

Fatwas, Religious Moderation, and Global Security: Examining the Intersection of Islamic Economic Jihad and Humanitarian Responses to the Israel-Palestine Conflict

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Abstract

This research examines the implications of the Indonesian Ulema Council's (MUI) Fatwa No. 83 of 2023, which supports the Palestinian struggle against Israeli occupation, focusing on its theological foundations, the concept of religious moderation, and the dynamics of economic jihad through the boycott of Israeli products. Utilizing a qualitative approach, this study analyzes the fatwa's position within Islamic jurisprudence and its impact on global humanitarian responses to the Israel-Palestine conflict. The findings indicate that the fatwa serves as a non-violent instrument, promoting peace and human rights while advocating for humanitarian aid to Palestine through zakat, Infāq, and donations. It also highlights the potential effects on Indonesia's foreign policy, urging the government to take a firmer stance in international relations regarding Palestine. Furthermore, the study discusses the effectiveness of the boycott as an economic strategy and its moral implications, emphasizing the importance of addressing the humanitarian concerns of civilians in both Israel and Palestine. Overall, the fatwa reflects a balanced approach to supporting the Palestinian cause while adhering to the principles of moderation and compassion inherent in Islam.

Abstrak

Penelitian ini mengkaji implikasi Fatwa Majelis Ulama Indonesia (MUI) No. 83 Tahun 2023 yang mendukung perjuangan Palestina melawan pendudukan Israel dengan fokus pada landasan teologisnya, konsep moderasi beragama, dan dinamika jihad ekonomi melalui boikot produk Israel. Dengan menggunakan pendekatan kualitatif, penelitian ini menganalisis posisi fatwa dalam yurisprudensi Islam dan dampaknya terhadap respons kemanusiaan global terhadap konflik Israel-Palestina. Temuannya menunjukkan bahwa fatwa berfungsi sebagai instrumen tanpa kekerasan, mempromosikan perdamaian dan hak asasi manusia sekaligus mengadvokasi bantuan kemanusiaan ke Palestina melalui zakat, Infāq, dan donasi. Hal ini juga menyoroti dampak potensial terhadap kebijakan luar negeri Indonesia, yang mendesak pemerintah untuk mengambil sikap lebih tegas dalam hubungan internasional terkait Palestina. Lebih lanjut, penelitian ini membahas efektivitas boikot sebagai strategi ekonomi dan implikasi moralnya, serta menekankan pentingnya mengatasi permasalahan kemanusiaan warga sipil di Israel dan Palestina. Secara keseluruhan, fatwa tersebut mencerminkan pendekatan yang seimbang untuk mendukung perjuangan Palestina dengan tetap berpegang pada prinsip-prinsip moderasi dan kasih sayang yang melekat dalam Islam.

Keywords

Fatwa; Religious Moderation; Global Security; Economic Jihad; Israeli-Palestinian Conflict



Introduction

In recent decades, the issue of boycotting Israeli products has become an important element in the dynamics of global politics and Islamic economics. Fatwas issued by religious authorities in various countries, including the Indonesian Ulema Council (MUI), call on Muslims to boycott products related to Israel as a form of solidarity with the Palestinian people who are experiencing occupation and violence.¹ These fatwas are often seen as part of "Economic Jihad," a non-violent strategy aimed at weakening Israel's economic power by withdrawing financial support and purchasing products.² The boycott is seen not only as a political statement but also as a religious act that has wide-ranging impacts, both economically and socially.³ In the context of Islamic economics, these fatwas are based on the principles of justice and protection of the oppressed, so it is considered a moral responsibility of Muslims to participate in the boycott.

The call for a boycott, as endorsed by the fatwa, invites critical reflection on its implications for global security and its compatibility with the principles of religious moderation. Religious moderation, which advocates tolerance, inclusiveness, and peace, plays a key role in addressing humanitarian crises like the Israeli-Palestinian conflict. While the boycott aims to economically isolate Israel and protest injustice, it also risks generating diplomatic friction and regional instability.⁴

Thus, it is essential to critically examine how such a religiously inspired boycott balances the objectives of economic jihad with the broader need for maintaining peace and global stability. This includes assessing whether the fatwa aligns with moderate religious values while remaining an effective diplomatic tool. A nuanced analysis is required to ensure that the action taken reflects both moral conviction and a commitment to international harmony.⁵

The Israeli-Palestinian conflict, rooted in a territorial dispute that escalated with the establishment of Israel in 1948, has evolved into one of the most protracted and complex global conflicts, influencing humanitarian, political, and security dynamics worldwide. Decades of warfare, failed peace initiatives, and Israeli occupation of the West Bank and Gaza have perpetuated regional instability and deepened divisions between the two sides.

¹ Muhammad Ridwan, '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', *AT-TAFAKUR Jurnal Ilmu Syariah Dan Hukum* 01, no. 01 (2024): 1–24.

² Nabilatun Nada and M Lathoif Ghozali, 'Analysis of Fatwa No . 83 of 2023 Regarding the Boycott of Zionist Israeli Products from the Perspective of Sadd Al-Dzari ' Ah', *Al-Mustashfa: Jurnal Penelitian Hukum Ekonomi Syariah* 9, no. 83 (2024): 109–22.

³ Mohammad Hidayatullah et al., 'Second-Wave Boycott of Israeli Products as Political Economic Movements', *Journal of Etika Demokrasi (JED)* 9, no. 3 (2024): 254–73, <https://doi.org/10.26618/jed.v.>

⁴ Ibid.

⁵ Ega Rusanti, Ainul Fatha, and Abdurrahman Mansyur, 'Israel-Palestine Conflict : Tracking Global Economic Responses and Fears', *Shirkah: Journal of Economics and Business* 10, no. 1 (2025): 1–19.

According to the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), since the Gaza conflict began in 2008, over 5,600 Palestinians have been killed, thousands injured, and more than 14,000 homes destroyed by Israeli military actions. These humanitarian consequences have intensified global sympathy for the Palestinian cause while simultaneously triggering polarized responses from international actors, including strong support for Israel from its allies.

Global perspectives on the Israeli-Palestinian conflict remain polarized, with some nations supporting Israel's right to security and others backing Palestine's right to statehood.⁶ Western countries, particularly the United States, often align with Israel under the pretext of regional stability and counterterrorism,⁷ while many Muslim-majority and developing countries, including OIC members, oppose the Israeli occupation, viewing it as a breach of international law.⁸

Various studies have discussed the economic and political aspects of the Israel boycott fatwa, which highlights the impact of the boycott on multinational companies and global market stability.⁹ This study shows that a boycott based on a religious fatwa can affect the global supply chain network but has not examined much about how the fatwa is related to the principle of religious moderation. Another study, emphasizes the role of the fatwa in strengthening the solidarity of Muslims around the world¹⁰ but pays less attention to the aspect of moderation that prioritizes a peaceful approach and interfaith dialogue in dealing with humanitarian crises. On the other hand, Hassan and Rahman focus more on the relationship between fatwas and Islamic economic ethics, especially in the context of enforcing sharia law, but have not studied in depth the impact of fatwas on global security.

Previous studies have primarily explored the economic and political aspects of the boycott fatwa, with limited attention to its connection with religious moderation and global security. This study addresses that gap by analyzing how the boycott fatwa intersects with the principles of religious moderation and its influence on international responses to the humanitarian crisis in Palestine. Its novelty lies in a multidisciplinary approach that integrates Islamic economics, religious moderation, and global security—domains rarely examined together in existing literature.

This research is also timely, given the growing global focus on religious moderation amidst rising religious-based conflicts. While the boycott is often framed as part of "economic jihad," questions remain

⁶ Ghaffar Khan Fahim, 'Israel-Palestine Conflict and the Role of International Organizations Author Fahim Ghaffar Khan', *Pakistan Review of Social Science* 3, no. 1 (2022): 1–12.

⁷ Muhammad Arslan Farooq and Sapna Mumtaz, 'The Interplay of the United States and the Muslim World in the Israel-Palestine Conflict : A Complex Web of Interests and Tensions', *Annals of Human and Social Sciences* 2024, no. 2 (2024): 426–34.

⁸ Yunita Ratna Sari, 'The Strategic Role of the OKI (Islamic Cooperation Organization) in Resolving the Israeli-Palestinian Conflict: International Humanitarian Law Perspective', *Peace and Humanity Outlook* 1, no. 1 (2024): 15–26.

⁹ Arum Pujiastuti, 'Mengungkap Dampak Boikot Terhadap Nilai Pasar Perusahaan', *EKONOMIKA45 : Jurnal Ilmiah Manajemen, Ekonomi Bisnis, Kewirausahaan* 11, no. 1 (2024): 675–87, <https://doi.org/10.30640/ekonomika45.v11i1.2062>.

¹⁰ Mohd Amirul Isma Md Yusuf et al., 'Fatwa As a Mechanism for Social Cohesion in A Pluralistic Society in Malaysia', *International Journal of Religion* 5, no. 10 (2024): 990–99, <https://doi.org/10.61707/pzcvq916>.

about its compatibility with values of peace, tolerance, and dialogue. The study further investigates how such fatwas shape global perceptions of Islam and influence humanitarian aid and foreign policy decisions in Muslim-majority countries.

This study adopts a qualitative methodology, utilizing document analysis and literature review methods to examine the relationship between fatwas, religious moderation, and global security. Data is sourced from primary and secondary materials, including MUI fatwas, global economic reports, and research on religious moderation and international security. The qualitative approach allows for a comprehensive exploration of how these factors interact in the context of the Palestinian humanitarian crisis, with a focus on the international response in terms of foreign policy and humanitarian aid.

The primary objective of this article is to explore the intersection between the fatwa on boycotting Israeli products, religious moderation, and global security. By analyzing these elements, the article seeks to offer new insights into how the fatwa can strike a balance between economic jihad and religious moderation principles, contributing to the broader understanding of its role in addressing the Israeli-Palestinian conflict.

MUI Fatwa Number 83 of 2023

MUI Fatwa Number 83 of 2023, issued on November 8, 2023, in Jakarta, represents the Indonesian Ulema Council's formal response to the ongoing Israeli-Palestinian conflict. It underscores the obligation of Muslims to support the Palestinian struggle against occupation and violence, reflecting the Council's stance on the continuing humanitarian crisis and the need for moral and religious solidarity with the oppressed Palestinians.¹¹

One of the main points in this fatwa is the statement that supporting the Palestinian struggle against Israeli occupation is an obligation for every Muslim. This support is considered a form of solidarity of Muslims towards their oppressed brothers and sisters. This fatwa invites Muslims to contribute, both financially and morally, in supporting the Palestinian struggle. This support can be given in the form of *zakat*, *Infāq*, and *sedekah*, which are channelled specifically for Palestine. This strengthens the call to help Palestine, not only through prayer but also with real actions that can ease the burden of suffering of the Palestinian people.

MUI Fatwa Number 83 of 2023 explicitly prohibits Muslims from supporting Israeli colonization, aggression, or any entities that assist in the oppression of Palestine, affirming a strong moral and religious opposition to injustice. It also calls on the Indonesian government to take a firm, proactive stance in advocating for Palestine through diplomacy and international cooperation, emphasizing that

¹¹ mui, 'Fatwa Majelis Ulama Indonesia Nomor : 83 Tahun 2023 Tentang Hukum Dukungan Terhadap Perjuangan Palestina', 2023.

support for Palestine is both an individual and national responsibility within a broader political and diplomatic framework.

Theological Basis of the MUI Fatwa on Support for Palestine

MUI Fatwa Number 83 of 2023 is based on theological principles in Islam that emphasize solidarity and responsibility of the people towards fellow Muslims who are oppressed.¹² In the context of the Israeli-Palestinian conflict, this fatwa emphasizes the obligation of every Muslim to support the struggle of the Palestinian people against Israeli occupation and aggression. The theological basis of this fatwa can be traced to the teachings of the Qur'an and Hadith, which instruct Muslims to help those in trouble and reject all forms of injustice.

One of the verses of the Qur'an that is often quoted as a theological basis for support for Palestine is the Qur'an, QS. al-Baqarah: 190, which reads, "*fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not love those who transgress.*"¹³ This verse shows that Muslims are allowed to fight oppression as long as it is done in a fair and non-excessive manner. In this case, the MUI, through its fatwa, invites the people to support Palestine through economic jihad, namely by boycotting Israeli products and providing aid to the Palestinian people.

In addition, the concept of *ukhuwah Islamiyah*, or brotherhood among Muslims, is also an important basis for this fatwa. The hadith of the Prophet Muhammad PBUH narrated by Imam Muslim states, "*The example of the believers in terms of loving, caring for, and caring for each other is like one body; if one part of the body is sick, then the whole body will feel the pain with sleeplessness and fever.*" Based on this principle, the suffering of the Palestinian people is considered the suffering of all Muslims, so supporting them becomes a moral and spiritual obligation.¹⁴

In the context of economic jihad, this fatwa also refers to the concept of *jihad bil mal*, which is *jihad* with wealth. *Jihad* does not only mean physical warfare but can also be in the form of financial contributions to support a legitimate struggle, according to sharia.¹⁵ Financial support, as regulated in this fatwa through *zakat*, *Infāq*, and *sedekah*, is a concrete form of *jihad bil mal*. MUI encourages Muslims to use their economic power to support Palestine and weaken the economic power of Israel through a boycott of products that support Israel.¹⁶

¹² Wahidul Anam and Mubaidi Sulaeman, 'Law, Ethics, and Hadith Ahkam: An Analysis of Fatwa MUI in the Perspective of Progressive Interpretation', *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (2024): 1023–53, <https://doi.org/10.22373/sjhk.v8i2.21594>.

¹³ Abdullah Yusuf Ali, *The Meaning of the Holy Qur'an* (Beltsville: Amana Publications, 2001).

¹⁴ Momina Majeed, 'The Palestinian Issue: A Humanitarian Crisis', *Al-Iman Research Journal* 1, no. 2 (2023): 1–7.

¹⁵ Dri Santoso, 'The Dynamics Of Muslim Interpretation of Jihad Verses : Between Morality And Military', *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022): 49–70, <https://doi.org/10.21154/altahrir.v22i1.3802>.

¹⁶ Nada and Ghazali, 'Analysis of Fatwa No . 83 of 2023 Regarding the Boycott of Zionist Israeli Products from the Perspective of Sadd Al-Dzari ' Ah'.

MUI Fatwa Number 83 of 2023 aligns with the Islamic concept of social justice, emphasizing the duty to oppose injustice in all forms.¹⁷ Referencing Sheikh Yusuf Al-Qaradawi's *Fiqh Jihad*, the fatwa promotes economic jihad as a peaceful means of resisting colonialism and supporting Palestine without resorting to violence.¹⁸ By encouraging moral, economic, and non-violent support, the fatwa embodies the principles of religious moderation and reinforces Islamic teachings on solidarity, justice, and ethical resistance.¹⁹

Religious Moderation in Responding to the Israeli-Palestinian Conflict

The concept of religious moderation, or *wasatiyyah*, is an important principle in Islamic teachings that emphasizes balance, peace, and justice in living a religious life.²⁰ In the context of the Israeli-Palestinian conflict, religious moderation is a relevant approach to dealing with ongoing tensions and violence. MUI Fatwa Number 83 of 2023, which directs Muslims to support the Palestinian struggle through peaceful means, such as economic jihad and humanitarian aid, reflects this principle of moderation.²¹

Wasatiyyah in Islam means a middle-ground attitude that is not extreme.²² The Qur'an, in Surah Al-Baqarah verse 143, states, " Thus, have We made of you an Ummat justly balanced."²³ This verse emphasizes that Muslims are asked not to be extreme in dealing with worldly issues, including in responding to conflict. In this case, the MUI fatwa directs the community to use a non-violent approach, such as economic boycotts and humanitarian donations, as a form of solidarity.²⁴ This step is a real manifestation of the application of moderation, where the actions taken are not in the form of physical violence but rather economic steps aimed at supporting justice without violating human rights.

Religious moderation plays a critical role in navigating the complexities of the Israeli-Palestinian conflict, providing an alternative to extreme approaches. While some advocate armed resistance and others pursue diplomacy that may overlook Palestinian interests, Islamic teachings on moderation promote a peaceful and just resolution. This is evident in MUI Fatwa Number 83 of 2023, which calls

¹⁷ Agung Prayogo et al., 'Political Economy and MUI Fatwa No. 83 of 2023: Literature Review', *Indonesian Journal of Innovation Multidiscipliner Research* 2, no. 2 (2024): 291–99, <https://doi.org/10.69693/ijim.v2i2.138>.

¹⁸ Fawes Samudra, Akhmad Roja Badrus Zaman, and Digdo Aji Mukti, 'Reviving the Essence of Jihad in the Contemporary Era: Advocating Struggle and Solidarity for Palestine Through Boycott of Pro-Israel Products', *MILRev: Metro Islamic Law Review* 3, no. 1 (2024): 22, <https://doi.org/10.32332/milrev.v3i1.8971>.

¹⁹ Munajat, 'Religion and Nationalism in Shaping the Fiqh of Armed Jihad: A Lesson to the Indonesian National Counterterrorism Policy', *Ahkam: Jurnal Ilmu Syariah* 22, no. 2 (2022): 311–34, <https://doi.org/10.15408/ajis.v22i2.26130>.

²⁰ Baso Sulaiman and M. Suyuti Yusuf, 'Religious Moderation (in an Islamic Perspective)', *Book Chapter of Proceedings Journey-Liaison ...* 12, no. 4 (2023): 901–12, <https://doi.org/10.30868/ei.v12i04.6987>.

²¹ Ibrahim Fajri and Abdu Rahmat Rosyadi, 'Analysis Of Fatwas Indonesian Ulema Council (MUI) Number 83 of 2023 Concerning Legal Status of Supporting the Palestinian Struggle', *Kanun Jurnal Ilmu Hukum* 26, no. 1 (2024): 47–61, <https://doi.org/10.24815/kanun.v26i1.36794>.

²² Lisa. Gitleman and Johannes Kleberger, 'Contextualization of Onterpretation of Wassattiyah Islam on the Quran', *Paper Knowledge . Toward a Media History of Documents* 4 (2014): 160–69.

²³ Ali, *The Meaning of the Holy Qur'an*.

²⁴ Annisa Fitrah and Anwar M Radiamoda, 'Call for Boycott of Pro-Israel Products in MUI Fatwa : An Analysis of Tafsir Maqasidi', *AL-QUDWAH Jurnal Studi Al-Qur'an Dan Hadis* 2, no. 2 (2024): 172–86.

for Muslims to oppose injustice through non-violent means, aligning with Islamic principles of social justice.²⁵

Drawing from Sheikh Yusuf Al-Qaradawi's Fiqh Jihad, the fatwa highlights economic jihad as a peaceful form of resistance against colonialism and oppression. By emphasizing diplomatic, economic, and humanitarian support over violence,²⁶ the fatwa exemplifies religious moderation, reaffirming Islam's commitment to solidarity, justice, and ethical resistance in the pursuit of Palestinian independence.²⁷

Dynamics of Economic Jihad in the Context of Boycotting Israeli Products

MUI Fatwa Number 83 of 2023, which calls for the boycott of Israeli products, exemplifies the concept of economic jihad (*jihad bil mal*), whereby financial means are utilized to uphold moral and religious objectives—specifically, supporting Palestinian independence and opposing Israeli colonization.²⁸ The fatwa promotes a non-violent resistance strategy by urging Muslims to cease consumption of Israeli-linked products and instead channel their economic resources through *zakat*, *infāq*, and *sedekah* to aid the Palestinian people.²⁹

Product boycotts, grounded in Islamic teachings from the Qur'an and Sunnah, serve as a form of economic jihad and peaceful resistance against injustice by reducing reliance on goods from oppressive regimes and leveraging economic influence to pursue social and political justice.³⁰ In the case of Israel, such boycotts are aligned with the global Boycott, Divestment, and Sanctions (BDS) movement, which targets companies linked to the occupation of Palestinian territories.³¹ The tangible impact, exemplified by SodaStream's exit from the West Bank, highlights the effectiveness of international economic solidarity in supporting Palestinian rights.³²

²⁵ Hasse Jubba, Jaffary Awang, and Siti Aisyah Sungkilang, 'The Challenges of Islamic Organizations in Promoting Moderation in Indonesia', *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (2021): 43–54, <https://doi.org/10.15575/jw.v6i1.12948>.

²⁶ Michael G. Knapp, 'The Concept and Practice of Jihad in Islam', *The US Army War College Quarterly: Parameters* 33, no. 1 (2003), <https://doi.org/10.55540/0031-1723.2132>.

²⁷ Nada and Ghozali, 'Analysis of Fatwa No . 83 of 2023 Regarding the Boycott of Zionist Israeli Products from the Perspective of Sadd Al-Dzari ' Ah'.

²⁸ Sa'idul Arfan et al., 'Media Jihad: Interpretation of Palestinian Resistance Through Semiotic Studies', *RETORIKA: Jurnal Ilmu Bahasa*, 2024, 603–18.

²⁹ Andyan Pradipta Utama et al., 'The Impact of the Boycott Movement on Israeli Products on Brand Perception Among Muslim Consumers: An Analysis of Brand Image and Customer Loyalty', *Branding: Jurnal Manajemen Dan Bisnis* 2, no. 2 (2023): 56–69, <https://doi.org/10.15575/jb.v2i2.31922>.

³⁰ Ach. Zayyadi and Ubaidillah, 'Boycott In The Perspective Of The Quran: Interpretation Of Rejecting Actions That Reflect Justice And Unity Of The Ummah', *AL-WIJDÂN: Journal of Islamic Education Studies*. Volume 9, no. 3 (2024).

³¹ Maia Carter Hallward, *Transnational Activism and the Israeli-Palestinian Conflict*, *Transnational Activism and the Israeli-Palestinian Conflict*, 2013, <https://doi.org/10.1057/9781137349866>.

³² Jennifer Megan Hitchcock, 'A Rhetorical Frame Analysis of Palestinian-Led Boycott, Divestment, Sanctions (BDS) Movement Discourse', *Old Dominion University*, 2020, <https://doi.org/10.25777/gq1b-4m33>.

MUI Fatwa Number 83 of 2023 reinforces this strategy by urging Muslims to engage in economic jihad through product boycotts, particularly targeting sectors connected to Israel's defence and technology industries.³³ While the objective is not immediate disruption, the fatwa aims to build sustained global awareness of Palestinian oppression. It emphasizes that economic resistance, as a non-violent and morally principled approach, can promote meaningful policy change and conflict resolution, offering an ethical alternative to armed confrontation in addressing the Israeli-Palestinian conflict.³⁴

Fatwa and Global Security Issues: Implications of Support for Palestine

MUI Fatwa Number 83 of 2023, which urges support for the Palestinian struggle through product boycotts and rejection of Israeli occupation, carries not only theological and economic weight but also significant implications for global security.³⁵ It reflects the political stance of Indonesian Muslims and influences diplomacy, regional stability, and international relations, particularly with nations directly or indirectly engaged in the Israeli-Palestinian conflict.

From a diplomatic perspective, MUI Fatwa Number 83 of 2023 reinforces Indonesia's longstanding commitment to supporting Palestinian independence and enhances its moral and political stance in international forums such as the UN, the Organization of Islamic Cooperation (OIC), and the Non-Aligned Movement.³⁶ As the world's most populous Muslim-majority country, Indonesia can leverage this fatwa to strengthen its leadership role in advocating for Palestinian rights. However, this explicit support may also impact diplomatic relations with pro-Israel countries, including the United States and several Western European nations, which maintain strategic interests in the Middle East.³⁷

The fatwa may impact regional stability by intensifying diplomatic tensions between Muslim-majority countries that support Palestine and those that have normalized relations with Israel, such as the UAE and Bahrain through the Abraham Accords.³⁸ Although Indonesia has no formal ties with Israel, its firm stance through the fatwa could provoke reactions from these states, potentially causing

³³ Sinta Dewi Laksmi Santosa, 'The Impact Of The Boycott Of Israeli Products, Brands And Their Supporters On The Indonesian Economy', *Jurnal Ilmu Ekonomi Dan Pembangunan* 24, no. 1 (2024): 7–13.

³⁴ Indah Sulistiani et al., 'Unraveling the Complex Web: A Multidimensional Analysis of the Economic, Political, and Social Implications of Boycotting American Products Amidst the Israel-Palestine Conflict', *International Journal of Society Reviews (INJOSER)* 1, no. 2 (2023): 116–27, Boycott, Consumer Activism, Israel-Palestine Conflict, Economic Impact, Political Diplomacy, Social Dynamics, Multidimensional Analysis, Global Geopolitics, Sustainable Solutions, Historical Perspectives.

³⁵ Prihandono Wibowo, Renitha Dwi Hapsari, and Muchammad Chasif Ascha, 'Respon Publik Terhadap Fatwa Boikot Produk Israel Oleh Majelis Ulama Indonesia', *Journal Publicuho* 7, no. 1 (2024): 382–95, <https://doi.org/10.35817/publicuho.v7i1.371>.

³⁶ Andini Nurlisa Putri Sawaki, 'Support Of Indonesian Diplomats On Palestine', *Jurnal Pendidikan Kewarganegaraan Undiksha* 10, no. 1 (2022): 467–76, <https://ejournal.undiksha.ac.id/index.php/JJPP>.

³⁷ Siti Mutiah Setiawati, 'The Role of Indonesian Government in Middle East Conflict Resolution: Consistent Diplomacy or Strategic Shifts?', *Frontiers in Political Science* 6, no. March (2024), <https://doi.org/10.3389/fpos.2024.1304108>.

³⁸ M Muttaqien, 'Domestic Politics and Indonesia's Foreign Policy on the Arab-Israeli Conflict', *Domestic Politics and Indonesia Foreign Policy on the Arab-Israeli Conflict*, no. 1 (2021): 57–72.

political friction. Nevertheless, Indonesia's strong economic relations with such countries may help mitigate tensions. The fatwa could also foster greater unity among Muslim-majority nations in aligning their foreign policy toward Palestinian support.

International relations theories such as Realism and Constructivism help explain the implications of MUI Fatwa Number 83 of 2023, where Indonesia employs soft power through religious and cultural diplomacy to assert its role as a moderate Muslim nation.³⁹ While Realism emphasizes national interest and power, the fatwa reflects Indonesia's strategic use of non-military influence. Constructivism highlights how Indonesia's religious identity and normative values shape its pro-Palestinian foreign policy.⁴⁰ By promoting economic jihad through peaceful boycotts, the fatwa offers a non-violent expression of Muslim solidarity, contributing to global security and reducing the risk of radicalization.⁴¹

The fatwa may influence Indonesia's global trade and investment dynamics, particularly with companies and countries tied to Israel, potentially inviting economic backlash.⁴² However, it also creates opportunities for deepening economic cooperation with pro-Palestinian countries, especially in the Middle East and North Africa (MENA) region, aligning with Indonesia's broader diplomatic and economic interests. Thus, the fatwa serves as both a moral stance and a strategic instrument in Indonesia's international engagement.⁴³

Fatwa, Human Rights, and Global Humanitarian Responsibility

MUI Fatwa Number 83 of 2023, which calls on Muslims to support Palestine and boycott Israeli products, embodies Islam's commitment to human rights and global humanitarian solidarity. This fatwa is grounded in the Islamic principle that colonization and oppression are violations of universal human values, aligning with teachings in the Qur'an that emphasize justice and the fight against injustice.⁴⁴

The fatwa's support for Palestine reflects the religious duty to uphold justice, in line with the Qur'anic verses (QS. al-Mumtahanah: 8–9) that encourage Muslims to act justly and do good to all, except those who oppress or engage in conflict. By urging Muslims to boycott Israeli products, the fatwa

³⁹ Arief Rachman, Muhtadi, and Kiki Al Hadid, 'Indonesia's Soft Power Strategy In Guiding Peace In The Afghanistan Conflict', *The 5th International Conference on Maritime Science and Technology* 10, no. 1 (2021): 1–52, <https://doi.org/10.21608/pshj.2022.250026>.

⁴⁰ Leor Halevi, 'The Consumer Jihad: Boycott Fatwas and Nonviolent Resistance on the World Wide Web', *International Journal of Middle East Studies* 44, no. 1 (2012): 45–70, <https://doi.org/10.1017/S0020743811001243>.

⁴¹ Ahmad Suharto et al., 'Positioning the Meaning of Wasatiyyah in Religious Moderation', *SANGKĒP: Jurnal Kajian Sosial Keagamaan* 6, no. 2 (2023), <https://doi.org/10.20414/sangkep.v2i2.p-ISSN>.

⁴² Pusat Riset et al., 'Fatwas and the Urgency of Compliance', *International Journal of Kita Kreatif* 1, no. 1 (2024): 12–19.

⁴³ Setiawati, 'The Role of Indonesian Government in Middle East Conflict Resolution: Consistent Diplomacy or Strategic Shifts?'

⁴⁴ Dian Dian et al., 'Optimizing Islamic Religious Colleges In Facing The Era of Globalization', *Tafkir: Interdisciplinary Journal of Islamic Education* 4, no. 1 (2023): 58–77, <https://doi.org/10.31538/tijie.v4i1.326>.

emphasizes the importance of peaceful resistance and the ethical obligation to oppose oppression through nonviolent means.⁴⁵

This fatwa also reflects the global humanitarian responsibility that is part of the role of Muslims in responding to the humanitarian crisis that is occurring in Palestine. As a form of humanitarian solidarity, this fatwa encourages Muslims to not only provide moral support but also financial support through *zakat*, *infak*, and *sedekah* to help the Palestinian people.⁴⁶ This fatwa invites Muslims in Indonesia and around the world to contribute to efforts to resolve this crisis through peaceful and civilized means, such as economic jihad. This call is in line with the global approach to humanitarian aid, which emphasizes the importance of the involvement of the international community in helping victims of conflict through various forms of international solidarity.

From the perspective of Cosmopolitanism, as articulated by Immanuel Kant and Martha Nussbaum, MUI Fatwa Number 83 of 2023 reflects a form of global moral responsibility that transcends national boundaries.⁴⁷ It underscores the duty of all global citizens to support the oppressed and uphold universal human rights. The fatwa's call to support Palestine aligns with the cosmopolitan belief that justice and moral obligations extend beyond geographic or political affiliations.

Furthermore, the fatwa supports international efforts to resolve the humanitarian crisis in Palestine through peaceful means. By promoting economic jihad rather than violence, it aligns with UN resolutions such as Security Council Resolutions 242 and 338, which emphasize just and peaceful solutions.⁴⁸ In this sense, the fatwa reinforces the principles of global justice and human rights, contributing to broader international initiatives for sustainable conflict resolution.

The Role of the Indonesian Government in the Implementation of Fatwas and Foreign Policy

MUI Fatwa Number 83 of 2023 functions not only as a moral guide for Muslims but also as a policy recommendation urging the Indonesian government to adopt a firmer stance on the Palestinian issue. Emphasizing Indonesia's constitutional commitment to opposing colonialism, the fatwa supports the country's active diplomatic role in advocating for Palestinian independence through peaceful means such as boycotts and sanctions.⁴⁹ It reinforces Indonesia's foreign policy foundation based on justice

⁴⁵ Suud Sarim Karimullah, 'For True Humanity: Harmonization of Islamic Law and Human Rights Towards Universal Justice', *Matan : Journal of Islam and Muslim Society* 5, no. 2 (2023): 40, <https://doi.org/10.20884/1.matan.2023.5.2.9125>.

⁴⁶ Muhammad Abdan Shadiqi, Hamdi Muluk, and Mirra Noor Milla, 'Support for Palestinian among Indonesian Muslim: Religious Identity and Solidarity as Reasons for e-Petition Signing', *Psychological Research on Urban Society* 3, no. 1 (2020): 40, <https://doi.org/10.7454/proust.v3i1.83>.

⁴⁷ Md. Nizam Ul Hossain and Nodi Islam, 'Muslim Cosmopolitanism in Rural Bangladesh: The Construction of Power Dynamics Vis-à-Vis Cosmopolitan Identity', *International Journal of English and Comparative Literary Studies* 3, no. 1 (2022): 1–18, <https://doi.org/10.47631/ijecls.v3i1.390>.

⁴⁸ Fadhila Inas Pratiwi, M. Aryo Rasil Syarafi, and Demas Nauvarian, 'Israeli-Palestinian Conflict beyond Resolution: A Critical Assessment', *Jurnal Ilmu Sosial Dan Ilmu Politik* 26, no. 2 (2022): 168–82, <https://doi.org/10.22146/jsp.66935>.

⁴⁹ Muttaqien, 'Domestic Politics and Indonesia's Foreign Policy on the Arab-Israeli Conflict'.

and humanity, consistent with its participation in global platforms like the UN, Organization of Islamic Cooperation (OIC), and the Non-Aligned Movement (NAM).⁵⁰

Moreover, the fatwa has implications for Indonesia's international relations, particularly with Muslim-majority countries.⁵¹ As the largest Muslim-majority nation, Indonesia's public commitment to Palestine—reflected in this fatwa—enhances its role in fostering Muslim solidarity and strengthens its image in global public diplomacy. By taking tangible steps aligned with the fatwa, such as product boycotts, Indonesia demonstrates a consistent and principled stand on human rights and global justice.

52

The implementation of MUI Fatwa Number 83 of 2023 within Indonesia's foreign policy framework underscores a moral commitment to justice and Palestinian support but must be balanced with national interests, particularly in managing trade and diplomatic ties with Western countries allied with Israel.⁵³ From a realist perspective, ethical stances should not compromise Indonesia's strategic stability. However, drawing on Joseph Nye's concept of soft power, the fatwa enables Indonesia to project humanitarian values and moral leadership, strengthening its global image and positioning the country as a credible advocate for peaceful, lawful, and ethical resolutions to the Israeli-Palestinian conflict.⁵⁴

The Boycott Dilemma: Economic Effectiveness versus Humanitarian Implications

MUI Fatwa Number 83 of 2023 endorses the boycott of Israeli products as a form of economic jihad aligned with global efforts such as the Boycott, Divestment, and Sanctions (BDS) campaign, aiming to apply financial pressure on Israel to reconsider its occupation policies. Rooted in the theory of economic coercion, such boycotts seek to induce policy changes by demonstrating the economic costs of continued aggression.⁵⁵

However, while these actions may weaken specific sectors of the Israeli economy, they also raise moral and humanitarian concerns, as the impact often extends to innocent civilians, including Palestinians and Israeli-Arabs employed by targeted companies. These individuals may suffer job losses

⁵⁰ Fajri and Rosyadi, 'Analysis Of Fatwas Indonesian Ulema Council (MUI) Number 83 of 2023 Concerning Legal Status of Supporting the Palestinian Struggle'.

⁵¹ Fariz Alnizar and Achmad Munjid Nevertheless, 'The Voice of the Ulema and Dilemma of the Indonesian Ulema Council's Fatwa', *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 10, no. 1 (2020): 74–96, <https://doi.org/10.15642/teosofi.2020.10.1.74-96>.

⁵² Ibid.

⁵³ Munafrizal Manan, 'Foreign Policy and National Interest: Realism and Its Critiques', *Jurnal Global & Strategis* 9, no. 2 (2017): 175, <https://doi.org/10.20473/jgs.9.2.2015.175-189>.

⁵⁴ Andar Nubowo, 'Promoting Indonesian Moderate Islam on the Global Stage: Non-State Actors' Soft Power Diplomacy in the Post-New Order Era', *Muslim Politics Review* 2, no. 2 (2023): 238–83, <https://doi.org/10.56529/MPR.v2i2.204>.

⁵⁵ Christopher Clayton, Matteo Maggiori, and Jesse Schreger, 'A Theory of Economic Coercion and Fragmentation', *SSRN Electronic Journal*, no. September (2024), <https://doi.org/10.2139/ssrn.4767131>.

and economic insecurity due to decreased demand.⁵⁶ Moreover, findings from the Rand Corporation Institute (2021) suggest that economic boycotts rarely achieve immediate political results and may intensify economic hardship for vulnerable populations in the short term. Therefore, while the fatwa reinforces a peaceful yet firm stance against occupation, it also necessitates a nuanced understanding of the broader socio-economic implications of boycott strategies.⁵⁷

The humanitarian ramifications are likewise debatable. The doctrine of fair war in Islam and other religious traditions holds that any type of resistance or action against injustice must consider the impact on civilians. As a result, a boycott that makes no distinction between entities that support or oppose a government's stance may raise ethical concerns.⁵⁸ In this scenario, Muslims and the world community face a difficult choice between preserving the principle of justice and preventing human rights violations and unnecessary suffering. A boycott policy must evaluate the impact not just on the principal target but also on ordinary individuals who may be harmed.

While many Palestinians support the boycott of Israeli products as a form of solidarity, there is growing concern about its economic repercussions, particularly in the West Bank where Israeli goods remain more accessible and affordable. Trade with Israel, though viewed as unjust, provides a crucial source of income for many Palestinians. A full boycott may therefore restrict access to essential goods and services, creating a paradox in which efforts to politically pressure Israel could inadvertently worsen Palestinians' already fragile economic conditions.

This dilemma underscores the need to reconcile the political objectives of the boycott with its humanitarian consequences. According to human security theory, true security encompasses not only the absence of violence but also the assurance of economic stability, access to basic needs, and protection of human rights. Hence, a more measured approach is necessary—one that applies pressure on Israeli policies without deepening the socio-economic vulnerabilities of Palestinian civil society.⁵⁹

Fatwa as a Non-Violent Instrument in Conflict Resolution

In the Israeli-Palestinian conflict, fatwas function as vital nonviolent instruments rooted in Islamic legal and moral principles to address injustice against the Palestinian people. Issued by religious authorities, such as MUI Fatwa Number 83 of 2023, these legal opinions guide Muslims in supporting the

⁵⁶ Muhammad Amirul and Abrar Abdullah, 'Military Activism in Malaysia and Its Boycott Towards Mcdonald'S Malaysia: A Case Study of Palestine-Israel Conflict', *Journal of Media and Information Warfare* 17, no. 1 (2024): 105–17.

⁵⁷ Santosa, 'The Impact Of The Boycott Of Israeli Products, Brands And Their Supporters On The Indonesian Economy'.

⁵⁸ Mirsa Astuti, 'Protection of Disappeared and Dead as a Result of War According to International Humanitarian Law and Islamic Law', *International Journal Reglement & Society (IJRS)* 1, no. 2 (2020): 53–61, <https://doi.org/10.55357/ijrs.v1i2.11>.

⁵⁹ Cristina Churruza Muguruza, 'Human Security as a Policy Framework: Critics and Challenges', *Deusto Journal of Human Rights*, no. 4 (2017): 15–35, <https://doi.org/10.18543/aahdh-4-2007pp15-35>.

Palestinian cause peacefully, aligning with Islamic values that emphasize justice, humanity, and nonviolence.

Beyond offering moral guidance, fatwas promote tangible, peaceful forms of support, such as through *zakat*, *infāq*, and *sedekah*, enabling direct assistance to Palestinians in need. This reflects a broader philosophy of peaceful resistance, akin to the approaches of Mahatma Gandhi and Martin Luther King Jr., highlighting how nonviolent means—advocacy, communication, and humanitarian solidarity—can foster significant social and political change.⁶⁰

The fatwa provides a framework for Muslims to engage in nonviolent resistance against injustice, emphasizing that jihad in Islamic teachings encompasses peaceful efforts such as economic and moral pressure. Through actions like boycotting Israeli products, Muslims can collectively oppose occupation and human rights violations without resorting to violence, demonstrating a principled stance aligned with Islamic values.

To effectively utilize fatwas as tools for peaceful resistance, public awareness and education about the conflict's complexities are essential. Understanding the historical, social, and political context ensures that support for Palestine is informed and constructive. At the international level, such fatwas can foster global solidarity and influence humanitarian discourse, promoting intercultural and interfaith dialogue crucial for advancing peaceful resolutions to the conflict.

Overall, the fatwa is a nonviolent tool that allows Muslims to support the Palestinian cause peacefully and constructively. This method enables the Muslim community to embody Islamic ideals of peace and justice, leading to a durable solution to the complex dispute. By emphasizing collective action based on humanitarian and nonviolent ideals, the fatwa becomes an essential component in efforts to establish a more inclusive and long-term settlement of conflict.

Conclusion

In dealing with the Israeli-Palestinian conflict, the MUI Fatwa Number 83 of 2023 serves as a strategic instrument that not only provides theological and moral support for the Palestinian struggle but also prioritizes the principles of religious moderation and economic jihad in the context of boycotting Israeli products. This fatwa reflects Islam's commitment to human rights and global humanitarian responsibility, encouraging people to provide support through peaceful means such as *zakat*, *Infāq*, and *sedekah* without getting caught up in violence. In addition, this fatwa has broad implications for Indonesia's foreign policy, directing the government to take firmer action in supporting Palestine as well as creating new dynamics in diplomatic relations with other countries. In this context, the boycott

⁶⁰ David M Traboulay, 'CUNY Academic Works Mahatma Gandhi ' s Satyagraha and NonViolent Resistance How Does Access to This Work Benefit You ? Let Us Know !', 1997.

of Israeli products is a real manifestation of economic jihad that not only aims to fight injustice but also to avoid negative impacts on civilians on both sides. Overall, this fatwa shows that efforts to support the Palestinian struggle can be carried out in ways that follow Islamic values that are peaceful, constructive, and prioritize humanity.

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