidarity is not only

<sup>38</sup> Asrorun Ni'am Sholeh, "Alasan MUI Mengeluarkan Fatwa Boikot Produk Israel" (Indonesia: Kabar Siang, TV One, 2023).

<sup>39</sup> Metro TV, "Bantuan Indonesia Untuk Palestina" (Indonesia, 2023).

<sup>40</sup> M. Ainur Rifqi, "Tafsir Maqasidi; Building Interpretation Paradigm Based on Mashlahah," *Millah: Jurnal Studi Agama* 18, no. 2 (2019): 351–54.

<sup>41</sup> Aji Muhammad Ibrahim, "Tafsir Maqashidi Perspektif Abdul Mustaqim," *JlQTA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 131.

<sup>42</sup> Abdullah Saeed, *Pengantar Studi Al-Qur'an*, ed. Shulkhah dan Sahiron Syamsuddin, Terj. (Bantul: Baitul Hikmah Press, 2020).

manifested in humanitarian form but also through financial and political support. Therefore, it includes good deeds and solidarity attitudes, as described in the verse above, when the Indonesian people help the Palestinian people, who are currently experiencing conflict and difficulties in life, in the form of humanitarian and financial support. Boycotting Israeli products is often seen as an attempt to pressure the Israeli government to change its perceived unfair benevolence towards Palestine. Although the Qur'an does not directly discuss boycotts, the principles of justice, solidarity, and opposition to oppression in the verses above can be used as a basis for supporting boycotts of Israeli-affiliated products as a form of humanitarian support and justice.<sup>43</sup>

### **Maqashidi Boycott of Pro-Israel Products**

*Al-dhururiyyah al-khams* is something that absolutely exists in humans, so Allah ordered us to make every effort for its existence and perfection. In this case, the boycott of pro-Israel products in MUI Fatwa No. 83 of 2023 is considered in accordance with the aspects contained in *maqashidi al-syariah*, namely *hifz al-din* (the benefit of religion), *hifz al-nafs* (the benefit of the soul), *hifz al-'Aql* (the benefit of reason), *hifz al-mal* (the benefit of property), and *hifz al-daulah* (the benefit of the state).

1. *Hifz al-Din* (religious interests)
  - a) Maintaining Religious Values: boycotts of products that support actions that are considered unjust can be seen as an effort to maintain and uphold the values of justice taught in Islam.
  - b) Solidarity of the Ummah: By boycotting, Muslims show solidarity with fellow believers who are experiencing oppression, thus strengthening Islamic unity and *ukhuwah*.
  - c) *Amar Ma'ruf Nahi Munkar*: Boycotts are a tangible form of encouraging good and preventing evil, which is an integral part of protecting religion.
2. *Hifz al-Nafs* (benefit of the soul)
  - a) Saving Lives: Boycotts can be considered a non-violent attempt to pressure the oppressor in the hope of reducing or stopping actions that harm innocent lives.
  - b) Protection of the Weak: Supporting the Palestinian cause through boycott is a form of protecting their lives from violence and oppression.
3. *Hifz al-'Aql* (the benefit of the intellect)
  - a) Awareness and Education: Boycotts are often accompanied by information campaigns that can raise public awareness about complex humanitarian and political issues. This helps people to think critically and make better decisions.
  - b) Avoiding Propaganda: By boycotting a particular product, Muslims can avoid the negative influence of propaganda that may be spread through supporting the product.
4. *Hifz al-Mal* (the benefit of wealth)

<sup>43</sup> Manda Septiana, "Melihat Aksi Boikot Produk Pro Israel Dari Sisi Ekonomi Dan Moral," Kumparan.com, 2023, <https://kumparan.com/manda-septina/melihat-aksi-boikot-produk-pro-israel-dari-sisi-ekonomi-dan-moral-21a1PcPtFbY/full>.

- a) **Ethical Use of Wealth:** Boycotts direct Muslims to allocate their wealth to products and companies that support the values of justice and humanity, avoiding the use of wealth to support those who are considered oppressive.
  - b) **Strengthening Local Economies:** Boycotting foreign products can encourage the strengthening of local economies by shifting consumption to more ethical local products.
5. *Ḥifẓ al-Daulah* (the benefit of the state)
- a) **Maintaining Stability:** By supporting non-violent actions such as boycotts, people are trying to maintain domestic stability and avoid wider conflict.
  - b) **Foreign Policy:** Boycotts can influence the country's foreign policy, encouraging the government to take a stronger stance against oppression and in favor of international peace.

**Tabel I.**  
Maqāṣid-Based Analysis of the Boycott of Pro-Israel Products

| No | Maqāṣid Aspect                               | Focus of Protection                                | Methods of Implementing a Boycott                                      |
|----|--|--|--|
| 1  | Ḥifẓ al-Dīn (The Protection of Religion)     | The Principles of Justice within Islamic Teachings | Refusing to endorse products that perpetuate oppression and occupation |
|    |  | Solidarity of the Ummah (Ukhuwah)                  | Moral and financial support for oppressed Muslim communities           |
| 2  | Ḥifẓ al-Nafs (The Protection of Life)        | The safety and survival of human life              | Non-violent pressure exerted through the use of boycotts               |
|    |  | Protection of Vulnerable Groups                    | Support for the humanitarian efforts of the Palestinian people         |
| 3  | Ḥifẓ al-'Aql (Preservation of the Intellect) | Awareness and critical reasoning                   | Educational campaigns and the dissemination of information             |
|    |  | Safeguarding Against Information Manipulation      | Avoiding products that contain propagandistic content                  |
| 4  | Ḥifẓ al-Māl (The Protection of Wealth)       | Ethical Utilisation of Wealth                      | Shifting consumption patterns towards ethically produced goods         |
|    |  | Economic Self-Reliance                             | Enhancement of local products and enterprises                          |
| 5  | Ḥifẓ al-Daulah (Protection of the State)     | Social and political stability                     | Peaceful and constitutional measures                                   |
|    |  | The Orientation of Foreign Policy                  | Public pressure on governmental policies                               |

Based on the table presented above, it can be argued that the boycott of pro-Israel products is firmly grounded within the framework of maqāṣid al-sharī'ah, as it encompasses the protection of the five fundamental objectives of human life. In terms of ḥifẓ al-dīn, the boycott represents a tangible expression of safeguarding the principles of justice and Islamic teachings

by rejecting products associated with oppression, while simultaneously reinforcing solidarity and ukhuwah among oppressed Muslims. From the perspective of ḥifẓ al-nafs, the boycott operates as a non-violent means of applying pressure to protect human life, particularly vulnerable groups, by supporting the humanitarian struggle of the Palestinian people. Moreover, with regard to ḥifẓ al-ʿaql, the boycott fosters greater awareness, critical reasoning, and public education through the dissemination of accurate information, whilst also serving to counteract the influence of misleading propaganda. In the context of ḥifẓ al-māl, the boycott encourages Muslims to engage in the ethical use of wealth by redirecting consumption towards just products and empowering local economies, thereby promoting economic self-reliance within the community. Finally, concerning ḥifẓ al-dawlah, the boycott is understood as a peaceful and constitutional form of action that contributes to maintaining socio-political stability and functions as a form of public pressure capable of influencing state foreign policy towards greater justice and international peace.

## Conclusion

From Abdul Mustaqim's perspective, the Maqashidi interpretative approach represents a contemporary methodology within the field of Qur'anic exegesis. This approach, which prioritises the concept of benefit, is founded on the principle that the Qur'an is a text that remains relevant across different eras. Its objective is to advance the discipline of interpretation and to address the challenges faced by Muslims in the modern context. The findings of this study indicate that the boycott of products supporting Israel, when analysed through the lens of Maqashid al-Shariah specifically the five essential objectives: ḥifẓ al-dīn (protection of religion), ḥifẓ al-nafs (protection of the soul), ḥifẓ al-ʿaql (protection of intellect), ḥifẓ al-māl (protection of property), and ḥifẓ al-dawlah (protection of the state) is consistent with the primary aims of Maqashidi Shariah. These aims include realising benefits and preventing harm for individuals, communities, and the state, as well as supporting efforts to achieve justice and broader welfare.

In this instance, the boycott of pro-Israel products, as stipulated in MUI Fatwa No. 83 of 2023, is deemed consistent with the principles encompassed within maqāṣid al-sharīʿah. As previously elucidated in this study, ḥifẓ al-dīn (protection of religious interests) includes the preservation of religious values, the solidarity of the community, and the promotion of good while preventing wrongdoing (amr maʿrūf nahy munkar). Ḥifẓ al-nafs (protection of the soul) involves the preservation of life and the safeguarding of the vulnerable. Ḥifẓ al-ʿaql (protection of intellect) encompasses awareness and education, as well as the avoidance of propaganda. Ḥifẓ al-māl (protection of property) pertains to the ethical utilisation of assets and the strengthening of the local economy. Finally, ḥifẓ al-dawlah (protection of the state) involves maintaining stability and managing foreign policy.

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