

BDS' Movement in Ethical Consumption for *Maslahah* Based on Fatwa MUI No. 83 of 2023

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Abstract:

BDS' Movement well known in Indonesia as namely Gerakan Boikot, which BDS is acronym of Boycott, Divestment, and Sanction. BDS' Movement is a humanitarian action carried out by societies to oppose Israel's aggressive attacks on Gaza, Palestine and other humanitarian violations. When November 8th 2023, Indonesia Ulama Council (MUI) that fatwa commission issued confirming that supporting Israel aggression against Palestine is haram. It was published in Fatwa No. 83 of 2023 about the Law on Support for the struggle of Palestinian. This paper aim to address to following question about to analysis the extent to which BDS' Movement has been carried out in society, the ethical consumption of BDS' Movement, and the problems based on MUI Fatwa No. 83 of 2023. The research method was carried out using a qualitative descriptive method using data sources such as articles, journals, books, interviews and fatwa studies. The results of this research, first, the largest BDS' movement was characterized by the boycott of products affiliated with Israel in companies in the manufacturing sectors of consumer goods, food and beverage, and fast food. Second, BDS' Movement towards ethical consumption makes consumers more wiser, shows consumer's maturity. The value is consistency being boycotted. Third, regarding *maslahah*, if boycott is not a solution, however, boycott is part of to show our humanity. Indeed, what is happening in Palestine is a physical problem, so it must be resolved physically as well. Boycott is part of a person's wisdom. If we cannot do everything, don't leave everything, *maa laa yudraku kulluh laa yutraku kulluh*. Boycott is a personal as well as human being. If there are individuals who can boycott more than others, then we should not underestimate others.



Key words:

BDS' Movement, Ethical Consumption, *Maslahah*

Introduction

BDS' Movement is acronym of Boycott, Divestment and Sanctions (BDS) a movement emerges as an issue that comes to the surface every time Israeli military aggression against Palestine occurs. However, in the biggest attack since October 2023 carried out by Israel on Palestine, this time it received great attention to avoid as much as possible all forms of transactions and use of products affiliated with Israel as well as any products that support genocide and Zionism.

Responding to what is happening in Indonesia, with the largest Muslim population in the world, namely the country with the largest number of Muslims in 2023, Indonesia has a population of approximately 229 million Muslims.¹ With this large population strength, support for the Palestinian struggle has a big impact. The form of support from the Indonesian people for Palestine is very responsive, starting from prayers, donations, and sharing about everything related to Palestine. The form of resistance against Israel which is considered to have great influence in Indonesia is through BDS' Movement.

BDS' Movement will have an impact on new consumption behavior patterns in society. In a discussion about consumer behavior or getting to know about consumer of psychology, or there is a study of ethical consumption, which is a pattern of behavior that is sustainable and is considered to have greater moral value and a wider impact on the environment. Ethical consumption is making responsible and sustainable purchasing decisions considering the social, economic, and environmental impact of the products and services consumed.² Ethical consumption is making responsible and sustainable purchasing decisions by considering the social, economic and environmental impacts of the products and services consumed. According to him, there are ten strategies to become an ethical consumer, namely buy locally sourced products, invest in sustainable

¹ World Population Review, "World Population Review," Muslim Majority Countries 2024, n.d.

² Dana Calson, "Transformation Holding," What is Ethical Consumption? Decisions for a Better Planet, 2023.

products, shop secondhand, pay attention to packaging, support fair trade, choose organic products, consider the life cycle of a product, pay attention to your energy consumption, reducing food waste. Next, we will try to examine how the concept of ethical consumption supports BDS' Movement.

Meanwhile in Indonesia, on November 8th 2023, the MUI Fatwa Commission issued the latest fatwa in the form of a fatwa confirming that supporting Israeli aggression against Palestine is haram, which was published in MUI Fatwa No. 83 of 2023 concerning the Law on Support for the Palestinian Struggle. Whatever form of support is provided, whether directly or indirectly, it is haram. The fatwa also emphasized that supporting the struggle for Palestinian independence against military aggression carried out by Israel is obligatory. In a press conference held by the Chair of the MUI Fatwa Division, this support could take the form of distributing zakat, infaq and alms for the benefit of the Palestinian people's struggle.

The fatwa also contains recommendations for Muslims to support the Palestinian struggle for donations and humanitarian activities, pray for their victory, and perform unseen prayers for the Palestinian martyrs who have died fighting for their homeland. In this case, the MUI also appealed to the government to take firmer steps to help the Palestinian struggle through various diplomatic channels such as the UN to stop the war and impose strict sanctions on Israel, send more massive humanitarian aid, and coordinate with the OIC countries to stop its aggression. Apart from that, the MUI also urges Muslims to avoid all forms of transactions and use of products affiliated with Israel as well as any products that support colonialism and Zionism. So that with this fatwa, every Muslim and parties who need it can know about it, appeal to it, and disseminate this fatwa. This paper aims to address the following questions about to analyze the extent to which BDS' Movement has been carried out in society, the ethical consumption of BDS' Movement, and about masalah based on MUI Fatwa No. 83 of 2023.

Methods

The approach used in this research is qualitative with the type of field research or field study. Qualitative research is analyzed continuously or iteratively in which development is carried out while the program is still running. The analysis has been carried out since

the researchers have not gone into the field by explaining and formulating the problems that existed before the writing stage of the research results (Abdullah & Saebandi, 2014).³ Qualitative research data were analyzed when collecting data in the field. In conducting data analysis the researcher will use the descriptive method, namely by reading back from the entire text that has been obtained to then carry out the process of summarizing and eliminating elements of duplication.⁴

The research method was carried out using a qualitative descriptive method using data sources such as articles, journals, books, interviews and fatwa studies. This research was conducted to study of societies's responses to the issue of BDS' Movement in the context of MUI fatwa study No. 83 of 2023.

Results and Discussion

Understanding BDS' Movement

BDS' Movement is an acronym for Boycott, Divestment, Sanctions against Israel and its supporters, has become popular again and is echoing in various countries. BDS is a call to boycott, cut off investment and impose sanctions on companies affiliated with or supporting Israel. This movement is a form of support from world citizens for the Palestinian people, as well as a way to pressure Israel to stop its aggression in the Gaza Strip. The way to do this is by disrupting the business of companies or organizations affiliated with Israel. The BDS campaign against Israel was actually born long before the Hamas vs Israel attack broke out on October 7 2023. This movement was sparked in July 2005, and was coordinated by the Palestinian BDS National Committee (BNC). When the BDS campaign was first launched, there were more than 170 Palestinian organizations and non-governmental institutions participating.

BDS' Movement on its official website, BDS' Movement has now become a global movement initiated by various levels of society, including labor unions, academic associations, and organizations that speak out for the rights of the Palestinian people. BDS' Movement uses the boycott method, which has historically proven successful.

³ Boedi Abdullah and Beni Ahmad Saebandi, *Metode Penelitian Ekonomi Islam Muamalah* (Bandung: CV Pustaka Setia, 2014).

⁴ Abdullah and Saebandi.

BDS strategically focuses on boycotting certain companies and products, which has a big impact on Israel. BDS was inspired by the anti-apartheid movement in South Africa. The main goal of the BDS campaign is to put pressure on Israel to end its occupation of Palestine. The first route taken is through a boycott, which involves withdrawing support for Israel and state and affiliated companies that are proven to have committed human rights violations against the Palestinian people. By pressuring companies affiliated with Israel, BDS activists hope these corporations will end their ties to Israel. BDS' Movement's efforts are also carried out to hold accountable all companies and institutions that support Israel's colonization of Palestine.

The official BDS' Movement website states that there are three forms of movement carried out :⁵

1. Target boycott by consumers. BDS' Movement calls for a total boycott of companies and products involved in human rights violations committed by Israel in Palestine.
2. Divestment target. BDS' Movement urges banks, arms manufacturers and academic institutions to attract investment to Israel and affiliated companies. This step was taken as a form of economic pressure on entities involved in the conflict in Palestine.
3. Sanctions. The sanctions are a campaign to pressure the government to end military trade and free trade agreements with Israel. This campaign is also aimed at the United Nations (UN) to suspend Israel's membership. Sanctions aim to provide political pressure so that acts of oppression against Palestinians are immediately stopped.

Boycott in the general sense means stopping the exchange of goods and services, in whole or in part, with the party being boycotted. The method is adjusted to the interests and objectives of the party calling for the boycott, starting from boycotting economic transactions and services in all their forms to mass strikes. Boycotts aim to exert pressure and influence economically and politically so that the country being boycotted complies with international law.⁶

⁵ BDS Movement, "BDS Freedom Justice Equality," n.d.

⁶ M. Ishom El Saha, "Boikot Sebagai Jihad Yang Sah," Kemenag Kanwil NTT, 2023.

BDS' Movement has also separated the targets of boycotted companies into four categories:⁷

1. Target consumer boycott by completely boycotting companies involved in human rights violations committed by Israel. The targets of the boycott include Siemens, PUMA, Carrefour, AXA, Hewlett Packard Inc (HP Inc), SodaStream, Ahava, and RE/MAX. Siemens is the main contractor for the Euro-Asia Interconnector, the Israel-European Union undersea power cable. This connection is planned to connect illegal Israeli settlements in the Palestinian territories to Europe. Meanwhile, PUMA is known to sponsor the Israeli Football Association.
2. Divestment target. BDS' Movement pressures governments, institutions, and investment funds to divest or withdraw investment from companies, especially arms manufacturers, banks, and others. Some of the companies targeted include Elbit Systems, HD Hyundai, Volvo, Barclays, CAF, Chevron, HikVision, and TKH Security. Elbit Systems is Israel's largest arms company. This company is said to be "testing" its weapons products on Palestinians, including in the brutal aggression currently taking place in Gaza. Meanwhile, engines from HD Hyundai and Volvo have been used by Israel in the war.
3. Target non-boycott pressure. BDS' Movement is actively calling for pressure campaigns other than boycotts of certain companies or products because of their involvement with Israel. Some of the companies targeted by BDS include Google, Amazon, Airbnb, Booking.com, Expedia and Disney. Google and Amazon are said to have signed a contract worth US\$1.22 billion to provide cloud technology to the Israeli government and military, which indirectly helps Israel bomb people's homes in Gaza.
4. Target grassroots organic boycotts. BDS' Movement does not actually target these companies for boycott. However, people in several countries also boycotted this company's products to support Israel by donating in the form of goods and

⁷ CNN Indonesia, "Mengenal Fenomena BDS, Gerakan Boikot Perusahaan Pendukung Israel," 2023.

services to the Israeli military. Some of these companies include McDonald's, Burger King, Papa John's, Pizza Hut, and WIX.

Meanwhile in Indonesia, the biggest BDS' Movement was marked by the boycott of products affiliated with Israel in companies of the manufacturing sectors of consumer goods, food and beverage, and also fast food. The study of BDS' Movement through an interview process was carried out with business actors, consumers and academics.

Based on the results of direct interviews with several business people, BDS' Movement has had a big impact on their business activities. According to Mrs. Nurhayati as businessman as follows:

“People are very information literate, so that the issue of a boycott quickly received a response from the public, so that all forms of transactions and consumption that people usually carry out are very selective. I choose to consume all products affiliated with Israel in stock, not sell them if they are not urgently needed by consumers. Some stock can be returned or exchanged for other replacement products, and this has received a good response from several suppliers and distributors who also support BDS” (Interview excerpt, 1 January 2024-tranlated).

In line it, based results of an interview with Mrs. Syarrofa as the same business actor showed that:

“I was taken to support BDS were by continuing to sell goods or products affiliated with Israel to use up stock, but the results and profits taken were only half a percent to be played back, as capital, half a percent is donated to trusted humanitarian institutions to help the Palestinian people” (Interview excerpt, 19 January 2024-tranlated).

Next, interviews with the general public as consumers conveyed their support for BDS' Movement. Results of an interview with Mr Furquanuddin, as a consumer who cares about BDS' Movement as follows:

“I being some boycotted, but i still confused about finding replacement products for the boycott. BDS' Movement

must continue to be shared as a form of real support for Palestine. Even if the aggression stops, all forms of boycott must continue to be carried out on products that are still affiliated with Israel, Zionists, or countries that violate Human Rights (HAM)" (Interview excerpt, 19 January 2024-tranlated).

Furthermore, as a result of an interview with an academic at a campus in Madura and an economics observer, Mr. Ahmad as follows that:

"BDS' Movement in the economic world would have a new impact on consumer behavior. BDS' Movement will provide positive things in terms of increasing use of multinational and local products. So that small and home business activities as substitute products for food which are usually produced by large companies affiliated with Israel will decrease, and demand for local and multinational products will increase. We will be kings among big consumers to meet the needs of our own country. The positive side that must be maintained, being a conscious consumer, not only helps on the humanitarian side, on the side of national economic growth we are also optimistic that it will increase" (Interview excerpt, 19 January 2024-tranlated).

Based on result of the interviews above, especially for micro and small entreprised in their business activity, and most of society, that the most Indonesian Consumers have been very well informed about BDS' Movement to boycott Israeli products. In their business in the design sector, buyes are very detailed in their shopping and try to find replacement products if they find products that are affiliated with and contribute to Israel.

Ethical Consumption for BDS' Movement

In economic discussions about consumers, there is a discussion about ethical consumption, or ethical consumption, which is usually known as ethical consumption. In Big's Indonesian Dictionary (KBBI), consumption is the use of manufactured goods (clothing materials, food, etc.), goods that directly meet the needs of life, or the use or use

of consumer goods.⁸ Meanwhile, ethical is a word that explains what is related (in accordance) with ethics or in accordance with generally agreed principles of behavior. So ethical consumption is the activity of using or consuming consumer goods that are ethically appropriate or agreed upon principles of behavior. In consumer psychology books, ethical consumption as consumption activities that are consistent with conscience, values, and morals.⁹

Ethical consumption is about validating a new model of ethical consumption intention with the aim of identifying salient factors that influence consumer's attitude and purchase intention towards ethical products.¹⁰ Ethical consumption is about to validating a new model of ethical consumption intentions with the aim of identifying important factors that influence consumer attitudes and purchase intentions towards ethical products. Ethical consumerism can be defined as the practice of purchasing products and services produced in a way that minimizes social and/or environmental damage, while avoiding products and services deemed to have a negative impact on society or the environment.¹¹ Ethical consumerism can be defined as the practice of purchasing products and services in a way that minimizes social or environmental damage, while avoiding products and services that are considered to have a negative impact on society or the environment.

Based on the study of consumption principles in Islamic economics, there are five principles that need to be considered:¹²

1. Principle of justice. This principle of justice contains an important double meaning regarding seeking sustenance in a halal manner that is not prohibited by law. It is forbidden to consume blood, meat of animals that have died themselves, pork, meat of animals that when slaughtered the name other than Allah was called out, in accordance with the word of Allah in Surah Al-Baqarah: 173

⁸ KBBI Online, "Kamus Besar Bahasa Indonesia," n.d.

⁹ Rebecca Walker Reczek and Julie R. Irwin, "Ethical Consumption," in *The Cambridge Handbook of Consumer Psychology* (Cambridge University Press, 2015), 507-29, <https://doi.org/10.1017/CBO9781107706552.019>.

¹⁰ Jong Chul Oh and Sung Joon Yoon, "Theory-Based Approach to Factors Affecting Ethical Consumption," *International Journal of Consumer Studies* 38, no. 3 (2014): 278-88, <https://doi.org/10.1111/ijcs.12092>.

¹¹ Institute of Grocery Distribution, "Ethical Consumerism," n.d.

¹² Nasfi et al., *Ekonomi Mikro Islam* (Jawa Tengah: CV. Pena Persada, 2021).

2. Principles of cleanliness. The second principle is cleanliness, which is stated in the Al-Quran and the Prophet's Sunnah regarding food, the food consumed is good, not dirty or disgusting and does not spoil the taste of consuming it.
3. The principle of simplicity. Islam teaches how to consume simply according to the Al-Quran Surah Al-Maidah: 87, where when consuming, do not behave excessively, especially when eating and drinking excessively. Where excessive amounts of something will be damaging and detrimental, therefore, in our consumption behavior, we are advised to adhere to the principle of simplicity or simplicity.
4. Principle of generosity. Surah Al-Maidah: 96 has explained that in consuming we avoid danger and sin and ask for His forgiveness and mercy, for the sake of our survival and health in consuming. It can also be understood that in our consumption behavior we are asked to always obey God's commands.
5. Principles of morality. Principles of morality and consumption behavior, not only regarding food and drink directly but with the ultimate goal. The principle of morality aims to increase or progress moral and spiritual values. Islam teaches how a Muslim should say the name of Allah before eating and express gratitude to Him after eating. This is important because Islam requires a happy combination of material and spiritual life values. From the consumption carried out there are no conflicting moral implications that make another situation worse, in this case it is closely related to ethics and morals.

Based on the explanation above, there are two things that can be conveyed. First, a form of appreciation for the boycott movement to provide clarification of impartiality and contribute by donating. The community's voice is influential in the boycott issue. The choice of purchasing boycotted products, with various alternatives available. The boycott movement makes consumers wiser, shows consumer maturity. What we buy will have side effects from the company's contribution to the current humanitarian crisis. Second, the important thing is value. The value of consistency in boycotting products, so that you are not burdened with feelings of guilt when consuming them, becomes a human being who is more responsible for what you

consume. A moral value, where our consumption does not have worse moral implications for the Palestinian struggle by imposing restrictions in the form of boycotts, divestment and sanctions on products affiliated with humanitarian violations.

Maslahah

In this explanation of maslahah, we divided into to:

1. Maslahah for Support BDS' Movement

One of the methods of taking law in Islam through ushul fiqh is Maslahah Mursalah. Maslahah Mursalah is an absolute benefit, which according to ushul scholars is a maslahah where Shari' (Allah) does not prescribe laws to realize this maslahah, but there is also no evidence that shows its recognition or cancellation. The formation of laws is intended to realize the benefit of humanity. The majority of ushul experts accept the al-maslahah al-mursalah method providing the following conditions:¹³

- a. The maslahah is reasonable (ma'qul) and relevant (munasih) to the legal cases established.
- b. Maslahah must aim to maintain something dharury, to eliminate difficulties and harm (danger).
- c. The maslahah must be in accordance with the intention of the law (maqashid sharia) and not conflict with the qat'i propositions.

Based on the explanation, the concept of maslahah can be used to support BDS' Movement, because first, maslahah is reasonable and considered relevant to carry out because it will provide broad benefits for the support of BDS' Movement for the struggle of the Palestinian people. Second, maslahah aims to maintain something emergency to eliminate danger and harm. This maslahah aims to save Palestine from Israeli aggression which has violated human values. Third, maslahah is suitable to be implemented and does not conflict with the law in support of BDS' Movement, namely by blocking or boycotting affiliated products, divesting in various affiliated economic and business sectors, as well as providing strict sanctions for acts of human rights violations. Alignment shows the way, in the rules of fiqh,

¹³ Ika Yunia Fauzia and Abdul Kadir Riyadi, *Prinsip Dasar Ekonomi Islam Perspektif Maqashid Al-Syari'ah* (Jakarta: Prenada Media, 2014).

tasharrafu al-Imaam 'alaa al-ra'iyati manuthun bi al-Maslahah, leaders' actions towards their people must be based on benefit.

2. Maslahah for Consumption in Islam

Consumption can be described in two forms of words, namely needs and desires. Needs are usually equivalent to desires, while desires have a tendency towards the concept of satisfaction, in this case assessing consumption with utility or consumption satisfaction as a benchmark for consumption activities. So the concept of consumption that applies in general is utility value or use value. In an Islamic economic perspective, consumption must be closer to needs. The concept of needs in Islamic economics cannot be separated from the study of consumer behavior using sharia maqashid. So in this case the concept of needs in Islamic consumption is differentiated based on desires, not desires, including needs rather than desires, prioritizing needs rather than wants. That is the concept of consumption in Islamic economics. With this, the goal of maqashid sharia, namely maslahah, is achieved.¹⁴

Maslahah is the ownership or power of goods/services that contain the basic elements and goals of human life and the goal of the afterlife. So it can be concluded that in Islamic economic studies the goal of consumption is not the concept of utility but the concept of benefit (maslahah). The concept of maslahah is very appropriate to be applied to fulfill human needs including dharuriyat, hajiyat and tahsiniyat needs. Each of the goals that Islam wants to achieve is the protection of five things, namely religion, reason, soul, offspring and property. All goods or services that have the power to fulfill the five basic elements are included in the daruriyyat category. Various kinds of goods and services can be said to have benefits for humanity.

Based on the explanation above, the concept of maslahah in responding to consumption of BDS' Movement is to pay attention to utility value and maslahah value. Utility value is attached to consumption activities from the choice of goods consumed to provide satisfaction value when consuming. The utility value in BDS' Movement will decrease because we will be faced with substitute goods for the boycotted goods or products.

¹⁴ Nasfi et al., *Ekonomi Mikro Islam*.

In this case, utility value can be put aside, because the concept of consumption in Islam is *maslahah* value. Utility value is no longer the main indicator of consumption activities, but the *maslahah* value is the important thing. The concept of *maslahah* is close to the goal of *maqashid sharia* in terms of five things of protection, namely religion, property, lineage, soul and reason. In the form of BDS' Movement, the five aspects of safeguarding are fulfilled. Consumption in protecting religion in BDS' Movement is an obligation to defend Muslims who are being colonized. So that the consumption activities we carry out do not ignore important aspects, as a form of protecting religion.

3. Maslahah Based on Fatwa MUI No.83 of 2023

MUI's Fatwa No.83 of 2023 concerning the Law on Support for the Palestinian Struggle departs from the phenomenon of Israeli aggression and annexation of Palestine which has resulted in casualties, countless injuries, thousands of residents being displaced, and the destruction of houses, buildings and public facilities since October 2023 Support for Palestine has been carried out by many parties, some have sent aid, weapons, some have raised money for the struggle of the Palestinian people, some have supported them morally with prayers offered as a form of humanitarian solidarity and the embodiment of *ukhuwah Islamiyah* and *ukhuwah humaniyah*.

Even though it has violated humanity, there are also parties who support Israel's acts of aggression against Palestine, both directly and indirectly, such as providing weapons and personnel to Israel, financial assistance to companies affiliated with Israel and Zionism, building public opinion that supports Zionism, and buying products that clearly support Israeli aggression and Zionism. So from this phenomenon the question arises about the legal support for the Palestinian struggle. It is in this context that the government, through the MUI, applies *maslahah* that can be agreed upon to be used as *hujjah* or law in providing support for the Palestinian struggle.

By paying attention to the opinion of the *ulama* regarding the permissibility of distributing *zakat* to *mustahik* who are in distant places and the *ulama*'s opinion regarding the haram for joining forces with parties fighting against Muslims, the legal provisions in the fatwa state that, firstly, supporting the struggle

for Palestinian independence against Israeli aggression is obligatory. Second, the support as mentioned also includes distributing zakat, infaq and alms for the benefit of the Palestinian people's struggle. Third, basically zakat funds must be distributed to mustahik who live around the muzakki. In the event of an emergency or urgent need, zakat funds may be distributed to mustahik who are located further away, such as for the Palestinian struggle. Fourth, supporting Israeli aggression against Palestine or parties supporting Israel, either directly or indirectly, is haram.

Based on the legal provisions that have been established, the MUI provides the following recommendations:¹⁵

- a. Muslims are encouraged to support the Palestinian struggle, such as movements to raise funds for humanity and struggle, pray for victory, and perform unseen prayers for the Palestinian martyrs.
- b. The government is urged to take firm steps to help the Palestinian struggle, such as through diplomacy at the UN to stop the war and sanctions on Israel, sending humanitarian aid, and consolidating OIC countries to pressure Israel to stop aggression.
- c. Muslims are advised to avoid as much as possible transactions and use of products affiliated with Israel and those that support colonialism and Zionism.

Based on the elaboration of MUI fatwa no. 83 years above, that the issuance of a fatwa in support of the Palestinian struggle was a response taken from a phenomenon that was continually getting worse, had dangerous impacts, so that the MUI gave laws based on the interests and goodness of the Muslims in Palestine, to be under one direction and command in the fatwa issued.

In another opinion, "summarized from the Position of MUI's Fatwa in Indonesian Legal System, MUI's fatwa is not a state law that has sovereignty that can be enforced for all people, MUI's fatwa also has no sanction and does not have to be obeyed by all citizens. So, MUI's fatwa is only binding and obeyed by the Muslim community who feel they have a bond

¹⁵ Majelis Ulama Indonesia, "Fatwa MUI Nomor : 83 Tahun 2023," 2023.

with MUI itself”.¹⁶ Summarized from the position of the MUI Fatwa in the Indonesian legal system, the MUI Fatwa is not a sovereign state law that can be applied to all people, the MUI Fatwa also has no sanctions and does not have to be obeyed by all citizens. So, the MUI fatwa is only binding and obeyed by Muslims who feel they have ties to the MUI itself. This statement is considered weak, because the fatwa issued by the law regarding support for the Palestinian struggle is intended for Muslims, not because it is a form of defense of religion, but is purely about humanity which makes opinions vary, so the MUI in this case needs to issue a legal fatwa

Based on the results of the presentation above, the author got five important things to discuss and reflect about:

1. BDS’ Movement has an impact for companies that employ Indonesian workers and use domestic raw materials.

An employee who works on a contract at a fast food restaurant is affected by BDS’ Movement in Indonesia. According to him, as an employee he has nothing to do with the company he works for, because the company owner is purely Indonesian. Several employees also voiced similar complaints from a number of employees at fast food outlets or daily necessities product companies accused of being affiliated with Israel. Based on information from the Indonesian Entrepreneurs Association (Apindo, in Indonesia), it has submitted data to the government regarding the impact of the boycott movement on products accused of being affiliated with Israel. The aim is for the government to know the impact of the boycott on the national economy.¹⁷

According to Prof. Dr. Tika Widiastuti S.E., M.Sc, professor of economics, Airlangga University, a boycott could harm companies directly involved in the production and distribution of pro-Israel products, with the potential to threaten related jobs. A boycott could harm companies directly involved in the production and distribution of pro-Israel products, with

¹⁶ Bernadetha Aurelia Oktavira, “Hukum Online: Call for Boycott of Israeli Products in Indonesia, Whats the Law?,” 2023.

¹⁷ BBC News Indonesia, “Ancaman PHK Di Indonesia Imbas Aksi Boikot,” 2023.

the potential to threaten related jobs. in-depth analysis of industry dependence on local supplies and employment, government responses, and the long-term implications of changes in global market dynamics is essential. Especially in assessing the possible impacts. However, there are some important notes to consider. Although the boycott has strong political and moral dimensions, its impact on the Indonesian economy needs to be analyzed carefully. Especially related to job stability and industrial growth. Some economic experts also warn that a boycott without substantial and measurable policy support from the government could create uncertainty and trigger unhealthy actions in business competition.¹⁸

Responding to this, the author provides discussion and space for thought that BDS' Movement is not based on the economic and business side so it must be put aside or rethink about not providing support for Palestine through boycotting products affiliated with Israel. BDS' Movement is a humanitarian action that must be of common concern. If the impact of the boycott will damage the business and business order in Indonesia, in the form of job stability and the raw materials industry, the first thing to realize is that BDS' Movement is purely humanitarian, becoming an option for people who work in companies affected by the boycott, divestment, and sanctions received. Economic growth in the raw materials industry will experience obstacles if sales decline drastically, then the raw material supply chain will also decline. In this case, the space for discussion and government access must be opened as widely as possible to re-empower local and multinational products, returning to using local products using their own raw materials. If this system works, the need for imports will slowly decrease, domestic needs will be met with our own products, thereby returning stability to wider employment opportunities.

2. An ethical consumption or ethical consumption values that must continue, even if there is temporarily no military

¹⁸ Tika Widiyastuti, "Boikot Produk Israel Meningkatkan, Usaha Dan Bisnis Indonesia Potensi Kena Dampak," Website Universitas Airlangga, 2023.

aggression between Israel and Palestine to continue supporting BDS' Movement.

Ethical consumption campaigns and policies often rely on consequentialist assumptions and appeals. They tend to assume that ethical decision-making works through the rational calculation of ethical obligations, for which the provision of knowledge, advice, and information is an essential prerequisite.¹⁹ Ethical consumption is making responsible and sustainable purchasing decisions by considering the social, economic and environmental impacts of the products and services consumed. By considering several factors such as the treatment of workers (labor practices, working conditions, etc.), the use of environmentally friendly materials, supply chains, and the overall impact on humanitarian and environmental aspects at large. The goal of ethical consumption is to reduce the negative impact of consumption on people and the planet. Promote fair and sustainable production and distribution practices. The way goods are consumed is an inseparable part of individual social responsibility, and can have a significant impact on the environment and the lives of the people who produce them, the impact of which is also considered in the chain of economic activities from start to finish. We can help create a more sustainable and just world by implementing ethical consumption strategies in our daily lives. Here are ten strategies for becoming an ethical consumer.

The following author provides insight into ethical consumption as a form of solution for BDS' Movement:

- a. Buy local products. One of BDS' Movements is boycotting products, which will be a momentum to replace boycotted goods from foreign companies with local goods. Because demand will increase along with ethical consumption that each individual realizes, which of course is fully supported by the government as the leading sector to direct this.
- b. Invest in sustainable products. The second BDS' Movement is a divestment action where by not

¹⁹ Clive Barnett, Philip Cafaro, and Terry Newholm, "Philosophy and Ethical Consumption," 2005.

investing in companies affiliated with Israel where every investment fund managed will help defense and source funds for its aggression.

- c. Shop for replacement items. Buying replacement goods is the best way to support action amidst the ongoing humanitarian crisis. By reducing imports, namely not buying products from developed countries such as the United States and South Africa, this will have an ethical impact on domestic consumption activities to be proud of local products.
- d. Support fair trade. Fair trade is reflected in products having a fair trade label, which guarantees that producers are paid a fair price for their goods and that they work in safe and healthy conditions. However, if fair trade is seen from its intended purpose and output targets for the overall trading activity cycle, everything is at the correct ethical level. If the product is affiliated with violations of humanity, it is clear that fair trade is nil because only the business aspect is only important.
- e. Consider the life cycle of a product. When making a purchase consider the entire product life cycle, from the source of raw materials to their disposal and plastic pollution. This can help you make more informed decisions regarding the products you purchase. In BDS' Movement, considering this aspect means not only looking at the product of the company being boycotted, you should also look at all product activities from the supply of raw materials to the finished product, if it is indicated that it comes from a particular country or corporate entity that supports aggression.
- f. Choose Organic Products. In this aspect, organically produced products are grown without synthetic pesticides, fertilizers, or genetically modified organisms. This helps reduce the environmental impact of farming and encourages the use of sustainable farming practices. If linked to BDS' Movement, organic products can be interpreted in another meaning (projected) at the targets of grassroots organic boycotts such as fast food and beverage companies or

consumption of other well-known brands, not only food products but clothing products which are also the largest consumption in terms of expenditure. . As an ethical consumer, as much as possible, avoid consuming affiliated companies or even unaffiliated companies but show their siding with aggression by donating goods and services for the Israeli military.

- g. Share and educate those closest to you. Providing information about the social, economic and environmental impacts of consumed products and services on families and the immediate environment. Share knowledge with others to raise awareness and inspire change of BDS' Movement and express action in everyday life.

3. Critical of recommendations presented in the Fatwa.

Regarding the three recommendations submitted in MUI Fatwa No. 83 of 2023, this recommendation received the attention of the majority of ordinary people, who are still taboo about BDS' Movement because they are confused about which products should be boycotted and which companies in the country are affiliated with Israel. With the decline in the number of sales of boycotted products, it also invites a response from business people that the form of government intervention that can be done is to communicate to the public that there is no list of products released on charges of being affiliated with Israel. MUI also provided clarification regarding its fatwa that the list of products that must be boycotted is not an official attachment to the fatwa issued.

Based on the response above, if we refer to the recommendation of the third MUI fatwa, namely that Muslims are advised to avoid as much as possible transactions and use of products affiliated with Israel and those that support colonialism and Zionism, it would be better if the confirmation provided was in the form of an explanation of the products involved. It should be avoided and not purchased so that the public gets maximum explanation and education to follow the legal provisions of the fatwa even though it is not explained in detail. In this case, the government must also provide clear

intervention regarding boycotted products and communicate this to the public firmly.

4. Boycott is not a solution.

However, boycotts are part of maintaining our sanity to show our human side. Indeed, what is happening in Palestine is a physical problem, so it must also be resolved physically. Boycotts are part of policy. If we can't do everything, then don't leave everything. Alignment shows the way, in the rules of fiqh, namely, *maa laa yudraku kulluh laa yutraku kulluh*. If you can't take it all, don't leave it all. Boycotts are a form of sanity and are personal in nature. If there are individuals who can carry out more boycotts than others, then we should not underestimate others.

5. Boycotts are evidence and partiality.

Boycotts are a form of policy in ethical consumption. Because abandoning boycotted products is proof of the tendency and alignment with the struggle of the Palestinian, the tendency not to do something that is counterproductive to their struggle, namely by boycotting Zionist's products.

Conclusion

The conclusion of results in the discussion it can be concluded as follows:

1. BDS is a call to boycott, cut off investment and impose sanctions on companies affiliated with or supporting Israel. This movement is a form of support from world citizens for the Palestinian people, as well as a way to pressure Israel to stop its aggression in the Gaza Strip. In Indonesia, the biggest BDS' Movement was marked by the boycott of products affiliated with Israel in companies in the manufacturing sectors of consumer goods, food and beverage, and fast food. The study of BDS' Movement through an interview process was carried out with business actors, consumers and academics. According to business actors, products affected by the boycott choose not to be sold, returned to suppliers, consumed personally, and sold if needed urgently with a commitment that half the proceeds and profits are earmarked for donations. According to consumers or the general public, they are very active in voicing BDS' Movement, being selective

consumers, participating in boycotting products affiliated with Israel, even though in the midst of the situation they are still confused about getting valid information on the products being boycotted. According to academics, BDS' Movement is a positive momentum in terms of increasing use of multinational and local products. So that small and home business activities as substitute products for food which are usually produced by large companies affiliated with Israel will decrease, and demand for local and multinational products will increase.

2. BDS' Movement towards ethical consumption. This is a form of appreciation for the boycott movement to provide clarification of impartiality and contribute by donating. The community's voice is influential in the boycott issue. The choice of purchasing boycotted products, with various alternatives available. The boycott movement makes consumers wiser, shows consumer maturity. What we buy will have side effects from the company's contribution to the current humanitarian crisis. Second, the important thing is value. The value of consistency in boycotting products, so that you are not burdened with feelings of guilt when consuming them, becomes a human being who is more responsible for what you consume.
3. About Maslahah. First, the maslahah in supporting BDS' Movement, because first, the maslahah is reasonable and considered relevant to do because it will provide broad benefits for the support of BDS' Movement for the struggle of the Palestinian people. Second, maslahah aims to maintain something emergency to eliminate danger and harm. This maslahah aims to save Palestine from Israeli aggression which has violated human values. Third, maslahah is suitable to be implemented and does not conflict with any law in supporting BDS' Movement, namely by blocking or boycotting affiliated products, divesting in various affiliated economic and business sectors, as well as providing strict sanctions for acts of human rights violations. The second problem, the concept of maslahah in responding to consumption of BDS' Movement is to pay attention to utility value and maslahah value. Utility value is attached to consumption activities from the choice of

goods consumed to provide satisfaction value when consuming. The utility value in BDS' Movement will decrease because we will be faced with substitute goods for the boycotted goods or products. In this case, utility value can be put aside, because the concept of consumption in Islam is *maslahah* value. Utility value is no longer the main indicator of consumption activities, but the *maslahah* value is the important thing. The concept of *maslahah* is close to the goal of *maqashid sharia* in terms of five things of protection, namely religion, property, lineage, soul and reason. In the form of BDS' Movement, the five aspects of safeguarding are fulfilled. Consumption in protecting religion in BDS' Movement is an obligation to defend Muslims who are being colonized. So that the consumption activities we carry out do not ignore an important aspect, namely protecting religion. The third problem, the problem in the MUI fatwa, is that the issuance of a fatwa supporting the Palestinian struggle is a response taken from a phenomenon that continues to worsen, has dangerous impacts, so that the MUI provides laws based on the problems and goodness of Muslims in Palestine, to be in one direction and command in the fatwa issued.

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